

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



Pop. of U.S.A.

<i>Native born</i>	<i>72,000,000</i>
<i>Foreignborn</i>	<i>33,000,000</i>
<i>Total</i>	<i>105,000,000</i>

September
25c

Our American Educational Institutions Endangered — See Page Eighteen



*Over the orchards
and well-stored barns,
over forest and river and glen,
a blue haze calmly lies.*

“He Toucheth the Hills”

“He looketh on the earth, and it trembleth: He toucheth the hills, and they smoke.” Psalm 104:32.

by EUGENE ROWELL

LONE and still against the glowing sky, the far-off hilltops rest. Ardent summer's gleaming heat has mellowed into autumn's gold. Yellow wheat and steel-gray oats call to the reaper's tardy blade. Long ricks of hay, round-roofed and full, teem with a fragrance meadow-born. Grapes hang purple in the wine-red sun. Apples grow crimson in the evening's chill. All summer long the touch divine has rested warm on valley fields. They have answered in grain and fruit,—food in plenty for beast and man. And now “He toucheth the hills, and they smoke.” Over the orchards and well-stored barns, over forest and river and glen, a blue haze calmly

lies. The reverent hills, to answer Him, have poured their incense forth.

O heart of mine, He toucheth thee. With hopes high glowing as summer noon, with sorrow sweet as autumn's dream, with peace as calm as tranquil hills, His hand is laid in love on thee. And shall there be no answer given? no garner filled, no laden bough, no incense cloud? For shame, for shame, dull heart of mine. Art thou more dead than clodded earth? Art thou more hard to change than stone, that to His touch thou still art dumb? Break forth indeed as with celestial fire, lest the haze-crowned heights rebuke thee. For “He toucheth the hills, and they smoke.”



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

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

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

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



VOLUME 13

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NUMBER 9



HERE is an ancient Scripture story which has a decided up-to-date point in it with reference to the modern Zionist movement. After the waters of the Deluge had abated and Noah had been commanded to leave the ark, God told him to multiply and replenish the earth. He intended that the posterity of Noah should scatter to all parts of the world, and thus repeople it. The Lord had told Noah that another flood should not come upon this earth; and to confirm this statement, He gave to him a permanent witness—the rainbow of promise. (Genesis 9:8-17.)

As the patriarch's posterity increased, they decided to settle where they could colonize and concentrate, lest, as they said, "we be scattered abroad upon the face of the whole earth." Genesis 11:4. While they knew that God had promised that there should never again be a flood, they felt it would be wise to build a tower high enough that, should another flood overtake the inhabitants of the earth, there would be protection for them from its destruction.

They refused to believe what God had said concerning the impossibility of another flood, and so planned for the future that they might not be scattered. But God had said that they should replenish the earth, so their plans must be thwarted. The Scripture says: "Let us go down, and there confound their language. . . . So the Lord scattered them abroad from thence upon the face of all the earth." Genesis 11:7-9.

THE ZIONIST MOVEMENT AGAINST PROPHECY

WHEN Theodore Herzl, some twenty years ago, started the modern movement for the building of a Jewish nation in Palestine, he did not take into consideration what the Bible had said with reference to the Jewish people as a nation. The Saviour had said:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-22.

And the things to be fulfilled were those recorded by the prophet Daniel, as follows: "After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary." Daniel 9:26.

There was nothing arbitrary on the part of Christ when He made the statement He did; for when the Jews refused to accept Him as the Messiah, the city of Jerusalem would no more be theirs and the land of Judea would be taken from them. Palestine had been given to them by the Lord as long as they were His people and were loyal to Him.

Since Mr. Herzl died, a number of men prominent in Jewish life have arisen who favor this politico-religio-Palestinian movement. Some have taken the position that

ZIONISM STRANDED

A movement made in utter defiance of prophetic utterances of God's Word can never prosper.



FREDERICK C. GILBERT



there should be a permanent home in Palestine, that all Jews might be gathered there as in the days of old. Others maintained that Palestine should be a gathering place for the Jews, that they might have the opportunity of resorting there if they so desired. Still others believed that there ought to be one or more homelands where the Jews could gather, but Palestine should be only one of these colonization places. Until quite recently there were but few notable Jews who favored the

national idea of Palestine. Since the Balfour declaration that it was England's plan to give Palestine to the Jews for a homeland, there have arisen a large number of the sons of Abraham in different sections of the world who say that Zion shall again become a national center as in former times, and again there shall be a nation of Israel such as existed thousands of years ago.

Every country, within a few years, has organized for the success of this Zionistic movement. A world Zionist organization with a world president was also organized; and many of the leading Jews of all lands have thrown themselves into the task. It was thought that the movement must succeed, especially if the American Jew came into it, for American money can do many things. However, it should be remembered that the reform wing of Judaism has

had little to do with political Zionism from its start. The reform Jews do not believe in a national Israel. They consider the Jew a religionist, and not a nationalist.

A short time ago the Central Conference of American Rabbis, the rabbinate of reform Judaism of this country, at their annual convention in Rochester, New York, stated to the world "that Israel is not a nation, but a religious community; that Palestine is not the homeland for the Jewish people, but that the whole world ought to be its home."

At the Zionist convention held in London, England, some months ago, it was decided that the leaders of the world organization should visit America, and bring the Zionist world message to the organization and Jews of America. Dr. Chaim Weizman, the world president; Mr. Albert Einstein, the great scientist; and a number of other prominent world Zionists were cordially received by the American organization, whose president is Judge Julian Mack of Chicago.

THE JEWS MUST FINANCE THE ENTERPRISE

DR. WEIZMAN in one of his lectures said that the hopes of the Jewish people had concentrated on the Jews of America. "We come to you, my brothers and comrades, to demand and request that you take upon yourselves a great part of the responsibility and debt which we owe to the Jewish people in Palestine."

It was planned that \$100,000,000 should be raised for the building up of Palestine. The Jews of Palestine did not

and could not expect anything from the English government in their undertaking, although England exercised mandatory power over Palestine, and doubtless in the end it will become a British crown colony; for in behalf of the English government, Mr. Winston Churchill visited Palestine not long since. While in that land, he told the Palestinian Zionist Commission and the Supreme Rabbinate "that British taxpayers could not bear the expense of the establishment of the Jewish national home, and that Jews must therefore make greater efforts to obtain the necessary funds."

It has been decided that American Jews should raise about \$80,000,000, while the Jews in the rest of the world were to raise the balance. The American Zionist Organization had no special objection to this plan, but the leaders of the Zionists in this country wished to have a distinct understanding as to how these funds should be handled. The world Zionist leaders objected to this plan. Such a proposition from America was regarded as an affront. They claimed that the world organization was bigger than the American organization; and for the American organization to tell the world organization how the money that the Americans raise should be handled was an insult to the good judgment of the leaders of the world organization. The result as announced through the public press, is: "Weizman and Zionists in United States Split over Fund—Visitor Rejected Safeguards on Expenditures after Having Assented to Plan, Judge Mack Announces." "World Zionists Ask Judge Mack to Quit."

JEW'S ANYTHING BUT AGREED

IN commenting on this situation, the *American Hebrew*, in the issue of April 29, said: "Now the mask is off. Zionism is split wide open."

"The Zionist organization at present is at sea. Its program is vague and undefined. Its platform has been definitely shot to pieces by the quarrels within the organization. Like a lot of children, the Zionist leaders are quarreling over what they are going to do with a hundred million dollars before they have raised any considerable portion of it. American Jews, it is understood, are to contribute 80 per cent of this vast sum."

Not long since, in reporting to the chairman of the New York Zionistic District his negotiations with Dr. Weizman, president of the world Zionist organization, Judge Mack said:

"There have been a great many financial matters that were known in London last summer. It was resolved last summer that a board of trustees would be appointed of independent and influential men to supervise the moneys. It was not done. It was decided that a public accounting would be rendered on all expenditures. That was not done. It was decided that we would be advised monthly about the budget and how it was kept in hand. That, too, was not done."

It was not surprising that the American organization should ask the world organization for a proper accounting of all funds; for in a dispatch from Palestine, the *New York Times*, quoted in the *American Hebrew*, April 15, 1921, said:

"The orthodox Jews say that the Zionist Commission is a failure and has achieved nothing, and that it has spent money on political propaganda and big salaries.

"Prof. Jacob Dehaan, legal adviser of the orthodox Jews, numbering 7,000, asserts that the Zionist Commission is in the hands of unpractical men from Central Europe, full of visionary

schemes, to sink the millions of dollars they expect to obtain from American Jewry."

Despite the fact that Dr. Weizman is making "a plea for all factions within the Zionist movement to end their differences and get together in the upbuilding of Palestine," the *American Israelite*, issue of May 5, 1921, says that "the split of the Zionists has been prolific of resignations, proclamations, and denunciations."

While the American rabbis at their conference in Rochester, New York, "expressed the 'hope that for the sake of united Israel, and, above all, for the sake of the practical help to Palestinian Jews, some plan for the union of Jewish forces may be devised,'" a writer in the *American Jewish World* says:

"To many it will come as a distinct disappointment that on the eve of the Passover, when Jews have their ears attuned to harmony and are eager for happy tidings, word should be sent broadcast temporarily there is a deadlock in negotiations between the American and European leaders of Zionism, and even worse, that the long-threatened break between them has come at last."

BROKEN AS A POTTER'S VESSEL

THOUSANDS of years ago, the Word of God said concerning the land of Zion, if Israel would not take heed to the word of the Lord:

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19: 10, 11.

The Messiah said that the Jews should be scattered among all nations and not be gathered together in Palestine; and while it may seem that plans are under way which would thwart God's purposes, it is easier for heaven and earth to pass, than for one jot or tittle of God's Word to fail.

Zionism is not the cure-all for the Jews. Palestine will not bring to the Jews of the world the relief they need. Land in Judea or in any other place will not solve the Jewish problems and perplexities.

In a recent issue of the *American Israelite*, quoted from the *Jewish Times*, appeared an article entitled, "We Need a Jewish Leader." The writer says:

"Give us a Jewish leader. Give us a Jew big enough and spiritual enough to bring some semblance of order out of the chaotic conditions in which American Israel finds itself."

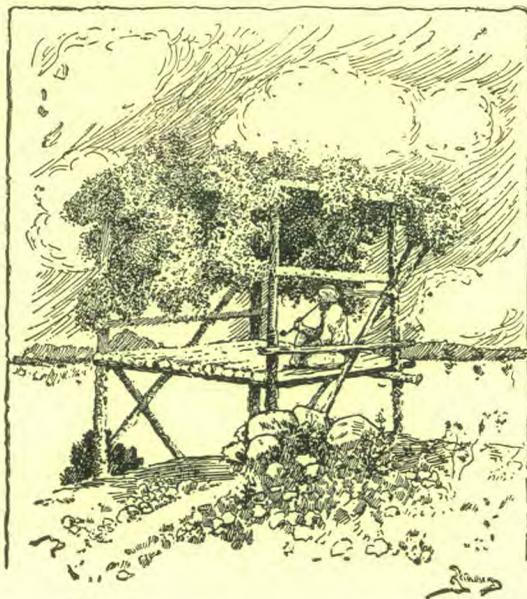
The cry of the Jew everywhere is for leadership. What is true of the Jews in America is true also of the Jews in every land. Thank God, there is provided a Leader for the Jews, if they will but accept Him. Abraham told his son Isaac, when they were on their way to Mount Moriah,

"God will provide Himself a lamb for a burnt offering." Genesis 22: 8.

The Lord has provided a Leader for Israel. He is able "to weld together even of practical purposes the various elements in American Jewry."

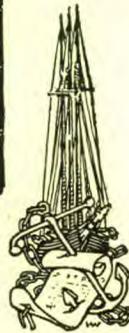
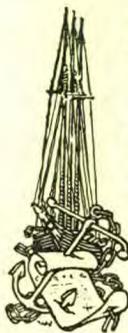
The holy Messiah gathered thousands of Jews in Palestine nineteen hundred years ago, and welded them together as one people. (Acts 2: 1, 42, 46.) Those humble disciples went everywhere teaching and preaching that God had raised up to Israel a Leader and a Deliverer. (Acts 13: 32, 33.) Jesus is able to do for the American Jews what He did for the Palestinian Jews, and for all others who accept Him fully. He is working

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AMBASSADORS for CHRIST

Shall we continue to send missionaries abroad preaching only the gospel of a better civilization?



ROY F. COTTRELL

WE were *en route* from Seattle to Shanghai on a large Pacific Ocean liner. Among the passengers was a young missionary, a graduate of Union Theological Seminary, New York, who, like a considerable number of us, was on his first trip to the Far East.

We conversed together at various times concerning numerous missionary and religious topics, and on one occasion the gentleman said to me,

"Tell me, in reality, what is your objective in going to China as a missionary?"

"To do my part, with the help of Christ, in turning the heathen from idolatry to a knowledge of God, that they may be prepared for a place in His kingdom," was my reply.

"But," he said, pressing the question further, "do you imagine that through your individual effort souls will be saved that otherwise might be lost?" I replied, "Yes, I certainly believe that, else I would have no incentive to go to a foreign field."

"Well," continued my friend, "I believe that God has a program for saving men in this world that is independent of human effort, and I do not think that your labors or mine will ever be the means of influencing the destiny of a soul."

"What, then," I asked, "is your purpose in going to China as a missionary?"

He replied, "I go out as a teacher to increase the capabilities of the people for understanding, appreciating, and loving. You go to the people hoping to assist some in gaining eternal life; I go hoping to assist some in a larger and fuller enjoyment of this life. Between your objective as a missionary and mine, there is a most beautiful distinction."

Now, if both of these objectives are worthy the effort and ambition of the ambassador for Christ, the closing statement of the conversation might be true; however, if one is unworthy because based on an incorrect assumption, the beauty fades. Our appeal is to the Scriptures of Truth.

LOST MEN MUST BE SAVED

THROUGH the sin of our first parents, this earthly race was wholly lost and doomed to darkness, misery, and extinction. This great fact is fundamental to all evangelical and evangelistic service, for without a belief in the lost condition of our world, how can one truly labor to bring men to the great Deliverer?

Consider, then, the words of the Lord Jesus, "The Son of man is come to seek and to save that which was lost." The hopeless, helpless condition of man so appealed to the great heart of infinite love that God "gave His only begotten Son, that whosoever believeth in Him should not perish." The lost estate also laid hold upon the Son so overpoweringly that of His own free choice He abdicated His throne in heaven and paid the supreme sacrifice upon the cross. He counted the grand yet unique undertaking more precious than even life itself; and not in vain did He suffer and die, for "He shall see of the travail of His soul, and shall be satisfied."

Both angels and men have a part in this reclamation project. Of the one class it is written, "Are they not all ministering spirits, sent forth to minister for them who

shall be heirs of salvation?" Hebrews 1:14. Of the other we read, "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:18, 20. See also 6:1.

The power of individual influence for good or ill, weal or woe, eternal bliss or perdition, is clearly set forth in Holy Writ. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at

thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33:7-9.

A COMPULSION TO SERVICE

CHRISt sent forth disciples with the great gospel commission "that repentance and remission of sins should be preached in His name among all nations." Luke 24:47. And would you further ask why the disciples were willing to suffer such abuse, imprisonment, persecution, and hardship? Let the apostle Paul reply: "I am made all things to all men, that I might by all means save some." 1 Corinthians 9:22. "Not seeking mine own profit, but the profit of many, that they may be saved." 1 Corinthians 10:33. "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" 1 Corinthians 9:16. "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Romans 1:14. "And how shall they hear without a preacher?" Romans 10:14.

The accountability of man for his influence in the home, the church, and the neighborhood is also taught. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death." James 5:19, 20. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" 1 Corinthians 7:16. "Where is the flock that was given thee, thy beautiful flock?" Jeremiah 13:20. And in that day when all shall stand before the judgment seat of the Eternal, the excuse, "Am I my brother's keeper?" will avail nothing.

GOD'S KINGDOM THE OBJECTIVE

ALACK of the true sense of accountability to God, of man for man, is one of the saddest spectacles in the world to-day. With an insatiate desire for power and self-aggrandizement and a disregard for others' rights, some are willing to send millions of their fellow men into war, carnage, and untimely graves. A lack of God-given responsibility as shepherd of the flock robs the preacher of his message and sends the congregation away with their soul hunger unsatisfied. Thus shorn of spiritual influence, the minister too often turns to philanthropic, civic, and social activities as a substitute for the estate he has forsaken.

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The Christian Fundamentalists



THE Christian Fundamentalists are a group of men,—clergymen, educators, editors, and Christian lay workers and members,—representing various denominations, who are working together to stay the tide of evolutionary infidelity in church and school. They stand for "the faith which was once for all delivered unto the saints," as opposed to "modernism," "new theology," "higher criticism," and "liberalism."

A clear and definite idea of their platform may be gained from their "doctrinal statement," consisting of nine points of faith:

I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting, conscious punishment of the lost.

It will be seen at once that in the main this doctrinal statement is nothing more or less than the stand that orthodox Christianity has always taken on the fundamentals.

It may be asked, why is it necessary for men of various communions to unite on this platform when the denominations of which they are members are subscribers and exponents of the same identical doctrines?

The reason for the existence of the Christian Fundamentals Movement lies in the fact that the majority of the denominational schools and many of the most influential pulpits of the land have been captured and are held by men who believe and advocate the evolutionary theory as applied to religion, history, science, and philosophy. Because certain denominations are so controlled by the new theology propagandists, it has become necessary for those few men who are loyal to the unadulterated gospel to join hands irrespective of denominational affiliations, and seek to combat this new enemy of the religion of Jesus Christ that has arisen within the church itself.

The Fundamentalists are not aiming at the formation of a new and separate denomination, nor are they seeking to injure the denominations already in existence. They only seek to protect what they believe is genuine Christianity and to show the millions of lay members who are being unconsciously led astray by the sophistries and wiles of these polished and camouflaged infidels that in accepting their new version of religion they are definitely turning their back upon the Eternal God, His Son Jesus Christ, and the Holy Bible.

These champions of the faith held their annual convention, the Third Annual Conference on the Christian Fundamentals, in Denver, Colorado, June 12-19. Fore-

most among the speakers and leaders at the conference were W. B. Riley, pastor First Baptist Church and superintendent of the Northwestern Bible Training School, Minneapolis; W. H. Griffith Thomas, Philadelphia; C. G. Trumbull, editor of the *Sunday School Times*, Philadelphia; J. C. Masee, pastor Baptist Temple, Brooklyn; A. B. Winchester, pastor Knox Presbyterian Church, Toronto, Canada; Cortland Myers, pastor Tremont Temple, Boston, and others.

The week's meetings were given up to a consideration of the two greatest of the fundamentals, a belief in Jesus Christ as the Son



The old veterans of the Civil War are passing. A few weeks ago in New York Harbor the "Granite State," once known as the "Alabama," was destroyed by fire. This old wooden fighter was launched in 1818, in the presence of President Monroe.

A glimpse of an airplane bone yard in Germany. These planes, representing many thousands of dollars, were ordered destroyed by the Allies. Over them flies one of Germany's latest monoplanes.



Underwood

of God, and the atonement for the sins of men; and a belief in the Bible as a revelation from God, and reliable in every whit. Against these two bulwarks of the Christian religion, the devil is hurling his battalions, and strange as it may at first appear, the devil is finding his recruits and henchmen within the church and not without as in former times. The liberals in religion to-day preach and teach and write that Jesus Christ was a good man, but not necessarily a God-man; that His death was grand, but not necessarily that of a substitutionary sacrifice for the sins of men; that the doctrines of the virgin birth of Christ and His literal resurrection from the dead are unproved, and in no way a part of the essential faith of Christians. They affirm regarding the Bible that without doubt it is one of the greatest if not the greatest book in existence, but not necessarily divine or to be believed as anything more than a human document full of faults and errors, and its teachings must be accepted only in so far as men may determine by the standards of human reason and knowledge.

