

# Sabbath School Missionary

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## YOUNG PEOPLE'S FRIEND Page 3

### Window-Sill Garden

Jack had been to the country to see his cousins. They were all very busy with their new garden tools. Each one was making a garden bed.

Minnie was planting pinks and sweet peas in her garden. Ethel had her bed all dug and raked for roses when it came time to plant them, and Ralph said he wasn't going to bother with flowers, so he had planted onions and their green tops were already above ground.

"I wish I could have a garden," said Jack, "but you can't have a garden unless you have a yard."

Jack lived in an apartment in a big city and didn't have the least bit of yard to play in.

"If we can't have what we want," said mother, "we'll have to do the best we can with what we have. Let's see if we can't make a garden on the window sill."

"There isn't any dirt," said Jack.

"No," said mother, "but a few things will grow without dirt, and a good many things will grow in just water."

She told Jack to bring a green bowl, not a very deep one. Then she sent him to the pantry for a sweet potato.

"A sweet potato!" laughed Jack. "You can't raise sweet potatoes in water."

"No," said mother, "but we'll see what we can do." So Jack brought a sweet potato and laid it on its side in the bowl and half covered it with water.

"This sweet potato has a lot of little specks on it," said Jack.

"It's these little specks you want to watch," said mother. "Now set the bowl on the window sill, and in a very few days you'll see the first thing growing for your window garden."

"One plant's not enough for a garden," laughed Jack.

"No. Suppose you bring that new sponge that mother put in the pantry drawer. You may soak it in water, then squeeze it out and put it on a plate."

"Will the sponge and sweet potato both grow?" asked Jack.

"Not the sponge. But we'll put something in it that will. Do you remember the can of wheat

you brought from Uncle Will's to feed your hobbyhorse?"

"Yes," laughed Jack. "That was when I was little. But it's in my closet yet with my old hobbyhorse. He didn't eat it."

Pretty soon Jack came with the sponge and the wheat. He sprinkled the wheat so that some of the grains went into holes of the wet sponge.

"Now," said mother, "we must be careful not to let the sponge get dry, and in a few days you'll see what will happen."

"What else can I have in my garden?" asked Jack.

"We'll get some lima beans and peas and a little corn at the store, and how about a lily bulb?"

They soaked the beans and peas and corn two days. Then they were soft, and Jack fixed them for the window garden.

First he put a piece of white blotting paper in a saucer of water and on it he laid four lima beans. Then he scattered peas on some wet cotton in a dish and covered them with a thin layer of cotton.

The grain of corn he put in a bottle, laid the bottle on its side, and filled it with wet cotton, being careful to let the corn show.

The Chinese lily bulbs which mother bought him, he put in a bowl of water half filled with shells and pretty stones, but this did not go into the window. Mother told him to put it in a dark closet.

"Now," said mother, "we must keep all these things moist, but not too wet."

It was only a few days till the "specks" on the sweet potato began to show sprouts not bigger than a pinhead. Then tiny leaves appeared, and they grew very fast. In a week there was a dainty plant growing right out of the sweet potato.

"Will it make sweet potatoes?" asked Jack.

"No," said mother. "It needs the good earth for that, but your plant will last a few weeks."

Very soon the wheat sponge was covered with a lovely green. The beans on the blotter and the peas in the cotton put out little sprouts.

"They're sticking out their arms," laughed

(Continued on page 8)

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### YOUNG PEOPLE'S FRIEND SECTION

(Of the *Sabbath School Missionary*)

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## EDITORIAL

You've all read of the little boy who was as good as he could be just before Christmas, haven't you? I don't believe any of you are like him, though.

The other day I read something which I thought was more foolish than the way this boy did. Over in Europe, two armies had been fighting against each other for days, trying to see which could kill the most soldiers. But on Christmas day, they stopped fighting and sang Christmas carols and even exchanged little trinkets as gifts. Then the next day they were fighting again, as hard as ever. Isn't it a pity that people can't stop fighting forever? That is what the coming of the baby Jesus stood for—