The Fundamentalists believe it is a travesty on the name of Christianity for men who take this infidelic stand on the Bible and Jesus Christ to parade as Christians and to work in the garb of the Christian denominations that originally were sound in doctrinal belief, but that are being subverted by these very men who have sworn to protect the religion of Jesus Christ. It is the aim of the Christian Fundamentals Movement to show up this anti-Christian program, and to regain control, if possible, of the schools, seminaries, and pulpits that are now held by the enemies of orthodoxy. The Fundamentalists believe that if the new theologians were fair and square, they would go out from the Christian churches and schools and stand on their own feet, instead of usurping institutions that were founded for the promulgation of the very things that they attack.

The chief hold of the advocates of the new interpretation of Christianity is in the schools of the land, both state and denominational. The thousands of young men and women who are year by year going out from the educational institutions, are being taught at every turn the evolutionary idea which is a negation of the Bible and the things revealed therein. The very acute danger that threatens our educational system is ably portrayed otherwheres in this magazine by Robert B. Thurber.

Dr. Griffith Thomas and Dr. Trumbull, who have made a recent journey among the missions and missionaries in China, reported at the Denver Conference that a most lamentable situation exists in foreign lands. Many of the missionaries of various denominations have become enamored of the teachings of the new theology, and are in turn passing on this emasculated, Bibleless, Christless gospel, to the heathen who are yearning for the assurance and help that Christ and His Word alone can give.

The Fundamentalists are firm believers in the premillennial coming of Jesus Christ, and the Denver Conference laid no uncertain emphasis on the truth of the second coming. Of course, in so doing they are in direct conflict with the liberals, for the latter teach that the world has been slowly evolving toward perfection for uncounted millions of years, and that in the processes of time, the world will save itself through forces already at work, and

that to hold that affairs will reach such a woeful state that Jesus Christ must needs intervene as the Bible teaches, is mere twaddle. It will be seen, therefore, that the Fundamentalists stand for a philosophy of life which is based upon the Bible and its account of the creation and the history of man, while the new theology men stand for a philosophy of life that spurns God as the Creator and Sustainer of the world, and in His place deifies the slow processes of nature and apotheosizes man himself as the highest product of evolution.

As far as the doctrinal statement of the Fundamentalists is concerned, the denomination represented by the SIGNS MAGAZINE can heartily endorse and does at all times teach every point contained therein except the idea advanced in Article IX, of the "conscious" punishment of the lost. Seventh-day Adventists do believe that the punishment of the wicked will be everlasting, but that after they are consumed in the lake of fire, they go into extinction, the greatest punishment that any man can have. We believe the Bible teaches that "the wages of sin is death" and not everlasting life, even though that life be passed in pain.

Seventh-day Adventists further dissent from the teachings of the Fundamentalists when they preach that the Jews are to be restored to Palestine in unbelief and afterwards converted, and that Jerusalem ruled by the Jews will become the spiritual center of the earth. We believe that the Jews as a nation have had their day, and although many individual Jews will accept Christ, yet the majority will not. We do not believe that the much-talked-of Zionist movement is a fulfillment of Bible prophecy, nor do we believe that the Jews as a nation will be reestablished.

The Fundamentalists teach the "secret rapture" theory of the second coming of Christ; that is, that Christ will come and steal away the "elect" and no one but the ones saved will know anything about the occurrence. We believe with the Bible that when Christ comes "every eye shall see Him," both wicked and righteous.

The Fundamentalists also teach that the law of God and the seventh-day Sabbath are no part of the Christian dispensation. We believe that the law of God extends over every dispensation, and that no man can willfully break any of the Ten Commandments and live eternally if his transgression is not covered by the blood of Christ.

Aside from the teaching of these few erroneous points, the Fundamentalists are doing a great work for God in the earth, and are helping to stay the time of great apostasy and the period of almost universal infidelity and skepticism that is coming on the earth.

BESET BY SOUTH



IN the part of south China where we live are more robbers and river pirates perhaps than in any other part of the world, and many times God has spared our lives in encounters with them. Once while we were on a river boat a hundred of them rose up suddenly from behind an embankment and all shot toward me, yet not one shot struck me; but they did hit a German missionary who was walking the deck just in front of me. They held a gun in my face for an hour while they robbed me and all my fellow passengers of all we had. I have met them in daytime and nighttime, on the river and on the land, but through it all God has spared my life, and only this once have I been robbed.

But this past summer I had quite an unusual experience. I had given one of our Chinese evangelists some money with which to repair one of our chapels in the interior. He left the money with a shopkeeper at the nearest port on the river while he walked the ten miles to the village where the chapel is situated. He was afraid to take the money with him that day as it was not a market day and few people would be walking the roads. He left word for the money and some household goods to be sent on to him the first market day. These are usually every third day.

THE MISSION MONEYS STOLEN

BUT this market day proved to be an unlucky one; when the carriers were about two miles from port, they met a company of masked robbers. Everything was taken. It evidently was a planned affair, and I think they wished to try out what the missionary would do. The carriers told them that the goods all belonged to the Gospel Hall, but the robbers replied, "If it belongs to father, we want it."

Many times our workers have met these robber bands, and being too frightened to talk at first, have meekly handed over all they had. Later, when they had found their voice, they would tell the chief they were mission workers; and I remember only one instance in this field, besides the one I am telling, where all was not returned

at once to the worker. Our evangelist reported the loss to me. In the meantime he had searched and discovered where the robbers lived and who was responsible for the attack. With this information, I went to the magistrate for counsel. I felt it would never do to let these fellows go free, for they would be only bolder next time. They would have thought I was actuated by fear, not love, if I had neglected to bring them to punishment.

I was conscious, however, of the fact that when a foreigner in China reports an affair of this kind to an official, he usually goes to extremes in punishment, and it nearly always involves a lot of innocent victims. So I said to the magistrate: "I know where these fellows live, and I think I can go up there and arrange a satisfactory settlement without your aid if you grant your permission; if I can't, then I will call on you for help." To this he agreed, gave me his card as authority, and made only one request—that I take a few soldiers along. He said he would not consent to my going alone; so I obeyed his instructions, and took a number of soldiers with me.

Just before we arrived at the home of the chief robber, the captain of my guard ordered part of his men to stay with me; the others he took and ran ahead by different

Many persons, especially those who manifest little interest in religion, are wont to belittle the life and task of a foreign missionary. They think it a sinecure, a willy-nilly sort of job that requires no special stamina or ability. Read Missionary Nagel's story, and you will see that God's messengers in other lands live lives of adventure, and that only real men measure up to the task.

CHINA ROBBERS

by SHERMAN A. NAGEL

paths to surround the place, lest some of the robbers should get away. Evidently he surprised them; for when I arrived, the place was surrounded and the fellows we were after were inside, with the door locked. Seeing the soldiers coming and not having time to get away to the mountains, they ran into this strong room and locked themselves in. Only the chief's two wives and some children were to be seen when I arrived.

The captain told the "number one" wife that they had nothing to fear, that we had only come for counsel, would take nothing of theirs, and asked her to have those inside the house open the door. She protested that there was no one inside, but it was evident to all that there were, for the doors were locked only on the inside. She said that if we would wait she would send for her husband, and so we waited and waited and waited. I began to get a bit nervous, thinking they might be gathering the whole band to order us off.

Well, no one appeared, and after waiting a long while and feeling certain that those we were after were inside the house, the captain told those standing around that if they did not open the door and show proper respect to this "honorable foreigner" who had paid them a visit, he

would use force to open the door. The very fact that they refused to open the door made all suspicious. Perhaps our goods were inside.

But no effort was made to open the door, so the soldiers found a large, heavy grubbing hoe and pounded on the door with it. All their pounding was of no avail; the door would not open that way. Then they secured a good-sized log, several took hold and used it as a ram. I thought surely that would open it, for one can strike a fearful blow with a log. But they might just as well have used a toothpick for all the impression they made. Those fellows had a regular fort, and when we did at last get inside, we found there were four heavy stone pillars set in stone sockets behind heavy planks. No wonder we couldn't open it from the outside!

DOWN THROUGH THE ROOF

At last the soldiers saw that all effort to open the door from the outside was useless, so the captain decided to act on another plan. He said to all, "I will tell you just this once more to open the door; if you do not, I will go to the roof, scrape off some tiles, and go down through and open it that way."

Still no one moved to open the door. I think the most excitement I ever had was seeing those soldiers get up on the roof, go through it, and down into a nest of robbers. I think they were the bravest soldiers I ever saw in China. But after all, they had little to fear. They knew that if one of us was hurt, the whole country would be burned out. The robbers knew this also, and it is very seldom that they will risk hurting a soldier, much less a foreigner. When missionaries are hurt in China it is because they are with a lot of Chinese on boats that are robbed. In the shooting, who can tell who will be hit?

It must have surprised the robbers when they saw the soldiers coming through the roof after them. They beat a hasty retreat out of that room into another adjoining, and when the captain finally opened the front door for us to get in, we were no better off than before, for they were securely locked in this other room. We were counseling how best to get into this next room, when, lo, the very men we were seeking suddenly



A farmer on his way to the village on market day. In South China every third day is a market day.

(Continued on page 13)



THE time was when all education centered in the home, when the parents were the teachers, and the course of study embraced what the elders knew of life's necessities, duties, and pleasures. It is doubtful if any succeeding system of education has, on the whole, improved upon the original.

But the home has relinquished, one by one, its functions as a school, until to-day most persons never think of it as a factor in education. The church in some cases is expected to look after the child's moral training; and the state in nearly all cases is expected to supply the intellectual education. As for the practical bread-and-butter science, it comes along with a job ignorantly sought and fortuitously obtained.

What has become, in America at least, of the family group around the hearth at night, where the father with his sons whittled and sawed and hammered and polished and mended the instruments of their trade, and the mother with her daughters spun and wove and sewed the clothing of the family, while one read or all conversed about the deeds and the thoughts of the wider world?—The factory has swallowed it up. And what has become of the close association of fathers and sons and of mothers and daughters, made by community of interest in occupation as well as in idea?—Business and pleasure have conspired to scatter it to the four winds. Now it is but a memory.

EVERY HOME A UNIVERSITY

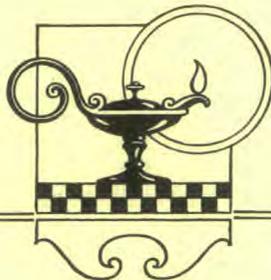
IN those days the home taught science, the practical, applied science that united brain and hand; it taught literature, not, indeed, as a card-indexed digest of all the world's scribblers, but as a living with earth's and heaven's greatest; it taught philosophy, and that philosophy not of the head alone, but of the heart, the deepest of all philosophy, religion. Help the home had, indeed, from the parson, and the schoolmaster, and the wise old farmers and fishermen; for home was not an exclusive Lyceum-on-the-Hudson, but a university, open to all worthy instruction and instructors. Yet the professional teacher and the occasional teacher were but adjuncts, assistants to the greater body, the parents, who took seriously and laboriously, if cheerfully, the duty of life, to train up their children in the way they should go, lest when they were old they should depart from it.

I pause not to lament the apparent passing of that age and custom. I have only to say that either that passing is but apparent, partial at most rather than complete; or else the church, the state, and the race are doomed. For without the home, education cannot be. When the home universally and wholly abandons education, education is dead. And I be-

The SEVEN PILLARS of the Temple of Life

Of which the chief architects are father and mother, and the place of erection, the home.

ARTHUR SPALDING



lieve true education is not dead. If, as in Elijah's Israel, it seems that all the people have gone a-whoring after other gods, the eye of Jehovah can still discern His seven thousand who have not bowed the knee to Baal. Let us have Carmel's challenge.

WHAT IS EDUCATION?

WE may well be rid of the idea that education consists of the gathering of great funds of facts—though all too many pedagogues, with their dupes, assume and work upon that hypothesis. Facts alone are mere attic lumber; potential building but actual rubbish. To gather them may be learning, but it is not education.

The great teachers of all time have appraised education as more than the acquisition of knowledge. Socrates says that it is a striving after God, a realizing of virtue; Seneca, that it is the correcting of our evil tendencies; Montaigne, that it is the edifying of both soul and body. Comenius defined education as the full development of the whole man; Locke, as the attainment of a sound mind in a sound body; Pestalozzi, as the love of God perfected in man's physical, intellectual, and social habits. And I can sum up the truth in no clearer form than this from Ellen G. White: "Education is the harmonious develop-

ment of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come." This is but an interpretation of the dictum of the greatest Master: "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."

Education, then, is not the mere following of scientific and philosophical courses. It is the shaping and the use of science and philosophy to the ends of service, with ever the incentive for greater knowledge that there is ever higher service. And here is where the home is indispensable. For the qualities of character which make up the complete man, the truly educated man, the man who royally serves his fellow men, are the product, not of bare precept, but of demonstrated living. And no institution designed by man has ever yet rivaled, in its power to teach and to demonstrate living, the perfection of that divine institution, the home.

THE SEVEN PILLARS

SCIENCE may inscribe, philosophy illumine, letters embellish, the temple of life, but the substance of that temple is character. And the seven pillars that outline and uphold its structure are these: reverence, courtesy, courage, cheerfulness, cleanliness, industry, thrift.

It is the privilege and it is the duty of the home to inculcate those qualities of character, to make of them the education which its children receive. For be well assured, fathers and mothers, that if the home does not teach them, they will not be taught. The contact and opportunity of the church and the school are too partial and too brief. Therefore I say that the home is still indispensable, is pre-eminent and all-determinative, in the education and the salvation of the world.

We shall not in the education of the home ignore the science of the schools. Some parents may be able to instruct their children in the "common branches" and higher studies, or at least to apply them to the work of life. But however much the father and the mother have to depend upon the school for this instruction of their children, let them be assured that what is left them to do is neither small nor unimportant. The school sciences are but the ways over which life's building material is moved: it remains to the home to select the material and to build.

GOD MUST COME FIRST

FIRST of the pillars of life's temple is reverence, the source of obedience. God must come first in the life; and it is no denial of this truth to

recognize that in the earliest years of the child the parent stands to him in the place of God. His knowledge of God and his conception of God are determined by the character of his parents and their attitude toward him. If father and mother are loving though just, upright yet forbearing, patient, dauntless, and provident, they not only win for themselves the unquestioning faith, reverence, and obedience of their children, but they give to their sons and daughters the groundwork of reverence for God, and obedience to God, without which none may make life a success.

God is to be revealed and interpreted to the child. Let at least the third name he learns in his babyhood be "Jesus." Let his cradle songs and his earliest stories be of his heavenly Father and the blessed Saviour. Let the hour of morning and evening prayer be so conducted that he looks and longs for it as for the hours of his physical food. Never let the family altar fall.

But not only in worship, also in work and conversation, must the character of God be revealed. None more than the parent needs to pray momentarily, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer." For he has not merely the necessity of receiving, but the obligation of giving, that strength and that redemption. The home that fulfills God's purpose must hold the atmosphere of heaven.

Scarcely less important in the inculcating of reverence is a knowledge and love of nature. It is the sacred right of every child to be placed in the midst of the works of his Father-God, and to be taught thereby. And the interpreters of those works should be his earthly father and mother. Unfortunately the schools are of little help here. Natural science, as taught in popular education, leads away from rather than toward God; and it is deeply regrettable that even schools which reject evolutionistic theory and hold to the Bible, are curtailing the study of natural science in favor of more humanistic sciences. They little realize how much they are cutting off the child from God.

The home should correct this. While it is desirable that parents have a working knowledge of the sciences of plants, and animals, and physical elements, and the heavens, lack of this does not debar them wholly from appreciation of the things of nature. Let them lead their children in memorizing Bible texts that relate to natural things—and there are hundreds of these—and then repeating them while on their Sabbath walks or about their daily work and study out of doors; and they will find that appreciation of God through nature is in themselves and their children approaching that matchless understanding which Jesus had. For that was

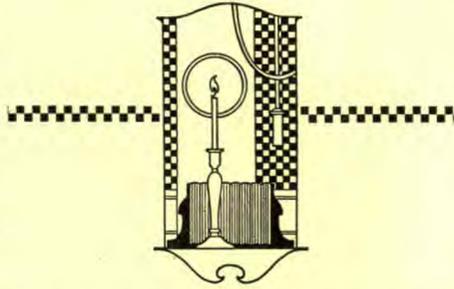
His method. Reverence for God is the companion of appreciation of nature.

And reverence for God insures reverence for parents and all others in authority. Willing obedience follows. The obedience that is forced rather than voluntary may be better than no obedience at all, but in the formation of character it is not to be compared with that dutifulness which comes from love.

LOVE SHINING OUT OF THE HEART

COURTESY follows upon reverence. It is the correct attitude toward our fellow men, as reverence is the correct attitude toward God. Courtesy comes not from the study of maxims of conduct, though it may well be guided to a certain extent by them. But courtesy is love shining out of the heart. It involves repression of selfish interests, devotion to others' comfort and pleasure.

It is as impossible to teach courtesy by bare precept as it is to produce watermelons by counting their seeds. Courtesy—and seeds—must be planted. If parents secure for themselves that perfect poise, self-control, and diligence to serve which make up courtesy, their example will teach it to their children. There is a point here to be guarded, however; for I have seen children made selfish tyrants by the constant self-sacrifice of parents. There was something missing in that teaching. It is a part of true educa-



EDUCATION is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.—*Ellen G. White.*

tion to make the value of sacrifice appreciated, and to make of practical application the maxim, "It is more blessed to give than to receive." But let it not be forgotten: courtesy comes first by example, second by precept.

Courage is a divine attribute which God would give all His children. It is the privilege of parents to teach it. Stories of dauntless, heroic men and women in history both sacred and secular, are to be told the child. Some of these may be of warriors, but more of them should be of men who have braved death to save life, to maintain right, to increase human knowledge and happiness,—seamen, explorers, scientists, statesmen, reformers, martyrs, friends, mothers. And whether in sacred or in secular history, whether in war or in peaceful science, whether in the protection of humble homes or in the saving of great nations, let this sentiment inspire all story: "Greater love hath no man than this, that a man lay down his life for his friends."

A COURAGE THAT NEVER FAILS

BUT there is a greater courage to be taught, though less ostentatious, a courage that may not at the moment catch the analytic attention of the child, but which will be of more importance to him as it enters his own character, and perhaps sometime shall be recognized by him. That is the courage of meeting daily trials, perplexities, and problems without fretting, without fear, with a calm confidence of victory even in defeat. It is the courage of the father who will let no disasters of business, no burdens of life, destroy the serenity of his spirit nor mar the lives of his children. It is the courage of the mother who finds in the throbbing humdrum of the house, in the perplexities and disappointments of ordering youthful lives, in the fears or pangs of motherhood, nothing to crush and dispirit her. Great lives lived in humble circumstances are the mightiest record of courage. It was in a narrow Galilean village that there developed the life which made the infidel Rousseau exclaim, "The life and death of Jesus Christ are the life and death of a god."

Cheerfulness follows upon the heels of courage. There is a courage often that is stern or even sorrowful; and indeed all the other graces would seem at times to bar cheerfulness by the intensity of their spirit. But if they be true graces, they embrace her. Cheerfulness is rightly placed in their very midst: then on the one hand Reverence cannot be fearful, nor Courtesy cold, nor Courage grim; and on the other, Thrift cannot be niggardly, nor Industry exhausting, nor Cleanness sharp.

The home that is not cheerful is little more than a prison. Fathers and mothers must keep and practice good cheer, must themselves learn and teach their children to take hard bumps, literally and figuratively, with a smile. Worry must be banished, and it will be banished from the Christian who believes in "casting all your care upon Him; for He careth for you."

Music is a great aid to cheerfulness. If it be possible, be a musical family. Sing at family worship, learn to play on one or more musical instruments, and let music be an integral part of the social life of the home. Learn hymns and songs by heart; do not be a slave to the printed page. Keep a song in your heart, and let it be ready ever to your voice.

CLEANNES PROMOTES PURITY

CLEANNES is vital. The home must be physically clean in its surroundings, in the house-keeping, in the cooking, and in the person of its makers. It is impossible to be godly in the midst of dirt and disorder. I speak of normal cleanness; there are, I am aware, some fiends of asepsis who make life miserable, especially for boys. I think the majority of homes are normal in this respect; but of course there is infinitely more need of teaching greater cleanliness than of cautioning against its abuse.

Clean bodies make for clean minds. The daily bath is a promoter of purity. The principles of physiology and hygiene should be studied in the home and applied in the daily life, at the table, in the sleeping room, in daily work. It is as important for cleanness of lung and blood that good posture and deep breathing be practiced, as it is for cleanness of skin that the bath be frequent.

Furthermore, it is the duty of parents to teach purity of thought. The reading must be carefully selected. Many a popular magazine, valuable in part, should yet be banished the house for the evil it mingles with the good. And the daily newspaper is a vast offender. Do you, parents, ever reflect upon the breaking down of virtue not alone through news reports but through the "funny pictures" which, overflowing the Sunday paper, are increasing in the daily?

Instruction upon the subject of sex, of courtship and marriage, is incumbent upon the parent. He who neglects this duty has missed a great part of his teaching. Not all parents can do it in the same way or with the same words; and not all children need equal guarding. But if purity and love dwell in the parents, none so well as they can teach cleanness of heart.

TEACH THE CHILD TO WORK

INDUSTRY is the evidence of life. Normal activity of mind and body demand some worthy object upon which to work, and when they so work, that is industry. There must be not merely activity, but activity with results. Nowhere better than in the home can the right principles of work be established. Every child should have his assigned duties, proportioned to his age and powers, and it should

What Is Patriotism?

MANY men and women have the idea that patriotism consists in subscribing to Liberty Loan drives, buying War Savings Stamps, working in a shipyard, being a "dollar-a-year" man, knitting sweaters and socks for service men, getting into a navy or army uniform, turning out on the Fourth of July to shoot some firecrackers and to listen to the ebullitions of an imported orator, standing up when the village band plays the "Star Spangled Banner" or knowing the first and last stanzas of "My Country 'tis of thee." All these things are good in their time and place, but a man may do them all and yet have not a patriotic drop of blood in his veins. They may be the accompaniments of patriotism, but are not necessarily the symptoms of it. A true patriot is one who lives an everyday life that is a credit to his country, who conserves and develops his mind to the best of his opportunities, who keeps his body in the very best of condition, and who at all times is mindful of his obligations to God Almighty. Any one who fails to live up to his opportunity in any of these three spheres is a slacker. For instance: the young lady in the lower picture whose cigarette is being lighted in the smoking room for ladies in New York's latest theater, the "Apollo," may go out on February 22 and lay a wreath and shed a tear at the statue of George Washington, as shown above. Later she attends the theater, and between acts goes to the smoking room and puffs away on a tailor-made Turkish cigarette. That evening, or rather the next morning, she retires, thinking she has been very patriotic on the anniversary of the birthday of the father of her country. But has she? Any woman, yes, and any man, who indulges in the tobacco habit or in any other habit that does injury to the health, blunts the mind, and dwarfs the spiritual nature, curbs his or her usefulness as a citizen of the country, and is to that extent a slacker. Patriotism is more than an emergency or a holiday affair; it is living a life in the home and in the office, in the factory and on the farm, that measures up to the highest physical, moral, and spiritual standards.



Photos International and Wide World

be seen that he performs those duties and that he receives his reward. We often miss that point, that industry demands reward. God gives reward to industry; and to deprive the child of it, or even of the consciousness of it, is to rob God. The reward is variable, and it should be suited to the character of the service. It may be money, it may be material, it may be a holiday, it may be a kiss or a smile, or it may be just the satisfaction of service and the pleasure of coöperation. See that it is not stolen or "kept back by fraud." For the ears of the Lord of Sabaoth are open.

For the girl, the industry of the home includes cooking, housekeeping, sewing, and care of the children; for the boy, care of his own belongings, keeping of the premises, the heavier jobs of the house, gardening, and if he is, happily, upon a farm, larger enterprises of agriculture and mechanics. It is the duty of parents to lead their children into, not the drudgery but the delight of scientific labor. Only by industry may life's good gifts be gained and appreciated.

Thrift is the planning, the conserving, and the proper use of resources. Americans are notorious for lack of thrift, chiefly,

no doubt, because the virgin resources of the land have been superabundant and the adventure of living keener than elsewhere. But the pinch is beginning to be felt. It is, however, not so much for material welfare as for the shaping of character that thrift is necessary. He who is prodigal of money is likely to be prodigal of grace. It was for the purpose of forming correct character rather than for supporting His work, that God gave to the patriarchs the tithing system. He who regularly pays his tithes, besides offerings, is schooled in foresight, frugality, and sacrifice. He becomes a manager. It may be in the purpose of God that a man is poor; but it is not to His glory that a man be a spendthrift.

Let thrift be taught by planning together with the children the making of income, the spending of money, the saving of clothing and tools, and by the keeping of accounts and the faithful payment of dues to men and God. Let simplicity mark the diet, the dress, the furnishings, and the recreations of the family. It would not be amiss, moreover, to follow the old Scotch practice of making the book of Proverbs the first reader of the little child. Let Scotch thrift answer for the value of the method.

These be the seven pillars of the temple of life, these be the teachers, this the holy ground.

Great is the multitude of the homes that have abandoned their duty and flung to lesser priests their responsibilities. But this I say, that home is still the greatest school on earth, that though the fringes of education may be woven

by the public school, the pattern fabric of life must be formed in the loom that was started in Eden. In the extremities to which the world has come, we may well appeal to Christian parents: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" The hope of the world, the church, of life itself, is in the hands of parents to-day.

Beset by South China Robbers

(Continued from page 9)

appeared from a mysterious somewhere. The robbers simply overdid themselves in being nice to me. After the greeting ceremony was over, they asked me what my business was.

I said, "I have come to talk over the matter of your men stealing our mission property."

"Yes," the chief said, "that was a very improper thing to do. What can we do to make it right?" I replied, "I have tried to be just with you fellows. You know that if I had put this matter in an official's hands, many innocent people would have suffered; you would not dare live here longer, and it would have cost these villages a great sum of money. Now you know how much you took of our goods, and so if you will give me one hundred ten dollars we will call the affair ended." This was hardly what we lost.

They wanted to know when I was returning to Waichow, and I told them we would leave that afternoon. They said it would be impossible to secure that much money at once.

"Well," I said, "I will be fair. You bring a sheet of paper, and write on it that you took our things and that you agree to deliver to my home at Waichow within a week this sum of money. All you leaders put your seals on it, and I will take this as a settlement."

They did this. I returned home, went to Hongkong on some mission business, and when I returned to Waichow, found the whole amount there awaiting me. These men recognize that I treated them better than they deserve, and we have had no more trouble in that section.

How much these poor people need the gospel! Just last week I had this truth again most forcibly impressed upon my mind. One of our Christians was falsely accused by his enemy who had a "pull" with the local police captain, and was put in the district jail. The man who accused him, knowing the charge was false, dared not appear against him, and so our brother sat in irons for forty days. I went down to see him one day last week. What impressed me most was this: I asked the jailer if I might see the prisoner, and he said I might. Taking a big key from the wall, he went down a long hallway and

returned with the poor captive. He, seeing me, although he was bound in chains, came over and knelt before me, took my knees in his hands, and asked me to help take off his chains. I was enabled to help him get rid of them that very evening.

The experience taught me this lesson: How often we bow, bound with chains of our own forging, before our heavenly Father, and beg release from these chains of sin! I believe His heart has infinitely more pity and love than mine. He is much more able to release us than I was to release this poor Chinese brother. He can and He will. Let us come to Him, and have our chains taken off to-day!

Bury Your Failures

A SERIOUS mistake is made by many professed Christians in dwelling upon the sins and mistakes committed during their unregenerate life. When God so graciously forgives our sin, for His own sake, how can any one think He is glorified by our continually dwelling upon our former wayward life!

God not only diagnoses our spiritual ailments, but He "heals" all our backslidings. He makes a poor, broken-down man all over, until he becomes "a new creature" in Christ Jesus. "The Christian's life is not a modification or improvement of the old, but a transformation of nature. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife."

We are told by physiologists that a well-set broken bone of a healthy person becomes stronger than before it was broken. The new process that unites the parts is stronger than the parts united. Here is a precious thought for those struggling against special sins. That sin may be born in a man, inherited from a long list of ancestors; its power in him may be made strong by his yielding to it, till by it Satan leads him captive at will. It is a man's weak point. The disposition which leads to the commission of the sin is the weakness of his otherwise strong character. It is not the sin that weakens; it is the disposition, the underlying selfishness, from which the sin springs.

Realizing this, knowing, by the law and the Spirit of God and our own repeated failures, our own weaknesses, our broken character, we can come boldly to the Great Physician, place our case entirely in His hands, and "out of weakness" be "made strong." Hebrews 11:34. The weak point in our character can, through grace, be made our strong one. The hatred of all sin will be more fully developed, when the power of the besetting sin is seen; and God's grace will never seem so precious as when we overcome a sin.

Therefore, "Brethren, be strong in the Lord, and in the power of His might."

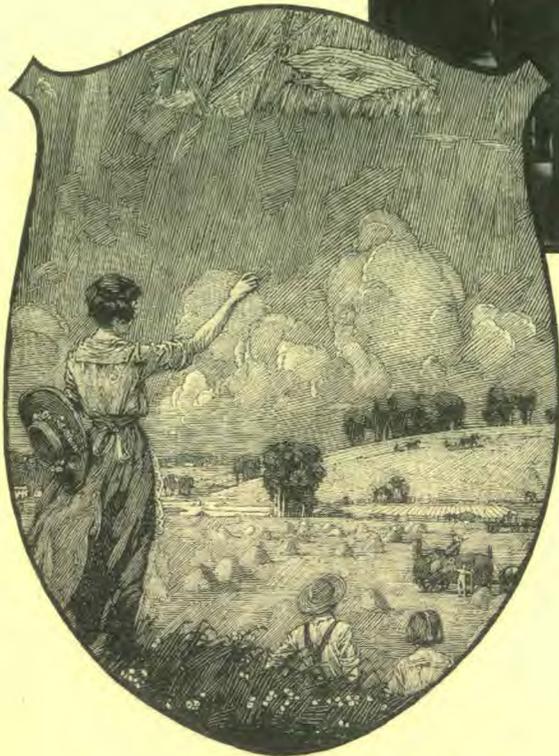
J. W. C.



EDUCATION

THE greatest educator in America to-day is the newspaper. We have become a nation of newspaper addicts. In many families the only reading matter is the daily paper. In many ways this is laudable, for the better informed the individuals that go to make up a nation, the better citizens they become. But the newspapers nowadays do not feature the things that make for a better citizenry, for the front pages and the scare head titles are consumed with the philanderings of a Stillman and a one-time chorus girl, or a Mrs. Stillman and an Indian guide, or a Peggy Joyce and the rakes of Paris. The more salacious the scandal, the greater the avidity of the reading public; and consequently the greater the sale of the newspapers. It appears that scandal-mongery is the chief income of the newspapers; for a paper started a few months ago that eliminated all the crime and divorce news and the like, had soon to suspend publication. And of course the papers cannot be altogether blamed, for they merely cater to the popular appetite. The general public to-day seems to thrive on marital woes, the off-color, the salacious, and the criminal. With a generation that to-day sips at festering sores and feasts on decaying carcasses, what can we expect tomorrow?

A few hours a day spent in a schoolroom poring over a reader or a speller or an arithmetic, is a mere introduction to education. The real learning comes when the pupil goes out to put his knowledge to practical use.



TRUE EDUCATION EDUCATES *the* HANDS

W E. A. SUTHERLAND

WORK was half of the education in the beginning. The Eden school was on a farm, and our parents were taught by Christ and the angels. They had the same divine direction in the work of their hands. Here they were to prepare a garden home for themselves, and to set the example of what the whole world was to be, a succession of farms and every man his own farmer.

This study-and-work program was vital to the development of the race even before sin entered, and with the battle against sin, the importance of work has been multiplied a thousandfold. One of the wonders of the human body is the close connection between brain and hand. It has been discovered that without proper hand culture, great areas of the brain remain undeveloped. Handless education, strange as it may seem, produces a headless product; that is, a weak nervous system; a flabby, underdeveloped, anæmic individual; an ease-lover that expects to be carried, and is incapable of meeting the hard things of life.

MEN AVERSE TO PHYSICAL EDUCATION

IN the sweat of thy face shalt thou eat bread," was the divine mandate. Barring the gift of the Son of God, without controversy physical work is the greatest single blessing bestowed upon man. And consequently, the arch-enemy has put forth his most telling efforts to turn men from physical activity, especially in connection with education. For this reason reformers of all ages have had that problem to meet. Educators from the days of Moses to the present have fought for an educational system that gives due prominence to physical training coördinated with intellectual and spiritual activity.

A true reformer is one whose faith grasps principles laid down by the Lord. With that faith as a foundation, he starts out to develop the vision he has caught. But all along the line we find educational wrecks; for after the first enthusiasm of the reformer has passed, human nature begins

to shrink from the strenuous life of the active Christian. Theory takes the place of demonstration. Men are prone to take the path of least resistance, and usually that is away from physical exertion. In education, the decline has been toward brain work divorced from hand work.

JESUS CHRIST AND HIS MODEL SCHOOL

THEORY unapplied has been the bane of the world. When Christ was on earth, in speaking of the educators of His time, He said, "Whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." In harmony with this instruction, He Himself established a school for the doing of things. His own life was one of intense activity, a daily connecting up of life and instruction; a daily demonstration of what His students were to do when the Teacher was gone and school days were over. With Him school and life were one.

So entirely practical was His school that some fail to recognize it as a school. Those who measure a school by four walls, desks, maps, and books, may not recognize this more practical conception. But to-day, the real school means a farm for cultivation; acres in food crops for the family; shops, factories, health homes for caring for the sick, and still others for feeding the hungry. The daily program consists of alternate study and work. And not play work, either, but actual, everyday jobs that contribute to the support of the school. There was a time when teachers, seeing the work idea but dimly, attempted the reform by introducing play projects, building and tearing down toy houses, for instance; but to-day the students build houses and live in them; plant vineyards, and eat the fruit of them.

Thomas Jefferson, fondly called the father of democracy, had this vision, and knowing that it was vital to the welfare of the new republic, he put his best strength into the development of a system of schools, the University

of Virginia being the center, which were planned to educate the whole man by providing the all-round training. The university was on a farm; it had cottages for its students and teachers, although in those days the time-honored idea of student dormitories was the prevailing standard. There were shops, and a great variety of industrial pursuits for the student body, with the idea that men of varying capabilities might there find training for whatever life occupation they chose.

This was the mighty effort of a truly great teacher to link life and school; to make the school a section of life itself. Bitter opposition on the part of supporters of the old system of education discouraged Jefferson's successors, and a reaction followed.

OBERLIN SET THE PACE

ABOUT the year 1834, when a great religious awakening swept this country, the farm school idea again came to the front. As one illustration, we have the history of Oberlin College, in Ohio. This institution, located on the soil and making farm activities part and portion of the education, brought in also a number of other reforms. In contrast with the popular idea that school buildings should be of the monastic type, this school advocated simple, plain buildings in harmony with rural surroundings. They converted their timber into lumber, and made their buildings with their own hands. They discarded tobacco, tea, coffee, and hurtful condiments, favored a vegetarian dietary, encouraged co-education, and provided facilities whereby any worthy student might earn school expenses by manual labor.

Oberlin also made other reforms, such as weeding out impractical studies and nonessentials in subject matter. Instead of emphasizing ancient classics, students studied sacred literature in these languages.

Manual labor education on the farm school at Oberlin resulted in a wonderful missionary movement. Self-supporting missions were favored. Oberlin students became pioneer missionaries in many a difficult field. Many went out with limited means, expecting little or no aid from home. Their training had been so practical that they were capable of making homes for themselves in any land that would sustain human life. The president, Mr. Finney, announced that "a man was not fit for a missionary who could not take an ear of corn in his pocket, and start for the Rocky Mountains." And with splendid results they taught their converts these same practical lessons.

Unfortunately, the religious organizations of that time failed to appreciate the value of this practical education. Gradually the prejudices and opposition of men who favored the old school dimmed the light of this remarkable institution.

It was about this same time that Horace Mann heard the call from the Master to lift up the light of educational truth. At Antioch, Ohio, he established a farm school that for years was noted for doing things.

SEVENTH-DAY ADVENTISTS ADVOCATE REFORM

IN the early sixties this burden of carrying forward farm schools was adopted by Seventh-day Adventists. They planned to establish a school on a large farm with shops and various enterprises of manual labor. They knew manual labor to be a safeguard against many evil influences that prevailed in other institutions of learning; that manly,

useful occupations are a legitimate substitute for frivolous and corrupting diversions, and promote sobriety and stability of character. Exercise of muscles, along with brain culture, encourages a taste for the homely duties of practical life. Their plan was to continue the great reforms in practical education begun by Jefferson, Horace Mann, and others.

This was the foundation for a great religious and missionary movement which was destined to sweep the world. These plans made possible the training of thousands of men and women who would be prepared by this practical education to preserve life, and to raise up a higher standard of physical, mental, and spiritual living.

Although somewhat dimmed by the passing of the years, the vision is still alive. Men again see that to escape the deluge that threatens to engulf this world, the youth must be educated to love the farm. Something must be done to check the steady, strong flow of the population to the city. "Get the school back on the land" is the educational slogan to-day. The men who successfully stem the tide of evil must have the motor section of their brain developed; they must be controlled by a nervous system strong as steel, and these can be acquired only by the coördinate training of brain and muscles. Men are recognizing that the farm, with its varied activities, is brimful of pedagogical resources. Educational arks are being built.

A FARM SCHOOL IN OPERATION

SOME seventeen years ago a small band of teachers interested in the development of Christian education, began a humble work on a farm near Madison, Tennessee. They believed it possible to develop a school in which any worthy young person might earn school expenses by labor. The development of such an institution has required patient, persistent effort. It is a labor of love and not that of the hired servant. As a result of this many-sided training at Madison, students have established more than thirty rural community centers patterned after the parent school. Facilities for broadening the education have increased gradually. The Madison school now includes a neat, comfortable cottage sanitarium, a well-equipped food factory, a small printing office, and school buildings, teachers' and students' cottages, shops and barns, in number approximating a hundred.

This school is not large; the policy is that many small centers will accomplish more than one large institution, and so there has been going from this mother school a stream of workers into other sections. The Madison school has built its houses with student labor. The family of more than two hundred is living largely on the products of the farm, orchard, and garden, and more and more they are approaching the place where, should railway transportation cease, this family could very comfortably care for itself.

Madison is demonstrating that a school established on these principles will grow. A farm school resembles a healthy creature; it is husky and full (*Continued on page 21*)

The Nashville Agricultural and Normal Institute at Madison, Tennessee, is doing a great work for God and humanity in the South, under the direction of Dr. Sutherland. It is a school where practical Christianity is taught, and where the student goes forth from the class room immediately to apply his new-found knowledge in shop, factory, farm, kitchen, or hospital. This particular school is the parent of a score or more smaller institutions which operate on a similar plan. A glimpse of the campus of the Madison school is given at the right.



Why I Keep the SEVENTH-DAY SABBATH

YOU ask me why I keep the seventh day as the Sabbath. Perhaps I might answer in the unsatisfactory manner so common in religious discussions, Oh, because my father and mother do. But you will reply, That is not a sufficient reason. And you are right. Unconsciously you have, by that reply, confessed that religious practices must rest upon a stronger foundation than upon the customs of one's forefathers.

This point may be more clearly shown by raising the question, Why do I keep any day as the Sabbath? Virtually all Christian people regard one day in the week as different from all the rest, calling it by the name "Sabbath," or by some synonymous title. And many of these Christian people also feel a little twinge of conscience if they chance to perform ordinary labor on that day.

Evidently, then, we have on our hands for close scrutiny a question which is of vital interest to all Christian people, but which must be decided on higher authority than upon the habits of our forebears. It is also evident that the question is a serious one, else why should the conscience, that ever active monitor, take us to task for any failure in the observance of a certain day in the week as the Sabbath.

Therefore, when you ask me why I keep the seventh day as the Sabbath, I must answer you, not in an offhand manner, but seriously. I must present reasons binding upon your moral being if I am to expect them to have weight.

THE LAWS OF GOD'S INVISIBLE KINGDOM

WHERE shall I go to find my reasons? What is the one Book that sets down the laws and precepts which men should follow in order to be law-abiding citizens of the moral realm? You agree, without a question, that it is the Bible. And where within that Book shall I look for the answer? Most naturally I shall turn to the record of the only code of moral laws ever spoken and written by God, which code sums up man's duty both to God and to his fellow man. The words of the law in such a code may surely be quoted as authority, and no believer in the Bible will endeavor to gainsay them.

And what code is that? you may ask. I answer, The Decalogue, or Ten Commandments. In proof of this I might quote a large number of scriptures, but I am going to keep this discussion, as far as consistent, out of the mazes of theology, so my quotations will be from a different source.

In an editorial appearing in the *Wall Street Journal*, that organ of sound finance, are found these sentences: "There is one code and constitution, with some thousands of years' continuous test, which has never been repealed or even amended. This is called the Ten Commandments. The 'new commandment' that we love one another did not amend the code. It merely indicated a way of obeying it.

Some good people have the idea that Seventh-day Adventists observe the seventh day of the week as the Sabbath just to be different or to be contrary, or because they ignorantly adhere to some outworn bit of legislation. If these be your ideas, you will be interested to learn Mr. Nichol's reasons for his convictions. ❀ ❀ ❀

by FRANCIS D. NICHOL



"Remember the Sabbath day, to keep it holy."

It is orthodox to say that it cannot be amended, and the commandments will be fruitlessly defied if we make legal offenses of what are not moral offenses. . . .

"We need not trouble ourselves to reinstitute the Ten Commandments. They are still there, and it is sufficient if we obey them."—*Issue of May 28, 1921.*

In an article in the *Literary Digest*, under the striking caption, "Prosperity and the Ten Commandments," Roger W. Babson, the well-known statistician, is quoted as saying: "Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift, which are the products of religion. The fundamentals of prosperity are the Ten Commandments."—*Issue of January 22, 1921.*

The same testimony to the eternal and binding nature of a certain Bible code known as the Ten Commandments is borne by Dr. James I. Vance, in the *Illinois State Journal of*

November 5, 1920. Says the doctor: "Is there any reason why the world to-day should follow the moral standards of Moses? The Ten Commandments were all right four thousand years ago, but has not the time arrived for revision?"

"If so, what are the changes to be made, and who is to make them?"

"Can God change the Ten Commandments? He is almighty, but there are some things that even God cannot do. He cannot make two and two equal five. He cannot deny Himself. He cannot make what is essentially wrong essentially right. Therefore God cannot make murder moral, nor stealing honest, nor lechery virtuous, nor blasphemy holy.

"If God cannot change the Ten Commandments, no mere human tribunal is likely to qualify for the task.

"Besides, what changes would seem desirable? Suppose we agree that the time has arrived in this new world for new moral standards; what revision shall be made? Is there any one of the ten we would leave out?"

The doctor answers his own questions with the abrupt statement: "The Ten Commandments will last a while longer. No new Moses has as yet appeared."

ELLIS GIVES THE REASON FOR THE WORLD'S ILLS

THE well-known writer, Wm. T. Ellis, employs the same interrogative style in an article that appeared in the *Washington Post* of July 15, 1919. Strangely enough, he is speaking on this very question. Philosophizing on the troubled state of post-bellum Europe, he inquires: "Is a new philosophy of life, a new creed of religion, to be forged in the day's superheated furnace of unrest? Shall we look for a herald of a better social order who will bear in his hand a different code of laws for the regulation of man's relationships with man, and with the Unseen? . . .

"With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions.

Turn whichever way I will . . . I find myself led straight up to the mount of the law. Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never get right until nations and people have the clarity of vision and courage to turn to the keeping of the Ten Words spoken on Sinai.

"A universal acceptance of the Ten Commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently groping."

The foregoing quotations speak in no uncertain tones regarding the Ten Commandment law. And these emphatic statements are more than justified upon appeal to the Bible and the articles of faith of the great Protestant churches.

THIS SAME LAW ENJOINS THE SEVENTH-DAY SABBATH

NOW to resume our investigation. We agreed that the words of the governing code for mankind, which we have found to be the Ten Commandments, may be cited as authority in the discussion of a moral question. This is as self-evident as that the civil code of our land may be cited as authority in the discussion of a civil question. In fact there is no way of settling differences over a point which arises save by an appeal to the wording of the law on that subject.

Without further ado then, let us examine this code which has had "some thousands of years' continuous test," and "which has never been repealed or even amended," seeing that "no new Moses has as yet appeared." Following a most remarkable preface which declares that "God spake all these words," we find enumerated ten moral commands. The fourth in order of these, legislates on the question of the Sabbath. It reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

The law says that I am to "remember the Sabbath day [which is "the seventh day"], to keep it holy," "for in six days the Lord made heaven and earth, . . . and rested the seventh day." This is the essence of the Sabbath command. The day that I am to keep and the reason why I am to keep it, are both stated in unequivocal terms. Would that every law in our civil code were written in such simple and understandable language! You hesitate to draw the obvious conclusion, and endeavor to recall the objections you have heard against the keeping of the seventh-day Sabbath. But before you have time to recall these objections and evasions, which evasions bear an unfortunate resemblance to the sophistry of quibbling lawyers defending a poor case, let me present some facts for your consideration. We have in our courts the juryman, whose duty it is to decide questions of fact. He has nothing to do with interpreting the law in a case. The judge reads the law, and gives it whatever explanation and interpretation is necessary. The lawyers may endeavor to distort the case out of its true proportions, and try to make right seem wrong, but they cannot produce a wrong verdict if the juryman always remembers to receive his instructions and the reading of the law from the judge.

Bearing in mind these important points in connection with a literal court, let us

now consider a certain invisible, moral court. By an easy transition we can pass to the spiritual realm, the kingdom of God. The "Judge of all the earth" has given to men certain laws, and has explained and interpreted them throughout the Bible. Also, He has placed within each one of us, as rational, moral beings, a mind and a conscience capable, not of formulating or interpreting divine laws, but of deciding the facts in the case. Unfortunately, man also possesses something within him, his own ease-loving nature, which, like the quibbling lawyer, often tries to juggle the case. The interaction of all these is responsible for the verdict of innocent or guilty which a man pronounces upon himself when he weighs up his past deeds.

Now let me ask that you call into special session this secret tribunal of the heart, and give me a verdict on the cases which I shall cite. (Of course I know you will not let that invisible lawyer of easy-going self, with his arguments of extenuating circumstances and special interpretations, prevent your rendering a correct verdict.)

Take the case of the Mohammedan's sacredly keeping Friday, the sixth day of the week, as the Sabbath. What is your verdict? Has he complied with the law of God on the Sabbath?—Most evidently he has not. You pronounce him guilty. Take the hypothetical cases of four religious cults setting apart as the Sabbath, the second, third, fourth, and fifth days of the week respectively. It is evident that your judgment on one is your judgment on all, for they are all in the same class. None of them has complied with the specifications of the law, and you pronounce all guilty.

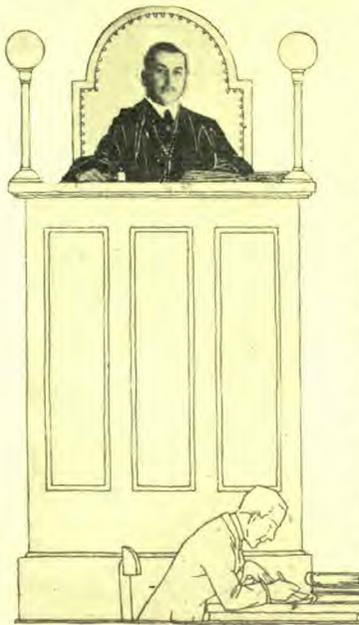
YOU HAVE COMMITTED THE SIN OF OMISSION

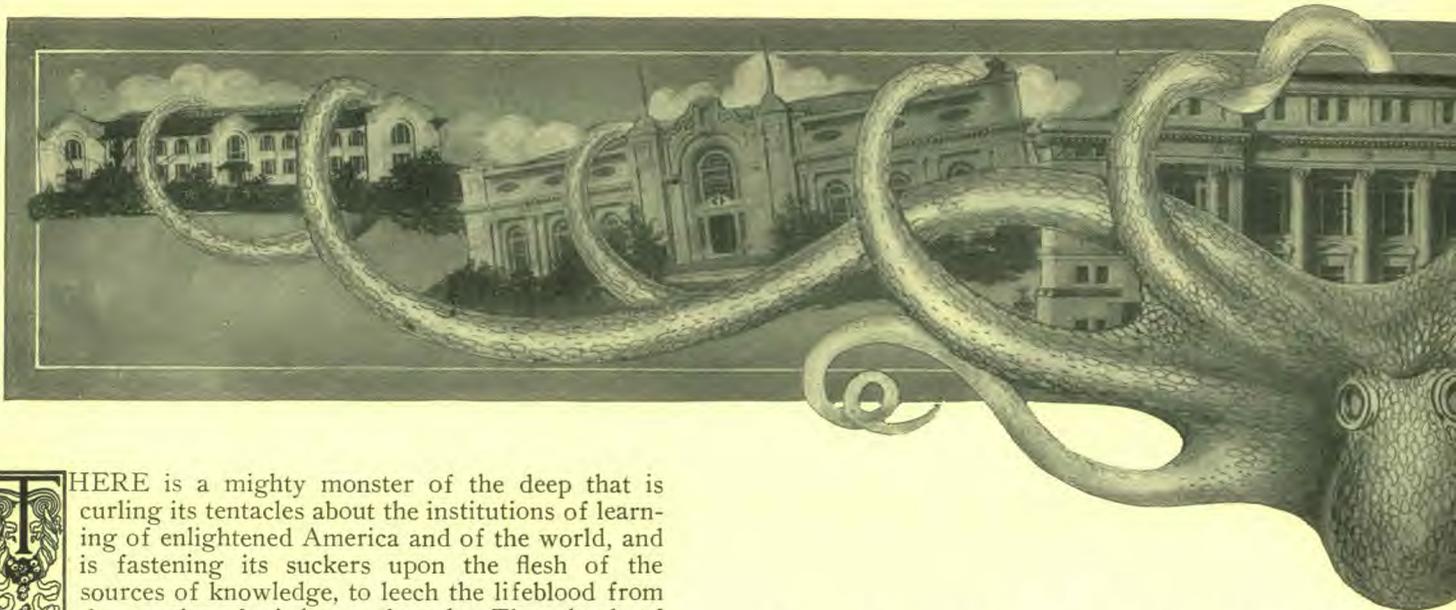
NOW take the well-known case of the man keeping the first day of the week as the Sabbath. I realize that it is hard to ask a man to bring in a verdict against himself. But must not the verdict be the same as in the preceding cases, if the laws of logic are to hold good, and if you listen, not to selfish promptings, but to the reading of the law in the case? You declare yourself guilty, not because you keep the first day of the week in remembrance of Christ's resurrection, which it is your privilege, though *not* your duty to do; but because you do not keep "the seventh day" in remembrance of God's creative work, which it *is* your duty to do. The law has two requirements: It demands that a day in the week be kept holy in memory of God's creative power, and that that day be "the seventh day." You are guilty on both counts.

But consider now the case of the man who, in spite of the difficulties that arise, keeps "the seventh day," and keeps it in remembrance of the creative power of Jehovah. Surely your verdict must be that he is a law-abiding citizen of the kingdom of God, at least so far as the command on the Sabbath is involved.

Your tribunal has finished its work. You may dismiss it. You yourself have answered the question you put to me, and have given the reasons why I keep the seventh day as the Sabbath.

Within my heart I find the same tribunal. Many are the weighty sessions it has held. Specious are the arguments which the invisible lawyer of self has presented to sway my reason and to ease the binding claims of a command of God. But all these arguments have had to fall before the plain "Thus saith the Lord," so to-day I am keeping the seventh day as the Sabbath, and my conscience accuses me not. And more than that, I feel that by pursuing such a course through life, a course which is in harmony with God's commands, I shall finally stand before the great tribunal of heaven, "in the day when God shall judge the secrets of men," and no offended God will pass upon me the verdict, Guilty.





THERE is a mighty monster of the deep that is curling its tentacles about the institutions of learning of enlightened America and of the world, and is fastening its suckers upon the flesh of the sources of knowledge, to leech the lifeblood from the arteries of wisdom and truth. The schools of the United States to-day are almost entirely in the grip of a system which holds an avowed intention to teach a barren morality in the place of Christianity, and to replace a divine with a human god in the religions of men.

Schools are the breeding places of reform and revolution. "Teach these things unto thy children," commanded Jehovah, when He would have Israel turn to Him and remain true. The schools of Greece built the enduring fame of Greece. When the Reformation of Luther drove the Church of Rome to counter-reform, the intrepid and devoted Loyola was commissioned to take in hand, through the tireless and sacrificing Jesuits, an educational system that would renovate and stabilize the papacy. The most ardent advocates of a new order in every oppressed country are the students of the universities. So to-day, those who would demean Christianity to the plane of Buddhism or some other religious system of heathenism, and make the Word of God a lie, are capturing the schools for the seed bed of their propaganda.

THE HIGHER CRITIC ABOVE GOD

THIS "respectable infidelity" is known as "modernism," or "liberalism," or the "new theology." It is also sometimes called the "new orthodoxy," perhaps to hide the fact that it is very old heterodoxy. While in reality it is as aged as sin, it has its modern aspect. In its present form it was started, as far as is known, by a dissipated minister's son in France three generations ago. Caught up by eminent scholars in the German universities, it was reduced to a system of investigation of the Bible called the "higher criticism." A higher critic is a supergod. He sets himself outside of and above God and the Bible, and judges the merits of both according to a method of so-called unbiased reasoning.

During a period of twoscore years before the war many graduate students of American universities and theological seminaries were lured by profound scholarship to go to Germany to finish their education. They received certain finishing touches which actually finished their faith in God and the Bible and Christianity. Saturated with the new theology, they returned to America, and because of their scholarly attainments, found chairs of Bible exegesis awaiting them in scores of institutions devoted to the training of ministers of the gospel.

MASTERS IN THE ART OF CAMOUFLAGE

NOTABLY Chicago University, with William R. Harper at its head and backed by the millions of John D. Rockefeller, led out in the fostering of the new cult. They did not come out and advocate a new religion to replace Christianity. It would have been better if they had. Then Christians could have known where they stood, and where to stand themselves with reference to the movement. If we grant honesty of purpose to these innovators, we might

The OCTOPUS

by ROBERT

It is high time that the taxpayers and institutions should know that our colleges, with exception, are but propaganda centers

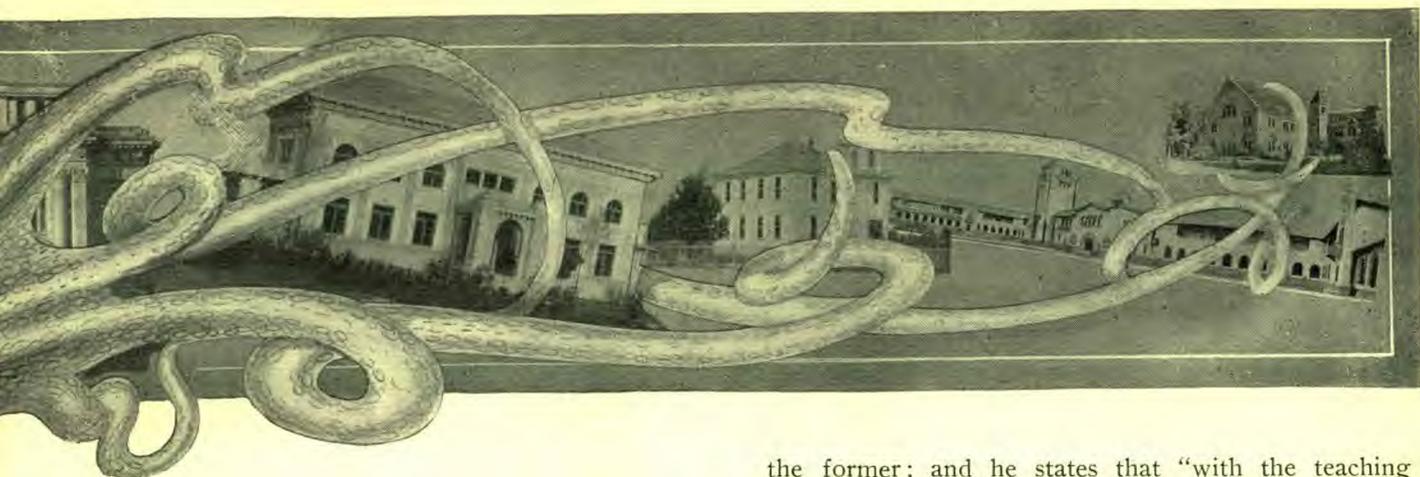
explain their attitude by saying that they deemed that Christians generally are woefully ignorant of the true content of the Bible and inexperienced in what Christianity really is, and that therefore the church of God needed some one to come and set it right. Acting on this hypothesis, they continued to wear the vestments of the church so as not to create prejudice, received support at its hand, and used its nomenclature. Thus allaying suspicion, they deliberately set about to teach to the youth the most damnable anti-Christian doctrines that the history of heresies has ever known.

Not satisfied with an open forum and a fair fight with the champions of orthodoxy, they went about insidiously to instill the pernicious teachings into every higher school in the country, with the sure result of the contagion's reaching even to the kindergarten. Then another step was taken. Supported by the princely philanthropies of a multimillionaire, they have moved on to accomplish the standardization of America's schools. To-day education in this country is in the grip of corporate control. The work has gone on steadily till no school, college, or university is considered worthy of patronage unless it comes up to the standard set by this bureaucracy of learning. Always a dangerous situation even when the controlling power is in the right, it becomes a serious menace to the very existence of civilization when the voice which controls bids defiance to God's Anointed.

A FUNDAMENTAL IN SCIENCE, HISTORY, AND RELIGION

AND what is the standard so widely heralded by its advocates and sought after eagerly by the most popular schools of the country?—It is none other than that the Darwinian theory of evolution,—applied not alone to science, but also to history, psychology, and religion,—be taught as a fundamental in the curriculum. That is, no professor is recognized unless he has obtained his degree from an institution which teaches the evolutionary theory and fosters the new theology. This gigantic system of control is the octopus of the schools.

We may get an accurate and unbiased idea of what the new theology is by an examination of the character of its



the SCHOOLS

THURBER

patrons of our higher educational institutions, and universities, almost without the rankest sort of infidelity. ❀ ❀

teachers and its teachings. The reader may think that the reasonings of these "freethinkers" is plausible. Indeed much of it is, on the surface. But it is therefore all the more dangerous. In its premises and conclusions it is utterly false, and it has been proved false again and again. In our citations we might be accused of taking only the extreme conclusions of a few men. We affirm, however, that these quotations are typical of the whole system; and it is with that to which it leads that we are the most concerned. It matters not how smooth the road to skepticism may look. Its terminals are the danger points.

THE CRITICS SELF-CONDEMNED

THEN let the new theology speak for itself. If these excerpts from the higher critics do not make the Christian stand aghast, then surely he has already lost his hold on the faith of our fathers. The following is from "Systematic Theology and Christian Ethics," by Gerald Birney Smith, professor of Christian theology, Divinity School, Chicago University:

"We, like every generation, have inherited doctrines and ideals, but we have our own peculiar problems to face, and we must use our inheritance [the Bible] and, where necessary, modify it [the Bible] so as to meet these problems. In so far as our life differs from those of former generations, our beliefs must differ."

Thus the critic opens the way for any self-appointed judge to hold to or discard any part of the Bible he pleases in order to fit his conception of what is needed in the present age. To him the Bible is not a final or complete book.

Harris Franklin Rall, professor of Bible doctrine, Garret Bible Institute, has evidently never read Isaiah 53, part of the Book he criticizes, for he says in his "New Testament History:"

"Neither the Old Testament nor the teachers of Jesus' day knew anything of a suffering Messiah."

Durant Drake, in his textbook, "Problems of Religion," compares Buddhism very favorably with Christianity, in fact he almost makes us think we want to choose

the former; and he states that "with the teaching of both was incorporated a mass of contemporary and subsequent speculation." "Jehovah was, it seems, originally a storm god of Mt. Sinai," says this writer further, and adds, "Various Biblical allusions show us that His home was long thought to be in the south." We cannot find these "Biblical allusions," but we do find again and again that Jehovah is referred to as dwelling "in the sides of the north."

Again, this author informs us of the following: Jehovah was "a capricious and at times bloodthirsty tyrant." "Jesus Himself never predicted the emergence of His body from the grave." The conception of Christianity as the only true faith is "a presumptuous and narrow conceit."

In the face of the undoubted fact that millions to-day still believe the Bible to be an infallible book, Lyman Abbott, editor of the *Outlook* and a man of great influence in religious circles, says in his "Evolution and Christianity:" "An infallible book is an impossible conception, and to-day no one really believes that our present Bible is such a book." So all believers in the inspiration of the Book are consigned to the class of nobodies.

CHRIST AS A SAVIOUR SPURNED

WE are confidently told that "the religion of Christ stands to Christianity somewhat as that of Buddha to Buddhism;" that "Paul was the founder of Christianity in distinction from the religion of Jesus;" that "seraphim appear to have been composite figures: it is probable that they were really winged serpents;" that "the book of Daniel consists of a series of tracts for the times" (Daniel's times); that "man was the Book's judge; the Book was not man's judge;" that "the recorded miracles of Christ are merely legendary suggestions;" that "every man must atone for his own soul;" that "man is his own savior;" that "if man ever had a fall it was a fall upward;" that "there is no far-off Judgment Day, and no judge external to ourselves;" that "all are sons of God, and all will be saved;" and so on to a complete negation of all that Christianity has ever stood for.

In short, modernism denies the deity of Christ, the virgin birth, the atonement for sin, the resurrection of Christ and Christians, the inspiration of the Bible, the existence of the devil, sin as being wrong, all fixed doctrines; and it affirms that creation is a myth, that Jehovah was a Midianitish tribal god, that Christianity is simply an evolutionary development of religion, that man is a product of evolution, and that Jesus was merely a good man.

Is it any wonder that, under such teaching, the Chinese students of Princeton University, who have come from the other side of the world to learn the secret of American progress, raised such questions as the following for debate in their open forums?

"Is religion necessary at all?" "Will not education gradually eliminate religion from society?" "Does China need Christianity?" "Is Christianity in a position to supplement the native religions?" "Is not Christianity retarding modern progress in forming scientific habits in the solution of problems by asking men to accept such statements in the Bible as the story of creation, the virgin birth of Jesus; and such credal doctrines as trinity, resur-

(Continued on page 30)

WHEN requested to write an article on "The Medicinal Uses of Beer," one might do as did the man who was asked to give a talk on "Snakes in Ireland," and whose address consisted of three words, "There are none." But such a categorical reply might not be accepted at face value, especially by those who have been brought up to look upon beer as a strengthening drink. Reasons might be demanded for making such an emphatic statement.

It may be well to admit in the first place, that physicians are not a unit regarding the medicinal value of alcoholic drinks, either the stronger distilled liquors or the milder beers and wines. But for a good many years there has been a growing distrust of the efficacy of alcohol in any form as a medicinal agent. For instance, comparing the present with the period of say sixty years ago, we find that then scarce a doctor could be found who had the hardihood to assert that he would not prescribe liquor under any circumstances. Now the great majority of physicians have omitted to take out special license permitting them to prescribe liquor under the Volstead Act.

Then, the hospital bills for alcohol were enormous, the bill for milk almost nil. Now the condition is exactly reversed.

Then the insurance companies considered an abstainer so poor a risk that he was compelled to pay an extra premium. Now an abstainer can get a much lower rate than a nonabstainer. And this matter is decided by the medical directors of the insurance companies, who are physicians.

THE A. M. A. GOES ON RECORD AGAINST IT

TO such an extent has medical sentiment changed regarding the medicinal use of alcohol that the American Medical Association, at its annual meeting in 1917, passed the following resolutions:

"WHEREAS, We believe that the use of alcohol is detrimental to the human economy, and whereas its use in therapeutics as a tonic or stimulant or for food has no scientific value; therefore,

"*Be it resolved*, That the American Medical Association is opposed to the use of alcohol as a beverage; and

"*Be it further resolved*, That the use of alcohol as a therapeutic agent should be further discouraged."

At this meeting, the president, Dr. Charles H. Mayo, in his presidential address, said: "Medicine has reached a period when alcohol is rarely employed as a drug, being displaced by better remedies. Alcohol's only place now is in the arts and sciences. National prohibition would be welcomed by the medical profession." That Dr. Mayo rightly interpreted the mind of the medical profession is



IS BEER A MEDICINE?

If you have a doctor who is willing and ready to prescribe beer for his patients, you had better get a different doctor; for he is either a quack at his job or a bootlegger, wearing a white collar.

by

GEORGE H. HEALD, M. D.

shown by an editorial in the *Journal of the American Medical Association*, April 30, 1921, entitled "Prohibition and the Physician."

"Our profession has been injured in the eyes of the public because a few of its members have not had the moral stamina to live up to the trust placed in physicians by the government agency responsible for the enforcement of the Volstead Act. This we presume might have been expected: our profession is composed of human beings with all human frailties. From the very first, many thoughtful physicians regretted that the Government should have found it necessary to shift some of its responsibility to the medical profession; it was feared that there would be some who would be willing to sacrifice professional honor for financial gain. Unfortunately, developments have justified the fear. And now a recent ruling of the Attorney General permitting physicians to prescribe large quantities of beer and wine will tend to aggravate the condition. A little more, and the complacent physician will become a substitute for the bartender. A majority of the reputable physicians have from the first refused to take out the permit to prescribe liquor. These have no trouble in disposing of such friends or intimate patients as may wish to abuse the friendship of their medical advisers."

This statement shows plainly two things: first, that the editors of the *Journal* consider the permission to prescribe wine and beer a step in the wrong direction; and second, that the great majority of physicians, in declining to take out a license to prescribe alcohol, believe that they can get along just as well, or better, without it.

It is said that Congressman Volstead, the author of the Volstead Act, received on April 9 a statement signed by more than one hundred leading physicians, protesting against the use of beer as a medicine, and certifying the fact that beer has never been recognized as a medicine by the profession. Later the officers of the National Retail Druggists' Association voiced their protest against classifying beer as a medicine.

Before citing further testimony, it may be well to explain that the United States Pharmacopœia is the official list of the drugs recognized as proper for use in medicine. Once every ten years it is revised by a body of experts consisting of representative physicians and pharmacists. In the ninth revision—the one now in use—wine, whisky, and brandy were dropped from the list because of the opportunity their recognition afforded for abuse. Alcohol is now listed in the pharmacopœia in only two forms,—dehydrated (or absolute) alcohol, and dilute alcohol. Beer is not official.

With this explanation, the following quotations from an article by Dr. Fantus, in *Journal of the American Medical Association*, April 24, 1920, page 1143, will be better understood. Dr. Fantus begins with the statement:

ALCOHOLIC LIQUORS OUTLAWS TO MEDICAL PROFESSION

THE question now before us is not whether prohibition of the use of intoxicating liquors as beverages is right or wrong—though most of us are convinced that it is one of the most beneficent acts ever passed by a legislature—but, it being the law of the land, how we can aid in its enforcement not merely passively, by obeying the rules and regulations formulated by the authorities, but actively as well by devising ways and means of making easier the establishment of the new order. As the medical and pharmaceutical uses of alcohol offer, at present, some of the most perplexing problems in the administration of prohibition, it behooves us to formulate principles for guidance in our use of alcoholic liquids, most especially to determine to what extent we can dispense with the use of wine, whisky, and brandy."

After discussing the use of alcohol as a solvent of other medicines, and as an external application, he considers its use as an internal medicament. Regarding the proposition to relist wines and liquors in the next pharmacopœia, he says:

"An attempt will be made, perhaps without any sinister motive whatever, to restore wine, whisky, and brandy to the pharmacopœia. This would be a move in the wrong direction. The most that can be said for those liquors is that they are pleasant administration forms for alcohol. However, their very pleasantness has endowed them with such seductiveness and destructiveness that they have become outlaws among us. To restore them to the pharmacopœia would be heralded by the liquor interests as an indication that alcoholic beverages are wholesome and important medicaments, indispensable in medical practice and that the medical profession is now acknowledging the mistake it made regarding them."

That such a return is unnecessary, he proves by citing the example of certain Chicago hospitals (which, from the report, are following the course of many other hospitals):

"In point of fact, as has just been shown, whisky and brandy are entirely unnecessary in medical practice. Quite a number of hospitals of Chicago, such as the Presbyterian Hospital and the Cook County Hospital, as well as, of course, the Frances Willard Hospital, do not dispense any of these liquors; and yet their patients, so far as is known, are none the worse for it."

In his conclusion, Dr. Fantus makes the following significant statements:

"The medical profession has every reason to welcome the advent of prohibition."

"The therapeutic employment of liquor, especially in the form of wine, whisky, or brandy, ought to be minimized, so as to eliminate the possibility or even the suspicion of abuse."

The fact is, the reputable members of the medical profession, almost to a man, prefer not to have the right to prescribe liquor (which would include beer), so that they may avoid the embarrassment of being importuned by friends to give prescriptions for beverage purposes. The doctor does not want to be a bootlegger, therefore few doctors apply for a permit to prescribe liquors. And of those who applied for a permit the first year of the operation of the law, many refused to take out a permit the second year.

While there are a few honest physicians, and some capable ones, who believe that alcohol is a valuable addition to the materia medica, the number of such is steadily diminishing, and probably in a few years the prescribing of alcohol in

any form will be a historic curiosity. There has been very active propaganda, headed by the brewers, to show that beer contains vitamins, and that therefore it should be prescribed, even if other forms of alcohol are not. But all attempts to show that beer contains vitamins in any appreciable amount has ended in utter failure.

It is true that yeast, especially bread yeast, contains vitamins, but tests applied to beer fail to show that the foaming beverage has any of the protective substances that the brewers would be glad to have us believe it contains. As a therapeutic agency beer has been "weighed in the balance, and found wanting."

True Education Educates the Hands

(Continued from page 15)

of life. Such an institution injects into its students the ability to go and do likewise. Things learned are quickly put into practice; rather, it is the belief that a thing is not learned until it is put into practice.

The Christian farm school becomes the center of varied community activities. Its influence radiates in every direction, and it touches many lives, molding and reshaping public thought. This may be illustrated by the fact that workers from Madison organize themselves for medical missionary work. With a courage similar to that of Oberlin students, they are going into rural districts. They locate country bases for city workers who, in the cities, are preaching the gospel of health through the medium of cafeterias and treatment rooms, and are leading others to seek homes in the country.

THEORY AND PRACTICE GO HAND IN HAND

IT is so tremendously practical," says a specialist in Rural School Practice of the Bureau of Education.

"You are pioneers; you are finding a new path, a better way. Twenty-five years from now people will look back at your work and smile at their hesitancy in accepting these ideas," says another well-known teacher.

"There is something in the spirit that is helpful," writes the chancellor of a state university, "and I come to Madison every time I get a chance. We must all join hands in this rural school work. You cannot get a dream like this in the city; you cannot get the inspiration there. And I tell you that when your students see this thing, and see God's hand in it all, they will stay by this work. It gives them a new vision of life."

Fortunately for the school with its farm center, our country has been blessed with a man at the head of the Department of Education who is keenly alert to the need of rural education. His voice sounds the message on many occasions. It was Dr. Claxton who said, after visiting Madison and a number of its affiliated rural centers:

"A careful study of these schools, their spirit and methods, their accomplishments, and the hold that they have on people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adapted in the most practical way the vital principle of education too often neglected."

The university of Egypt could not train Moses for his work as leader of God's people. He took his postgraduate work on a farm school. Christ was prepared for His mighty work by years of training in a peasant's home and with the saw and hammer. From the days of Eden, men have been led from the farm; in these closing days the people who herald the coming of the Son of God will be giving a message that brings men back to the soil.

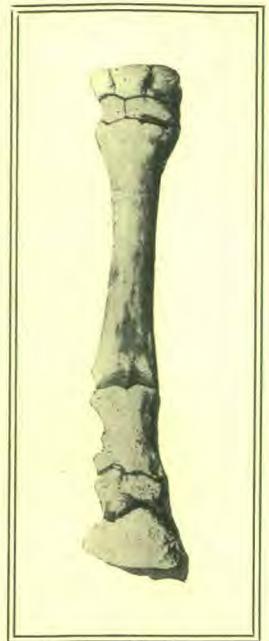




We are told that the horse in the Pliocene era had three toes.



They would have us believe that man slowly emerged from an "exalted animal."



The horse of our day has but one toe to each foot.

—?—

HOW OLD IS MAN?

Is H. G. Wells right in his much discussed volume "The Outline of History," when he places the beginnings of the human race back hundreds of thousands of years?

by
GEORGE
McCREADY
PRICE

not until we get to page 167 do we come upon the division of the subject which is entitled "The Dawn of History."

So much, then, for this book as a sober and sane and authentic history of the human race. What about its alleged scientific prelude, and its circumstantial account of the various "walking apes" and "sub-men" who are alleged to have preceded historic man in Europe and Asia?

As a student and teacher of science who has made these very matters a subject of special study for half a lifetime, I cannot help entering a protest against the pseudoscientific methods employed by Wells throughout all the earlier part of this book, methods which resemble nothing so much as they do the kind of "science" one expects to find in the Sunday supplement of the daily paper, but which were supposed to have been discarded by reputable scientists long ago,—and have been discarded by all writers on strictly scientific subjects when dealing with any other subject whatever except this of the ape origin of man.

YELLOW JOURNALISM SCIENCE

MY reasons for using such language as this can be easily stated. There are no facts whatever known to modern science which justify Mr. Wells in assuming that the "sub-human" pieces of skulls and jaws found at Trinil in Java, at Pildown in Sussex, England, or at Heidelberg, Germany, really represent the earliest types of the human race. In the first place, there are no scientific reasons for saying that these remains are *older* than plenty of other human remains found in various parts of Europe and Asia. Evolutionists

IN that much discussed book "The Outline of History," the author, Mr. H. G. Wells, the English novelist, devotes a large amount of space at the beginning to stating in much detail the evolutionary theories regarding the age of the earth and the origin of man in some long vanished age from "a walking ape." But instead of giving these theories as mere theories, they are stated as unquestioned facts, and stated as if no one of any ordinary intelligence or education would question the statements for a moment. Not the slightest intimation is given that not only are the theories regarding man repudiated utterly by scientists of good standing and of accomplished learning, but that even the geological hypotheses on which the whole evolutionary scheme rests are now under grave suspicion and are even flatly denied by many well-informed students of the rocks.

AN EMPTY HYPOTHESIS

AFTER discussing whether the total age of the "oldest" rocks ought to be put at 25 millions of years, or 1,600 millions, or at some intermediate figure, Wells sums up the matter by saying that "for ages that stagger the imagination this earth spun hot and lifeless, and again for ages of equal vastness it held no life above the level of the animalculæ in a drop of ditch water."—*Volume I, page 15.* All of which is of course in full accord with the evolutionary scheme about the origin of the globe and of man as a supposed end-product of ape development, but which in the light of recent geological discoveries is an empty hypothesis, and nothing else.

After speaking of the now famous

Java skull and speculating on the kind of people it represents, whom Wells calls "sub-men," and who he declares "were running about Europe four or five hundred thousand years ago" (page 69), he goes on to speak of the "Neanderthal race" of man, who he alleges lived only some 50,000 years ago. And he quotes with approval from another author the following precious bit of information:

"Man at that time was not a *degraded* animal, for he had never been higher; he was therefore an exalted animal, and, low as we esteem him now, he yet represented the highest stage of development of the animal kingdom of his time."—*Page 83.*

The tenth chapter of this singular book begins on page 86, and it is entitled "The First True Men." But even this is wholly prehistoric; and

assume that these particular specimens are older than all others, for the very simple reason that these specimens fit their theory better than any others. And to any one acquainted with the fantastic methods employed by evolutionary geologists in proving the "age" of any particular rock deposit, the meaning of my remark and its accuracy, will be evident at once. In the second place, all that we have of these "sub-human" beings are the merest fragments: the mere cap of the skull, two teeth, and a part of a femur, in the case of the Java specimen; the badly crushed fragments of about half of the skull, in the case of the Piltown specimen; and merely the lower jaw bone, or mandible, in the case of the Heidelberg specimen. And lastly, even if these specimens were really very old, and even if we could be sure what kind of beings these fragments really represent, it would still be preposterous to say that these peculiar specimens represent what all mankind were like in the days when they were alive. It is entirely reasonable to suppose that there may have been idiots or subnormal people back at that early time, just as we have today. No theory can be regarded as scientifically established until it has been shown that no other theory will explain the facts as we know them. And when there are several other ways of explaining all the known facts regarding these "sub-human" remains from Java and Piltown and Heidelberg and elsewhere, it is childishly unscientific to embody in an "Outline of History" designed for popular reading, the speculations of the evolutionists regarding the particular specimens which they say represent the earliest types of the human race. This is not science, it is pseudoscience, with all the added faults of the worst kind of yellow journalism.

UNPROVED THEORIES MISTAKEN FOR FACTS

IT is an abuse of terms to call such writings as this of Wells "scientific," although he carries the names of several well-known scientists on his title page as collaborators. The first quality of any mind that aspires to be called trained in scientific methods is to show an ability to *keep facts and theories separate and distinct from each other*. And the same qualities are essential for a historian; but they are not essential for a novelist. Mr. Wells is properly a novelist, and has shown his utter inability to handle properly either scientific or historical data. Theories are all right in their place; but their place is in the basement or in the factory, and not in the show window or on the bargain counter. Neither the scientist nor the historian can get along without theories, and plenty of them. But when a man shows a manifest incapacity for distinguishing between real facts and very highly questionable theories, and

when, moreover, he keeps parading his unproved theories or the unproved theories of his friends and neighbors in his show window or on his bargain counter, where the public have a right to expect to find real facts, he thereby shows that he is sadly lacking in those prime essentials of either the scientist or the historian, namely, accuracy and reliability.

In other words, Mr. Wells' book makes a great parade of what he professes are absolute facts, when on the contrary, they are mere theories, and theories which are by no means universally received even among popular scientists. And Mr. Wells puts forward these unproved and highly questionable theories with all the air of their being the only views held by anybody to-day. These raw and fantastic theories, which are *held by only one extreme faction of the educated world as even a possible explanation of the facts*, are here put forward as the only reality, and the possibility of any other view being held by educated

people is merely ignored with lofty scorn.

BLUFFING THE PUBLIC

IN reality it is a game of bluff. All the propaganda documents of the evolution doctrine are filled with bluff; and this book of Wells is no exception to the general rule. As a scientific statement of the early days of the world or of the origin of mankind, or as a reliable statement of the history of the Jewish people, or of the early days of the Christian church, it is mere travesty and burlesque. It is properly speaking only propaganda literature for the evolution doctrine and the "new" theology; its chief claims to attention are that it is cleverly written, as might have been expected from this well-known novelist; it is issued in a good binding and in a scholarly dress; and is sponsored by one of our best-known publishing houses. But it is mere propaganda literature for a set of theories regarding man and God and the origin of things which are utterly anti-Christian; and its chief method or style is that of loud assertion and bold bluffing regarding all the facts which are still in dispute between the two great camps of the modern world, the Christians and the evolutionists.

As remarked above, the piece of a skull from Trinil, Java, is regarded as the very oldest specimen hitherto discovered of prehistoric man. By those who argue for its authenticity it is always classed as decidedly older than any of the skulls found in Europe. It was found in 1891 by a Dutch army surgeon in a bank comprising a river terrace. Its value in the eyes of the evolutionists lies in its peculiar shape and in its fragmentary character; for it is merely the cap of the skull, and in reconstructing it, or attempting to picture what the whole cranium was like, there is plenty of room for imagination and preconceived theories to have their way, and thus to get almost any kind of "sub-man" one may desire. But of even greater value, in the eyes of the evolutionists, is the fact that the bed of gravel in which it occurred has been classed by geologists as belonging to the "Pliocene age," which according to the popular scheme is an "age" which occurred a half-million years or so ago. The particular geological "age" to which this gravel bank should be assigned has been variously stated, and is much disputed, as is always the case with any "find" subject to geological classification; but in all cases this piece of a skull from Java is claimed to be "older" than the other skulls from Europe.

Accordingly, it may not be amiss to look into this matter a little, and to see what scientific basis there may be for trusting to the alleged "age" of this particular specimen as in reality the very "oldest" specimen of humanity hitherto discovered. And our pur-



BLUFF

THE evolutionists are masters at the game of bluff. All their propaganda documents are filled with bluff; and the "Outline of History" by H. G. Wells is no exception to the general rule. As a scientific statement of the early days of the world or of the origin of mankind, it is mere travesty and burlesque. Its chief claims to attention are that it is cleverly written, as might have been expected from this well-known novelist; it is issued in a good binding and in a scholarly dress. But it is mere propaganda literature for a set of theories regarding man and God and the origin of things, which are utterly anti-Christian; and its chief method or style is that of loud assertion and bold bluffing regarding all the facts which are still in dispute between the two great camps of the modern world, the Christians and the evolutionists.

pose can best be served by studying first regarding the way in which the remains of the lower animals are classified off into various "ages."

TOES AND MORE TOES

NOT long ago I found in the current number of a certain bulky, scholarly-looking quarterly, this question gravely discussed at considerable length, "Does the genus *Hippus* [horse] date from the Pliocene or from the Miocene age?" The writer of this article is not critical of the basic theories of the geologists, but takes for granted, as all writers do who have not got down to clear thinking about the fundamental geological theories or their history, that these "ages" of the popular textbooks are well demonstrated facts. But in discussing the well-known evolutionary pedigree of the horse, where the modern one-toed animal is said to have been derived from a three-toed horse-like ancestor, and this in turn from an imaginary ancestor of five toes still farther back in the geological "ages," it becomes of supreme importance to the discussion to decide positively whether a certain typical "horse" in this alleged genealogy lived a few "ages" before his supposed grandfather, or a few "ages" afterwards. And the line of argument pursued by this writer is to quote from good geological authorities to prove that the horse under consideration really lived before its reputed grandfather was in existence; and hence he argues that the alleged genealogy of the modern horse from a supposed three-toed or from a five-toed ancestor is not at all reliable as a real scientific fact.

Another method of the evolutionists in dealing with this matter of the horse and the other quadrupeds, is regarding their teeth. Horsemen have the habit of telling a horse's age by its teeth; that is, a man acquainted with the subject can tell approximately how old a horse is by the number of teeth it has, their condition, *et cetera*. But it is quite another thing to tell in what geological "age" a certain fossil horse lived by the kind of teeth it has. The attempt to do so is based wholly on a preconceived theory, just as in the case of the number of toes. The modern horse has teeth of a very long crown and of a very complex pattern. But other fossil "horses" are found having low-crowned teeth of a very simple pattern or cross section; and it is assumed (wholly without proof) that the long-crowned complex tooth must have been derived by descent from the tooth of low crown and simple pattern. And then the fossil horses from all over the world, or indeed all the related animals which by any imagination can be compared to horses, are arranged in alleged chronological order in such a way that we seem to see almost a moving picture of their transformation into the modern living type. Then photographs are made of their feet or of their teeth, standing thus in a serial order from the little to the big or from the simple to the more complex, and we are asked to note how one form grades almost imperceptibly into the next succeeding; and we are asked if all this does not demonstrate biological evolution even to the mind of a child. Yes, to the mind of a child; but not to a mind which has had any training in logic or in scientific methods.

But identically similar methods are used in classifying all the other animals which are found as fossils; for their arrangement into successive "ages" has no more scientific value than the results obtained by classifying the relatives of the horse according to their teeth or their toes. The various types of elephants have been thus arranged, as have also the various kinds of camels, bears, *et cetera*, and zoölogists are trying to extend these methods to the whole animal kingdom.

THE STRATA METHOD ABSOLUTELY WRONG

BUT additional complications come in when we deal with the geological beds containing human remains and the remains of modern living animals which cannot be said to be "extinct" species. These complications are too technical to be discussed here; but the reader will find them all dealt with in the writer's "Fundamentals of

Geology," which may be obtained through the publishers of the SIGNS MAGAZINE. Here it must suffice to say that while the larger portion of the geological classifications were alleged to be founded on stratigraphical facts, or the relationships found in the field between the various beds, no pretense of any stratigraphical order has ever been put forward regarding the Tertiary and Post-Tertiary rocks and their subdivisions. These are the rocks in which human remains are always found; or perhaps it would be more exact to say that any beds in which human remains are found are always classed as "Tertiary" or "Post-Tertiary." And as these beds are always in such fragmentary and scattered condition in various places here and there that it is out of the question to try to find any stratigraphical relation between them, Sir Charles Lyell invented the ingenious method of having them all arranged off in chronological order according to the percentage of "living" or "extinct" shellfish found in them. As can be readily seen, this is an arbitrary arrangement; it is based on the assumption that all these shellfish became extinct one after another in some regular, quiet way, and that the "living" species do not represent merely the few lucky survivors of some awful catastrophe in which all the others may have perished; and it assumes that the distinctions between "living" and "extinct" species have been accurately and correctly made. *If there ever was any such event as a universal Deluge, this percentage system of classifying the rocks according to the manner of Lyell would become only a piece of childish nonsense; and as there is now an abundance of scientific evidence to prove the reality of a universal Deluge, this classification system of Lyell can no longer be regarded as of any scientific value.*

In the light of these facts, I think the reader can now appreciate somewhat the profound importance of deciding whether a certain type of horse lived in the "Eocene Age," or in the "Miocene," or in the "Pliocene," that is, whether he lived before his supposed grandfather was born, or after. And I think it will also be appreciated how important it is to decide whether the skull of the idiot or the "sub-man" found in Java really occurred in a gravel bank of the "Pleistocene," the "Pliocene," or possibly of the "Upper Miocene Age." For those who are acquainted with the facts in the case, these classifications have about the same scientific value as those of the children at their play, when they decide who is to be "it" according to some such formula as, "*Fee, fi, fo, fum.*"

SUCH METHODS SHOULD BE WITH THE DODO

IN reality these apparently learned scientific distinctions between the different geological "ages" in which these ancient men are alleged to have lived, such as we have spoken of from Mr. Wells' "Outline of History," are based not on science, but on pseudoscience; and they could never have secured the attention of the world except for long years of mistakes and misunderstandings by which a half-educated public have come to believe many things as scientific which are the veriest travesty on science, both as to methods and as to results. In fact, the methods of reasoning employed in such discussions as this of Wells', and the methods there employed of proving distinctions as to the "age" of these various human remains, would never be tolerated for a moment in a single one of the other natural sciences, such as physics, or chemistry, or radioactivity; for in all these other sciences such methods have been definitely and forever outgrown. These false methods of pseudoscientific speculation, whereby subjective imaginings are treated as objective facts, and are then inserted into a chain of scientific reasoning, have survived only in such sciences as geology and archæology, which are chiefly concerned with the question of how old man is. It is to be hoped that these methods will soon become out of date even in geology, which in reality is one of the grandest of the sciences, and when rightly understood, contributes more than any other science in establishing the accuracy of the Bible record regarding the early history of the world and the origin of things.

ENGLAND UNDER A HEAVY LOAD

The coal strike becomes acute—
The Irish question looks a bit
more hopeful—Lloyd George
sees Europe on the brink. ❁ ❁

by
**ARTHUR S.
MAXWELL**
OUR LONDON
CORRESPONDENT



Some of the British miners, 1,250,000 are on strike, reading a notice at a mine entrance calling for a meeting to discuss the coal situation.

NOT a ton of coal has been raised from British coal mines since the beginning of April. Work may have been resumed by the time these lines are read, but the effects of this stoppage will be felt for many months, indeed for years.

No one can appreciate the effects of this coal strike unless he realizes the extent to which coal is the foundation of practically every industry. Indeed, it can truly be said that British trade is built on coal. Coal is the great source of energy by which nearly every machine in the country is driven. Take away the coal, and the whole machinery stops. A general strike by miners means an automatic lockout for millions of other workers.

And this is just what is happening. The number of miners idle at present is about 1,250,000. Of other trades there are more than 2,000,000 out of work, and every day of the coal stoppage adds 15,000 to this number. It should be remembered, too, that besides those totally unemployed there are fully 2,000,000 more that are working only part time, which may mean only two days a week.

To add to England's after-war troubles, a crisis has just arisen in the cotton industry. The employers have insisted on a decrease of 80 per cent in men's wages, which was refused by the men, and in consequence, the mills have been closed and more than half a million more have joined the unemployed.

It is not stating the case too strongly to say that England is sliding down a steep incline to bankruptcy and ruin, and if she does not dig her feet in quickly and start climbing back to prosperity by sheer hard work, she will soon lose more in a time of peace than she might have lost by defeat in the war.

LABOR TROUBLES ENDANGER TRADE

THE extreme seriousness of the situation is recognized by all the leading writers. On June 6 the editor of the London *Times* wrote: "If in our industrial history there were ever a national emergency, surely this is the one." In the *Observer* of June 5, Mr. J. L. Garvin said: "With re-

spect to the industrial situation, . . . we are now running it too fine for safety. We must rouse ourselves and change, or we shall come to irretrievable disaster."

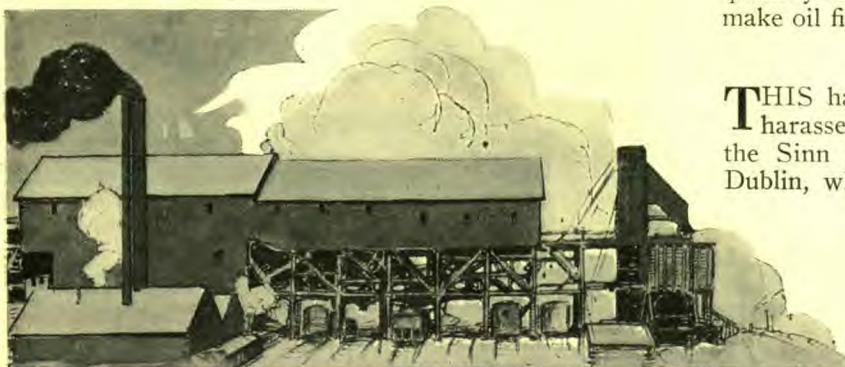
That "Napoleon of Commerce," Lord Inchcape, writing to the *Times* of May 25, said: "Is it not time that every class—nay, every individual—stopped to ask himself the question, Where are we going?" Then he went on to answer the question himself. Writing "without bias, as one whose business it is to know the conditions of the world's trade," he addressed his warning "not to any one class, but to all," stating that "there is no hope for the nation except through the reestablishment of that world trade in which, before the war, it was supreme." With figures which cannot be questioned, he showed that as a nation we are going about as fast as we can downhill to ruin. Our imports for the first three months of the year are less by nearly 25 per cent than what they were for the corresponding period *eight years ago*, and our exports are reduced by no less than 46.5 per cent. Strikes and labor disputes are crippling our industries, and while we are quarreling over wages, the trade upon which our very existence as a nation depends is being captured by wide-awake competitors. Lord Inchcape's common-sense warning should encourage some serious thinking and speed up the settlement of the present calamitous coal strike.

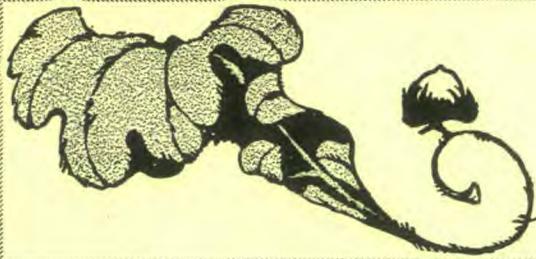
One result of the coal strike is worth noticing, as it may possibly lead to mighty changes and serious international complications in the future. That is the substitution of oil for coal. Railway companies, electrical works, and factories of all descriptions are installing oil burners in order permanently to avoid future coal troubles. It has been definitely announced that from now on it will be the policy of the British Admiralty to construct only oil-burning battleships. All this will mean a vast increase in the quantity of oil required by Great Britain, and will naturally make oil fields still more valuable possessions.

ULSTER AND SINN FEIN MEET

THIS has been a month of great events in this most harassed land—Ireland. Among the daring exploits of the Sinn Feiners was an attack on Mountjoy Prison, Dublin, when certain disguised Republicans entered this well-guarded place, locked the governor in his room, and almost succeeded in releasing Mr. Griffiths and other notable prisoners. The alarm, however, was raised, and the raiders had to decamp without accomplishing their object.

(Continued on page 31)





The TRANSFORMER

by
W. C. HANKINS

MEN'S

IN olden times men believed that somewhere on the face of this earth could be found the fountain of eternal youth, and many men of many countries have dreamed of finding some means whereby gold could be produced in the laboratory. Among these daydreams impossible of achievement by mortal man, is the story of a great plant wizard who is said to have produced a tree, the fruit of which, if eaten, would change a man's entire outlook on life, and give him entirely new aspirations and desires. The fable runs something like this:

Once upon a time in the city of London there dwelt an auctioneer who also did a certain amount of real estate business. This auctioneer was a very dishonest, disreputable sort of man. He believed that the world owed him a living, and that any deceit was permissible if it enabled him to earn a few shillings. He had failed to learn that "honesty is the best policy," and his business was, therefore, not very flourishing.

This man kept two clerks who were much like himself. One of them, especially, was a very bright young fellow. He was a great talker, but slangy, unrefined, fond of flashy clothes, trashy fiction, and of everything else that is generally enjoyed by that class of people. One day this clerk was sent to show a wealthy American a house which he thought of leasing. In showing him the house, the clerk was loud in praise of everything about the place, telling what a good locality it was, and how very desirable it was in every way.

ONE BEAN MAKES A LIAR AN HONEST MAN

SUDDENLY the clerk's attention was attracted to the door of a room which was supposed to be locked, as the previous tenant still had some goods stored there. Excusing himself for a moment, he entered the room. He noticed a peculiar spicy odor that seemed to come from a little tree that stood in the center of the room, on which were a number of peculiar-looking beans. On a table near by lay a manuscript, written in some unknown tongue, but with a note at the bottom in English, saying that whoever ate of the fruit of that tree would henceforth be able to discern the true from the false. As this seemed something to be desired, the clerk plucked one of the beans, quickly swallowed it, and returned to his waiting customer.

But a very strange thing happened. The clerk now saw everything in a different light. Truth became the most important thing in the world, and his tongue refused to utter any more lies. On the contrary, he felt compelled to tell the man the truth about the place, and advised him to go to a reputable company of real estate brokers who would show him a house more suited to his requirements.

When the clerk returned, and with his newfound desire for truthfulness, informed his employer that he had advised the prospective renter against leasing the house, he was, of course, promptly discharged, but not until the man had learned about the little tree and its curious fruit. That night the auctioneer went to the house, picked all the beans from the tree, and gave the tree itself to a passing child. He also swallowed a bean, which had the same ef-

fect on him as upon his clerk, and he became a truthful auctioneer. Strange to say, the fact that he told the truth about his wares, drew to his sales great crowds of people, who persisted in thinking that what he said about his goods not being as genuine as represented in the catalogues, must be some trick on his part to gain possession of the goods at a cheap figure; they therefore bid exorbitant prices for those things that he warned them were not worth much.

Before long the clerk learned that his old employer was changed, and thus knew that he must have the remaining stock of beans from the tree; so he persuaded him to divide with him. To make a long story short, both the men were entirely changed from their old habits and practices, and now hated what they once loved and loved what they once hated. Their old-time covetousness, coarseness, and untruthfulness had given way to unselfishness, refinement, and absolute truthfulness.

THE EFFECT WAS ONLY TEMPORARY

BUT one day they became alarmed, for they noticed that the effects of the fruit of the tree were gradually wearing off, and that almost imperceptibly their former traits of character were returning. They quickly ate other beans, and were once more brought back to the higher plane of living. But the fact that the effect of the beans could wear off alarmed them, for the supply was limited, and they dreaded having to return to their old mode of life. They found some one who could translate the manuscript for them, and were told that the effects of the fruit of the tree could be made permanent if the leaves of the tree were eaten.

The auctioneer, it will be remembered, had given the tree away, and no amount of searching could discover its whereabouts. Then, too, to add to their distress, they discovered that the effects of each succeeding dose of the fruit was shorter lived than the previous one. It was, therefore, only a matter of time until they must inevitably return to their old plane of living. Finally they were induced to sell the few remaining beans to a company, who analyzed them, incorporated them in a large amount of similar substance, and made a huge fortune by putting on the market a substance which was supposed to be able to change men's hearts from evil to good.

Now when we consider this fable, we cannot help thinking what a fine thing it would be if such a tree really existed. Wouldn't it be wonderful if wicked men could be made good, and liars be made truthful by such simple means?

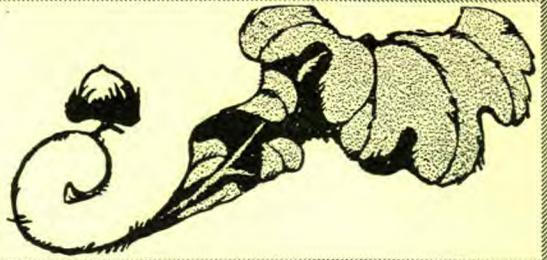
A TRANSFORMING POWER FOR THE ASKING

THAT reminds me of the story of the man who read in a book about how to find a diamond mine. He sold his farm and wandered all over the world trying to locate diamonds. Finally all his money was spent and he returned to his native village, where, much to his chagrin, he found that one of the most valuable diamond mines in the world had been located right on his old farm. Too late, he saw that right before his eyes he had had every evidence of the existence of a diamond mine, but he was so bent on looking for it at a distance that he had



of SOULS

Have you wished that you could trade off your bad habits for good ones? Would you have your base passions supplanted by a desire for the better life? This article reveals the secret.



not thought that it could be in his own backyard. So it is with all of us. Every one has access to just such a tree as you have been reading about in this article. It is not an imaginative piece of nonsense; it is a real thing. The fruit has been tried and found to work all the wonders herein described, and more too. The name of that tree is, "The gospel of Jesus Christ," which the apostle Paul tells us "is the power of God unto salvation to every one that believeth." Romans 1:16. The effect of the fruit, let us say, is represented by the work of the Holy Spirit, which, when taken into a man's heart, causes his whole nature to change so that the Saviour speaks of him as "being born again," and the apostle Paul calls him "a new creature."

It is a no more complicated process to receive the Holy Spirit than it was for that auctioneer's clerk to stretch forth his hand, pluck a bean, and swallow it. The process is just as simple, and the results just as sure. Listen to the words of the Saviour: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

Simple, isn't it? We look at ourselves in the light of the gospel of Jesus Christ. We realize that we are men and women much like the auctioneer and his clerk. Our natural tendencies are toward the lower plane of living. We love sin, with all its glamor. Now, friend, please do not shake your head; unless you have been "born again," you do, whether you realize it or not. Sin is an ugly name, and many persons, nowadays, do not like to use it; so instead, they use such words as "inclination," "habit," "necessity," or "pleasure." But God calls sin "sin." He warns us that "the heart is deceitful above all things, and desperately wicked: who can know it?" and also tells us that "we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

HER CONSCIENCE QUICKENED BY THE SPIRIT

A FRIEND of mine once told me of a very interesting experience that he had, which illustrates how simple a matter it is to receive the Holy Spirit, and how completely it changes the inclinations of those who receive it. His story, as I remember it, was something like this:

He was holding tent meetings in a large city in the eastern part of the United States. One day the wife of one of the wealthy men of the city came to him after the service and asked him to call on her, as she had some questions that she wished to ask him. On his visiting her, she asked him whether a person would have to refrain from wearing jewelry, going to theaters, dancing, and card playing, in order to join the church which he represented. He wisely refrained from answering this question, but, instead, asked her whether she really desired to become a Christian. She said that she did, but that she did not know how, and that she did not even know how to pray.

My friend then asked her if she would be willing to do as he told her for a few days. She said that she would try. So he told her to go to her room alone every day, and kneel down, and ask Jesus to come into her heart. Just that and

nothing else. She promised to do this, and he returned to his home.

For several weeks he saw and heard nothing more from this lady, until one day she came to him and told her experience. She said that she went to her room every day and prayed for Jesus to come into her heart. For a long time she could not notice any difference in her feelings or any proof that her prayer was answered, but one day, as she was praying, she felt that Jesus had heard her prayer.

That night her husband asked her to accompany him to the theater. She had always been in the habit of going with him when he asked her, so she went with him this time, without thinking that it would be any different from past occasions. But when she entered the familiar portals of the theater, it seemed as if it were a strange place. It did not seem right for her to be there. As the play proceeded, she became more and more distressed, until she finally had to request her husband to take her home, saying that she felt ill. The following day when she started to put on her jewels, she experienced the same feeling of distaste for them that she had felt for the theater the night before; so she left them off. Her beautiful and costly gowns likewise failed to satisfy her, and she chose the plainest one she could find in her wardrobe. From that time card parties, dancing, theatergoing, and the like failed to attract her.

She asked to join the church, and became an earnest Christian worker. She had asked Jesus to come into her heart, and when He sent the Holy Spirit, His personal representative in this world, to abide in her heart, He immediately took control of her thoughts and desires. The world and the pleasures of this world at once lost their attraction for her, and she was lifted to a higher spiritual plane. The experience of this woman has been repeated many thousand times in the hearts of men and women and children in every nation in the world. This experience does not come to every one who makes a profession of Christianity, but only to those who ask for and receive the Spirit of God in the heart.

THE WORDS OF THE BIBLE ARE THE LEAVES

BUT you will remember that in the story the eating of the beans did not bring permanent results, and that each succeeding bean produced its effect for a shorter period of time. You will also remember that the only way to make the effect permanent was to eat the leaves of the tree. And so it is with the application of the story. The leaves of the tree are represented by the words of the Bible. Many times in the Bible the word of God is spoken of as something that can be eaten, the eating of which brings life and power. The prophet says, "Thy words were found, and I did eat them," while the apostle Peter exhorts us to "desire the sincere milk of the word, that ye may grow thereby." There is in this a very important lesson for every one who desires to live a victorious Christian life.

We have revival services in our churches, and the Holy Spirit touches the hearts of the people. For a time they are changed; the things that they once loved they love no more. Drunkards become sober; (Continued on page 31)



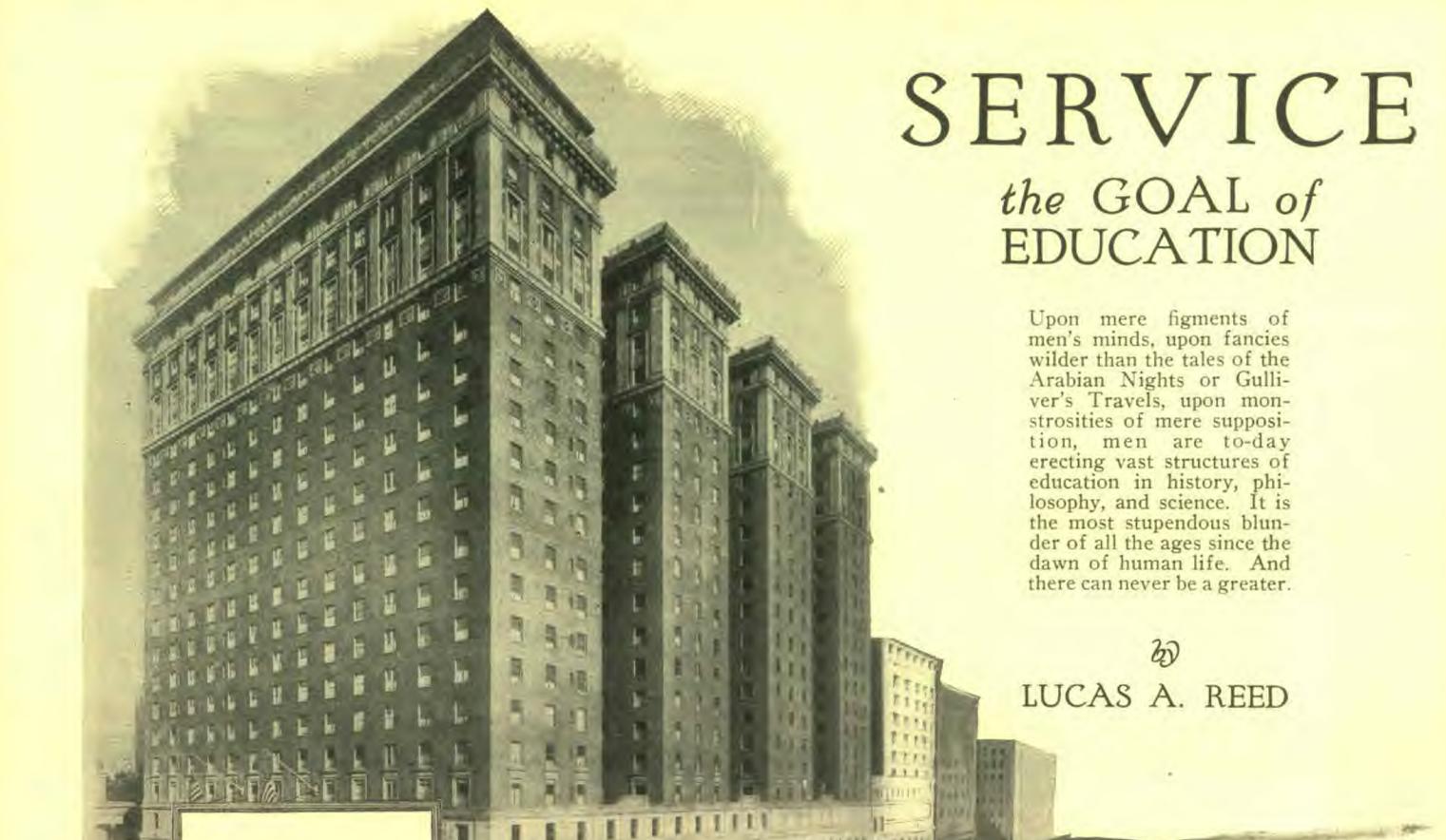
SERVICE

the GOAL of EDUCATION

Upon mere figments of men's minds, upon fancies wilder than the tales of the Arabian Nights or Gulliver's Travels, upon monstrosities of mere supposition, men are to-day erecting vast structures of education in history, philosophy, and science. It is the most stupendous blunder of all the ages since the dawn of human life. And there can never be a greater.

by

LUCAS A. REED



WE hear much to-day about service, but it usually means self-serving. We serve others because it advances our own interests. But true service means a life for others that takes no thought of personal recompense or aggrandizement. The world has much to learn of the principle enunciated by Christ when He said, "I am among you as he that serveth."

Underwood

The Pennsylvania Hotel in New York City is the latest word in hosteleries. Its managers have left no stone unturned to provide comfort and elegance.

word—"service." Grand proclamations, whole pages in the best appearing magazines, flare out the tremendous quality of certain goods, certain organizations, because of—service.

Service! What is this potent, significant, pregnant thing? What is this which One has declared to be first in the kingdom of God and which is recognized as the dominant thing in the activities of the world?—Service is living for others. It is rendering help, giving aid, offering advantages, giving advice or counsel to others. It is promoting the happiness or the success of others. It is performing labor in their behalf.

EDUCATION A REQUISITE TO SERVICE

If then to serve is the great and mighty incentive, if that is to be the form of our activity, how shall we reach the place and position where we can render service? It is here that education enters in.

And what is education?—Education, real, true education, is the process of training that gives to the individual the fullest freedom of all his capacities for service; a service that comprehends the best employment of body and mind and heart.

If a man be trained how to keep his body fit, that is a form of education. And if he does as he thus knows, his body will be the servant of its fullest capacity. There will be no loss of energy in doing things that do not promote physical service. All wrong habits and acts that weaken the body or render it unfit for service will be eliminated.

But the mind directs the body. If, then, the mind sends the body to trivial tasks, it prevents the full use of all the physical energy and activities. And if the mind is corrupt, perverse, lustful, it will cause the body in time to be consumed on an altar of lust and sin, despite all that mind knows of what is proper, good, and fit for the well-being of the body.

And so we rise another step in the process. We must have an education that will reach man's mind and lead it to take the place of honor and command that belong to it. A corrupt mind cannot direct the body to a clean and worthy service. But a mind uplifted to the powers of a noble, pure, and holy life—the birthright of



THERE is one thing more than any other to which the world is giving emphasis and publicity these days. Those who employ help emphasize it more than anything else. Those who lead in the world's field of publicity, who seek by advertising to sell their goods or their abilities to others, these, too, think and talk in this one term only.

It is the great thing the world wants. It is the one thing the world will pay for. And the one who can render the most of it is hailed as the most useful and the most helpful among his fellows. And Christ Himself, the greatest teacher of the ages, declared that man's greatness in the final decree and the last analysis depends entirely upon his ability to render this one quality of life.

What, then, is it? What is that ability, that quality, that will give one prestige among his fellows? will cause him to be sought for and engaged by others? It is—mark the word, the wonderful word—*service*.

Whosoever would become great among you shall be your servant, and whosoever would be first among you shall be your servant. To become great, to be the first—this double goal can be reached only by rendering the greatest service.

What a marvelous thing, then, is service! Great electric signs in certain cities blaze out in huge letters of light, the

the sons of God—can render fullest service to all mankind through body or mind or spirit, and only thus can that service be rendered.

And thus we see how it is in the world of activities that a man must be free in body, mind, and soul; free to employ his triad powers, or he cannot render fullest service.

If he is serving his own corrupt desires, if he is following the dictates of an enslaving passion, how can he at the same time be fully, truly giving all his service—or all that he should give—to the accomplishment of a good and uplifting purpose?

THE THREE ESSENTIALS TO EDUCATION

KNOWLEDGE is knowing facts, knowing realities, being cognizant of things as they are.

Understanding is the comprehension of the meaning of the facts; it is a realization of the purpose of realities; it understands the place held by the things that are.

Wisdom is the ability to apply or use all these things.

And when one *knows* the most of the things involved, *understands* them the best, and is *wise* to use all or as many as are needed to give the best service he is to render, that man will be the greatest, will be first, will accomplish the most in his destined place.

But that man who thinks he knows facts and is fooled and deceived into taking fiction instead; who supposes he is dealing with realities and has instead of realities, fancies and whims; who deals with things that do not exist, instead of with the things that are; such a man will ever act at fault because his knowledge is at fault.

He cannot understand, he cannot comprehend facts, realities, things as they are, because he lives in an unreal world—a world created by his own or others' imagination. Neither, then, can a man understand who takes facts and arranges them out of their proper order, gives them the wrong relation, sets them as they should not be. In the one case his knowledge is wrong; in the other, his understanding.

And if a man does not know facts, or knowing them, does not understand them, how can he show any wisdom in his use of them?

And all of this in regard to *knowledge*, *understanding*, and *wisdom* is but to show that no education is fit to be called by the name that refuses to deal with facts, that seeks to destroy the meaning of facts, or that thus, refusing and distorting, leads men to a misuse of the thing that exists.

And so no education is worthy of the name that does not know the greatest fact of all facts, the existence of an almighty God, or that does not know the great plain facts of His existence in His character of power, wisdom, and goodness.

And no education is more than an excuse that does not know man in his relation to his Creator. For these two, God and man, are the two greatest facts with which we have to do. And it is this relation and this relation alone that gives us our understanding of the world, all the things in the world, and all the things that need to be done in the world.

How can a man *know* truly who knows so much that is not so? How can he *understand* when he comprehends things that do not exist save in his own mind? How can he be *wise* when he acts in the light of false knowledge?

FIGMENTS FOR FACTS

MEN to-day have a science—*knowledge classified*—entailing thousands of supposed facts that do not exist and never did. It is not a fact that life and thought evolved from a more-than-white-hot ball. It is not a fact that animals evolved one after another from a few primitive cells. And it is not a fact that the first living cell generated spontaneously in the dark depths of the unfathomed seas.

These are not facts now, there is not the slightest evidence that they ever were facts, and there is no real evidence to show that they will ever be facts. Yet upon these things—figments of men's minds, fancies wilder than the fables of the Arabian Nights, and whimsicalities more

grotesque than all the deeds of Gulliver's Travels—upon these monstrosities of mere supposition, foreign or contrary to the things that are, men are to-day erecting all the vast structures of science, philosophy, literature, and art. It is the most stupendous blunder of all the ages since the dawn of human life. And there can never be a greater.

Science that rotates around a monkey, history that originates with a brute in a cave, philosophy that makes man acknowledge beasts and forget God, literature that glorifies the ages of slow evolutionary progress but forgets the need of the present and fails to prepare for the ages that are to come—these are the gigantic blunders of modern times. Men to-day are insane with knowledge. They think they know beasts and brutes, but they do not now know God. They think they know the powers of past ages, but they do not know the power that saves and keeps men to-day.

THE TRUE EDUCATION

WHAT we want to-day, then, is an education that will teach men real *knowledge*, that will give them facts, not fancies, realities, not unrealities, and things as they are as well as what they shall be.

What we want to-day is an education that will give men an *understanding* of these things and a *wisdom* to use them for the highest service of mankind.

We are not serving men when we deceive or dupe them. And we shall unknowingly deceive and dupe them if we have first been duped and fooled ourselves. And all men who accept the teachings of evolution are duped and deceived.

What we need is an education that will tear away the mask that men have put over the world, over themselves, and over their Creator. We need to see realities. We need to see what is now and also what is to be to-morrow.

He who *knows*, who *understands*, who has *wisdom*—he sees ages to come in which to live and serve. He sees countless problems in coming ages which he hopes and expects to understand, and wisely he makes use of the present that he may be wise in all the days that may come to him. For the Word declares that "the wise shall shine as the brightness of the firmament."

God grant to us all this kind of education, an education that leads us to see God at man's beginning instead of a grinning gorilla; that sees God at the end instead of a mystic haze; that sees man rising by heavenly uplift instead of by an inherent power; that finds a divine providence existent in the world instead of a battle by tooth and claw to gain the mastery; that sees the divine Christ as *the way* to uplift and service both for the days in which we live now and for the unending days in which we may live hereafter.

The man who works by the day for another is rendering a service.



Ambassadors for Christ

(Continued from page 5)

In many centers of the great heathen fields, the absence of an all-absorbing passion to win lost souls, diverts to educational work, medical work, and other lines of helpful service a major portion of the funds and effort expended. All of these are good as helps and accessories, but when they are allowed to overshadow the great purpose for which the missionary enterprise was founded, something is decidedly wrong. It indicates a shifting from the paramount issue of winning souls for Christ's kingdom to the objective of temporal uplift, civilization, and education of a people.

That great missionary student and writer Arthur T. Pierson, has this paragraph in one of his latest works:

"There is an earnestness, born of deep conviction, that these millions are perishing without the gospel, and that we are in trust with that gospel for their rescue and redemption. But there is spreading in the church a leaven of destructive rationalism and corrupting skepticism, which, if it is not purged out, will make Christianity a cult rather than a creed, a form rather than a spirit, 'a mode rather than a life, a civilization rather than a revelation,' a development along the lines of natural growth and culture and goodness, rather than an indwelling and inworking of the Holy Spirit."

To some this may seem only as "a very lovely song" or a "beautiful distinction," but from a Scriptural viewpoint it is vital to the very life and development of Christ's church. Nothing on earth can take the place of earnest powerful preaching, preaching that will tell men that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord;" for it has "pleased God by the foolishness of preaching to save them that believe."

Every Christian, whether in home or foreign lands, is accountable to God for his ambassadorship; and who can estimate the value and influence of a life wholly dedicated to Christ? Results that are eternal in their effect upon our fellow men, hinge upon our words and actions. Heaven expects, and the times in which we live demand, our every talent for Christ. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The Octopus of the Schools

(Continued from page 19)

rection, etc.?" "Are not such practices in Christian churches, as public prayer, sacrament, and baptism, reactionary from the point of view of the scientific ordering of life?"

In all these questions is expressed a doubt, the source of which it is not difficult to trace. Let such belittling ideas of the religion of America be carried back to Oriental heathendom; and well may Christendom quail before the "yellow peril."

THE BIBLE CONSIDERED A HUMAN BOOK

ANOTHER significant work of the teachers of the new theology is the recent production of the "Shorter Bible." The lover of God's Word has never found it too long; but to those who disparage and discredit it, the Bible is altogether too long drawn out. Ostensibly, by its name and also according to the explanation in the Preface, the only object in shortening it is to avoid repetitions, omit duplicate passages, and group the material according to the nature of its contents.

But, strange to say, with this as an aim, not a word is said about the resurrection of Lazarus, the story of which is found but once in the Bible. The whole twenty-fourth chapter of Matthew is left out, that inimitable prophecy of the signs of the second advent of Christ. In fact, not a single word is given in this mutilated Bible concerning the near coming of our Lord. The reason for these omissions is not hard to guess; for the makers of the Shorter Bible scorn the resurrection of the dead, the return of Jesus, and

all Bible prophecy. With the scalpel of higher criticism they have cut the heart out of the living Word.

A movement, like a person, may be known by its pedigree and by the company it keeps. The new theology, modernism, liberalism, and rationalism are practically one and the same. They were born of the illegitimate union of Darwinism, evolution, and Christianity. Unitarianism is their first cousin, and Buddhism and Hinduism are degraded specimens of their tendency. Higher criticism is their method of arriving at truth; and a powerless system of ethics,—not Christianity,—is their religion.

TEACH THE GOSPEL TO THE YOUTH

THERE can be no question but that modernism is largely responsible for that "peace and safety" cry that is now so prevalent, and which is luring millions into a false security and an entire oblivion of the imminence of God's judgments in the earth. For how could any sudden catastrophe come "like a thief in the night" if every physical and spiritual reality ever has been and ever will continue to be, the result of a gradual development, the slow changes of which are almost imperceptible? "All things continue as they were" said the antediluvian wisecracks who later went to their death because something different came suddenly. "All things will continue as they are," echoes the modernist, and he moves on to the same fate.

Three decades ago the lament of the teachers was, "Oh dear! what can the matter be? Parents won't visit the school." And because parents have failed to investigate and correct the teaching of the schools, their children by the millions are being led from steadfast faith in Christianity to infidelity. Beware of the schools. A very great majority of the colleges and universities of America,—and, by conforming to their standards, the lower schools also,—are impregnated or tinged with evolution and modernism. And so pleasing is the "social gospel," so siren-like the false note, so stimulating or narcotizing the poison, that the very elect are not immune. Those who love the faith "once delivered unto the saints," must found schools that are absolutely sound in the fundamentals of the Christian faith, and whose boards and faculties will unequivocally declare themselves so. Thus, and thus only, can we perpetuate the purity of the faith of Jesus and Paul, of Luther and Wesley, of Williams and Campbell.

Let the hearts of the youth be transformed by the powerful working of the old evangelical gospel; let them be trained in the incomparable truths of the Bible, unabbreviated and unchanged; and they cannot be deceived. They will have no difficulty with the sophistry of the skeptics. They must receive a heart education as well as a head education, for, as says William Jennings Bryan, "the head will always find a reason for what the heart wants to do."



International
British witnesses arriving at court in Leipzig, where the war criminals were tried. The German court allowed men accused of the greatest atrocities to go free, or imposed very light sentences.



Wide World

Rev. J. E. Lewis, a colored minister of Southern California, has been building an ark in which to take his flock and interested persons back to Africa. The ark was built of odds and ends, and was barely launched when it took fire and burned to the water's edge.

England Under a Heavy Load

(Continued from page 25)

Among the outrages of the last few weeks, the one most generally condemned by all parties was the burning of the beautiful customhouse on the Liffey. This was said to be one of the finest public buildings in Europe, and it is a thousand pities that it was so wantonly destroyed. It would have been a valuable asset for the Southern Government to take over from Britain when the time for transfer came. Now there are only blackened ruins.

Among the hopeful events was the meeting between Sir James Craig and Mr. De Valera. We must not expect too much from this first meeting of the two leaders; but if Ulster and Sinn Fein can be kept in touch by similar meetings of increasing frequency and friendliness, Ireland may yet enjoy a period of temporary peace.

Among the events of definite progress must be mentioned the holding of the elections in Ulster and the informal opening of the Ulster Parliament on June 7. Forty Unionists, six Nationalists, and six Sinn Feiners were elected. This is certainly a forward step, and everybody is hoping it will mean the settlement of at least some of Pat's problems.

EUROPE EXTREMELY UNSTABLE

OF late the papers here have been full of the dangers to European peace in the German province of Silesia. And the perils cannot be minimized. At present, British, French, Italian, German, and Polish troops are gathered there, all fully armed. The Poles are desperate through disappointment over the plebiscite. The Germans are determined to keep the Poles out. The French are inclined to support the Poles, and the British are there to "enforce the treaty." We mention this intricate problem to call attention to a recent statement in Parliament by Mr. Lloyd George:

"What is to be done by the Allies? If nothing is done, if these things are not to be dealt with in a spirit of stern justice, it is going to be fatal to the peace of Europe; and if the peace of Europe is going to be disturbed, I cannot see what is going to happen to the world.

"I am alarmed. I use the phrase deliberately. I am frightened about it. Unless some confidence is restored to the world and it feels it can begin to work again, the consequences will be of a terrible character."

As we read these words, our minds turn instinctively to that prophecy of our Saviour in which He said:

"And there shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming

on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

When a man of Mr. Lloyd George's courage and character, foresight and knowledge, admits that he is "frightened" at the things coming on the earth, we may feel justified in believing that the time for the fulfillment of the Saviour's prophecy has arrived.

A Transformer of Men's Souls

(Continued from page 27)

drug fiends renounce their dope; and men, women, and children turn from the things of this world to serve the living God. They live good Christian lives for a time, but many of them suddenly awake to find that their old desires have returned. The drinker seeks drink again; the dope fiend goes back to his drugs; the moving picture fiend becomes fascinated by the posters on the billboards, and goes in "just this once;" and the pastor sits down and writes to his good friend, the evangelist, to come over quickly and hold a revival service, for the church is going to pieces. He comes. The church is revived, new converts are added, and the whole previous process is repeated, only the time preceding the relapse is shorter than before.

READ THE BIBLE AS THE WORD OF GOD

ATTENDING revival services is all right, but true religion needs something more to feed on than an occasional revival service, and the kind of religion that goes through to the kingdom is the kind that trusts in the power and presence of the Spirit of God to impress and explain the lessons of the Word of God which is read systematically and faithfully. Many so-called pastors and teachers are to-day preaching a lifeless gospel, because they are pointing the people away from the Word of God to the teachings of men. Many are relying wholly on the excitement caused by revivals to build up their churches, while they are teaching the people that the Bible is an out-of-date book not to be read or depended upon. All such are like the foolish auctioneer, who preserved a few beans but gave away the precious plant, whose leaves alone could make the effect of the fruit permanent.

Here in the Orient, where so many of our converts cannot read, this lesson is especially impressed upon our hearts. We are led to realize that the only salvation for the church of God in these lands is for the convert to learn to read, and then to be led to form the habit of daily, systematic Bible study and prayer. And it is very important that he read his Bible as the word of God. As soon as men begin to teach that this part is the word of Moses, that part the word of some unknown priest, this part of Paul, and that of Peter, it loses its power, and the effect is immediately noticeable in the lives of the converts. The Bible is written by men who were moved to write by the Spirit of God, and it is the word of God. It is either that or it is the greatest imposition that was ever foisted upon the world. It cannot be part one and part the other. But a tree is judged by its fruits, and the fruit of the Bible has ever been good, and only good. Men who follow its teachings are the best men on this earth; while all the evil comes through transgression of its precepts. It is the only book in the world that unveils the future or that gives a man hope of life beyond the grave. It is the only book that presents infallible proofs within itself that it is the word of God.

And so, my friends, as I sit here in a cold, drafty, Chinese chapel, I wish to send a trumpet call to all the churches throughout the world, of every creed and of every sect that believes in the Lord Jesus Christ: Get down your Bible, wipe off the dust,—if you have allowed it to get dusty,—and read it through. Read it to find Christ, for He is revealed in the Old Testament as well as in the New. Read it over and over again, and, as you read, pray that God may send His Holy Spirit to teach you His will, that you may become changed into His likeness, and become partakers of the divine nature.

WHERE IS THE

by WILLIAM G.
WIRTH

Many have the idea that Christian Science is opposed only to the common methods of treatment of disease. Not only is it a contravention of medical science,—that is only a beginning of its negation,—but it goes further and absolutely denies the findings of science in physics, in astronomy, in botany and zoology, in chemistry, and in fact, in every phase that deals with the material world.

International

This is the fifth in a series of articles examining Christian Science as it pertains to Christianity and to demonstrated and accepted science. Copies of this magazine containing the previous articles can be had on request.—EDITORS.

The Christian Science church in Boston, showing the original mother church on the right. Christian Scientists have been having great dissension among themselves over their publishing interests, so that the membership in Boston has resolved itself into two bitter factions.

mony with the Bible. If Mrs. Eddy declares her religion meets the test of the norm of religion, surely, she cannot deny that her "science" must meet the norm of commonly accepted science. What is true in the field of theology, is true in the field of science.

CHRISTIAN SCIENCE NEITHER SUBJECTIVE NOR OBJECTIVE.

COMING directly to our point, science is either subjective or objective. It is subjective if it is based on our own thought-processes, ideas, conceptions, experiences; if it comes from within, and is not wholly based on that which we see as objects about us. For example, mathematics is a purely subjective science. We do not see the numbers, the equations, the formulæ as objects about us. They are in our own minds, and we work out our problems in this way without depending on that which is outside of us. So with philosophy, which is built up on our own conceptions of life, drawn from our own reasonings. Science is objective when it is based on objects that we see, feel, handle, and that occupy space. We get our knowledge in this field, not by our own thought-processes, but by observation, experiment, and demonstration. These are the laboratory pursuits, such as chemistry, physics, zoölogy, and botany. Through the objective study of chemicals and precipitates, the chemist arrives at his knowledge, and not by that which is in his own mind. Through his levers, pulleys, and mirrors, the physicist gains his information. Observing the parts of the body of his animal as the specimen, or by watching the functions of these parts, does the zoölogist or the physiologist correctly classify his findings. There are some sciences that in the nature of the case are both subjective and objective. Such is history, which wherever possible should and must be based on the objective, on the actual person or thing chronicled; but where this is impossible, as in the history of the past, resort must be had to thought-processes, or the subjective. All branches of science, no matter what their scope, must come under either or both of these two fundamental fields, in analysis and synthesis. Of the two methods, the objective is generally recognized, and correctly so, as the more scientific. Hence, scholars, scientists, and researchers in every line are endeavoring more and more to make their work objective. The direct observation and contact



RS. EDDY terms her religion Christian Science. By this she of course means that her system is both Christian and scientific. It is believed we have shown clearly in our previous studies that this persuasion can hardly be called Christian. We are not denying that it is religious, but we do object to the word Christian, for it does not comport with Biblical teachings, and hence cannot be Christian. Calling it so does not make it so.

We have now to examine the scientific aspects of Mrs. Eddy's doctrine. Passing instantly to our conclusion, Mrs. Eddy's "science" is no more scientific than her Christianity is Christian. Her followers may protest that their science is not in the same class as science commonly so called, and therefore it cannot be examined by regular, scientific procedure. We will at once admit that Mrs. Eddy's is an exceptional "science;" but when she places her teachings on scientific ground at all, she must expect it to be judged by scientific standards, no matter what kind of science it may claim to be. Science is science, regardless of its particular nature. To illustrate: Christianity is a religion. As a religion it must be subjected to religious tests, no matter if it does claim to be the only true religion and not in a class with others. God Himself recognizes this in His Word; for the Bible student is aware that throughout the Scriptures God invites investigation as to His plan of man's salvation. "Come now, and let us reason together," and "Prove Me now herewith," are but two of the many divine bids for truth-seeking research. Indeed, Mrs. Eddy claims to recognize this principle herself, as shown in our second article, when she asseverates that her teachings are in har-

SCIENCE?

with the concrete object is much more sure and solid in knowledge gaining than is the mere theory of the abstract.

The question now arises, How does Christian Science relate itself to these axiomatic, scientific bases?—It is neither subjective nor objective, and therefore is not a science at all. It is not subjective, for it negates the ability of the human mind to furnish any real, true knowledge. In denying that Christian Science is mental healing, Mrs. Eddy says: "Such theories and such systems of so-called mind cure, which have sprung up, are as material as the prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of immortal mind, even as the necromancers of Egypt strove to emulate the wonders by Moses. Such theories have no relationship to Christian Science, which rests on the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work. . . . Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its suppositional activities,"—"Science and Health," page 185.

NO HUMAN MIND AT ALL

LET the reader study the foregoing quotation carefully, and he will discover two minds at work. One is the "mortal mind," or "human mind;" the other is the "immortal Mind," or the divine mind, "which rests on the conception of God as the only Life, substance, and intelligence." The reader will learn that no dependence can be placed upon his brain, because this is "but a mortal consolidation of material mentality and its suppositional activities." That this is not confined to healing is shown by this statement: "Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind."—*Id.*, page 309. If we can understand this at all, it means we have no human mind, but God is all brain and mind.

Referring now to the Glossary, we find this definition of Mind: "Mind. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is in man, but the divine Principle, or God, of which man is the full and perfect expression; Deity, which outlines but is not outlined."—*Id.*, page 591.

Simply stated, this means that man is all Mind (this is the Immortal or divine Mind), and so has no human mind at all. And to prove this, farther down on

the same page comes this definition of Mortal mind (which we have seen means human mind): "Mortal Mind. Nothing claiming to be something; error creating other errors."

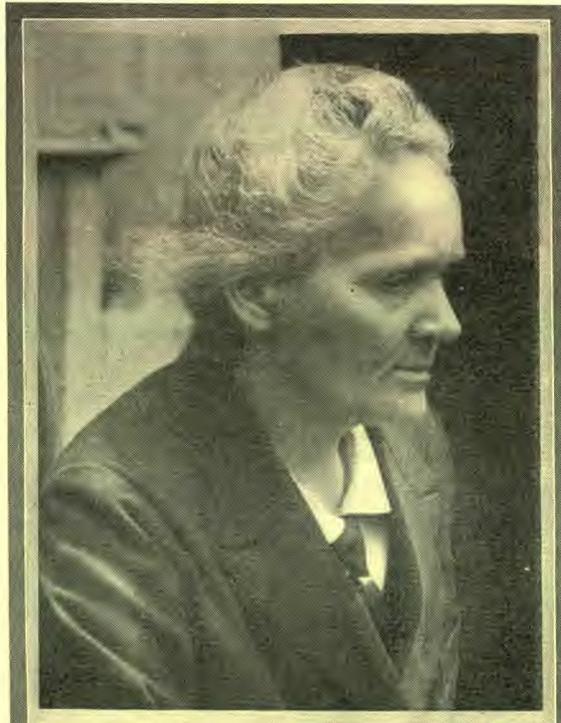
FLOWERS ARE MERE FORMATIONS OF THOUGHT

IT is a strange thing that whereas the world of scholarship is emphasizing more and more the objective, the use of the physical senses as the surest avenues for the acquisition of knowledge, as witnessed by the increasing number of laboratories and experiment stations, Christian Science has as its cardinal, special point to deny the existence of both the senses and matter. There being no realities to observe, matter a supposition, and the senses illusions, of course there can be no objectivity. Christian Science is more positive in its negation of the objective than it is of the subjective. And when it is reflected that many of the leading minds in the scientific world are questioning with good reason whether there can really be any science but the objective, it can be comprehended how far afield Mrs. Eddy has wandered from sound science. Ponder the following quotations in Mrs. Eddy's book, "Science and Health:"

"The objects cognized by the physical senses have not the reality of substance. They are only what mortal belief calls them. Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals may lay off a false sense of life, substance, and intelligence."—Page 311. In the chapter "Recapitulation," there is this question and answer: "What is the scientific statement of being?—There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal."—*Id.*, page 468. "Close your eyes, and you may dream that you see a flower,—that you touch and smell it. Thus you learn that

the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which simulate mind, life, and intelligence."—*Id.*, page 71.

We can do no better than to quote Dr. Wyckoff's comment on this last statement: "Now if one should happen to apply a little sense knowledge and psychology to this very same experiment, it would become quickly apparent that there is a radical difference between the dream flower, landscapes, men, and women, and those with which one comes in contact in the hours of waking consciousness. And no possible conjuring can change the one into the likeness of the other. Just a little knowledge of dream psychology would have saved Mrs. Eddy from making such a blunder. For she would have known that the person who has never heard of, read about, seen, smelled, or touched a flower before going to sleep would never have dreamed of the same flower. For though in the dream the brain may make exact or fantastic combinations out of the material al-



International

Mme. Marie S. Curie, unquestionably the greatest woman scientist in the world, who has recently made a visit to the United States. She with her husband discovered that remarkable chemical element, radium, in 1898. Christian Science denies all the findings of such scientists as Mme. Curie.

ready on hand, it never creates anything absolutely new or original. It is completely dependent upon sense knowledge to furnish it with the fundamental material upon which it works its material reproductions in dream creations. But this again is sense psychology and has no standing in a non-sense world."—*Biblical Review, January, 1920, page 73.*

GENESIS I EXPLAINED (?)

WE are now prepared to read specific examples of Mrs. Eddy's "science." In "Key to the Scriptures," an exegesis is given of the first few chapters of Genesis. We recommend that the reader peruse this exposition to gain a clear idea of the science of Christian Science. We can but give a few quotations from this section. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." Genesis 1:9. The comment on this is: "Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear."—*"Key to the Scriptures," page 506.*

"And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good." Genesis 1:10. Comment: "Here the human concept and divine idea seem confused by the translator, but they are not so in the scientifically Christian meaning of the text. Upon Adam devolved the pleasurable task of finding names for all material things, but Adam has not yet appeared in the narrative. In metaphor, the *dry land* illustrates the absolute formations instituted by Mind, while *water* symbolizes the elements of Mind."—*Id., pages 506, 507.*

The next verse in Genesis reads: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." This she says is the meaning: "The universe of Spirit reflects the creative power of the divine Principle, or Life, which reproduces the multitudinous forms of Mind and governs the multiplication of the compound idea man. The tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind which includes all."—*Id., page 507.*

An interesting exposition is given of Genesis 1:20: "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." She says: "To mortal mind, the universe is liquid, solid, and æriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradations of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender. The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love."—*Id., pages 511, 512.*

THE SCIENCE OF ASTRONOMY VANISHES

ASTRONOMY is a branch of mathematics, and therefore has ever been considered as one of the most exact of the sciences. Its standing suffers severely in the hands of Mrs. Eddy. "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into spirit. In proportion as this is done, man and the universe will be found harmonious and eternal.

"Material substances or mundane formations, astronomical calculations, and all the paraphernalia of speculative theories, based on the hypothesis of material law or life and intelligence resident in matter, will ultimately vanish,

The Signs of the Times Magazine

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swallowed up in the infinite calculus of Spirit."—*Id., page 209.*

Physics is dealt a staggering blow by the statement, "Heat and cold are products of mortal mind."—*Page 374.* This blow is followed by these words: "Electricity is not a vital fluid, but the least material form of illusive consciousness,—the material mindlessness, which forms no link between matter and Mind, and which destroys itself.

. . . The material so-called gases and forces are counterfeits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being. Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth,—the great difference being that electricity is not intelligent, while spiritual truth is Mind."—*Id., page 293.*

It is a new thought that any one ever attributed intelligence to electricity, except an occasional crass materialist. However, Mrs. Eddy repeats over and over again in her book the unnecessary dictum that there is no intelligence in matter. There is a vast difference between the existence of matter and the predicating of intelligence in matter. Strangely enough, Mrs. Eddy does not seem to be able to make the difference.

Thus could we go on quoting Mrs. Eddy's negations of true, recognized science. It is not necessary, for enough has been given clearly to prove the non-science of Christian Science. And besides, the principle in the denial is always the same, the illusion and nothingness of sense and matter. The way has now been laid for us to consider the healing of this system. This we will do in next month's issue of this magazine.

Zionism Stranded

(Continued from page 4)

to-day in all parts of the world to deliver all classes from the chaotic conditions into which men have fallen; and there is none other that can do it. (Acts 4: 12.) Messiah is the one great Leader the Jews need, and all others also need Him. He is the solution of every problem. He will gather Israel, but not according to the Zionistic program.

Political Zionism is surely stranded. The Jews will remain scattered in all parts of the world till Messiah returns; but all, Jew and gentile, who accept Him as their Lord and their Anointed, will become a part of the true Israel of God who shall enjoy the everlasting Zion when the redeemed of all ages become united as one people. (Isaiah 35: 10; 51: 11.)

THE Bible is shallow enough that the most timid swimmer may enjoy its waters without fear. It is deep enough for the most expert swimmer to enjoy without touching bottom. Its critics have been legion, but it is still here; they are gone. It is the root of all good civil law, and good practice. It has comforted millions, as no other book can comfort; and still continues to do so. When nations ignored its teachings, they fell. It tells what was, what is, and what will be—an epitome of life from the cradle to the grave, and then beyond. It is God's vital and inviolate Word, and can never be set aside.—*John Watson.*



Current events arouse increased interest in Bible study.

WHY

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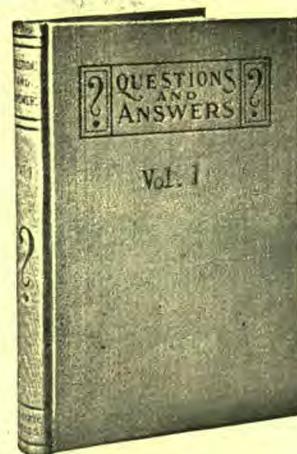
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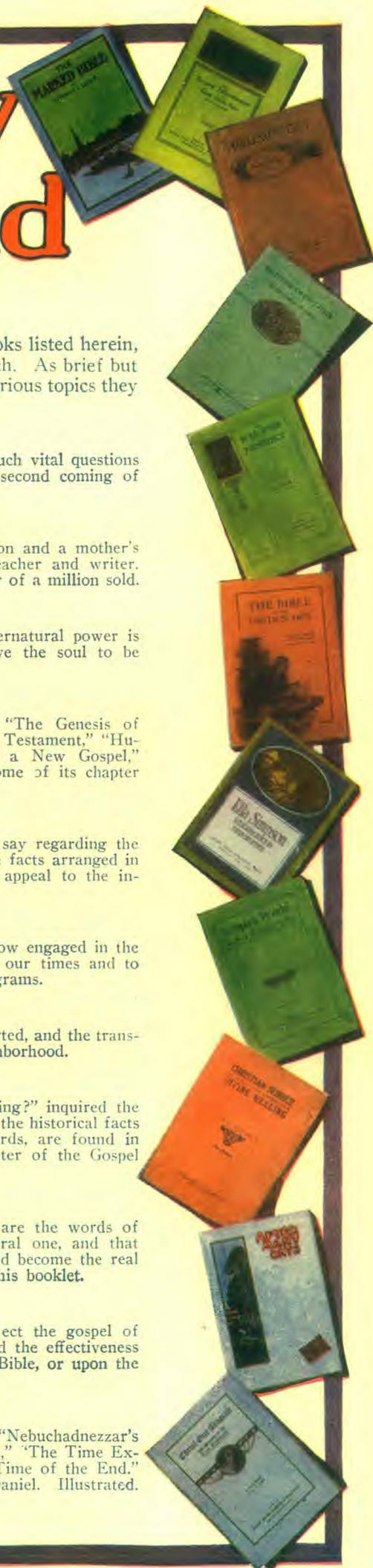
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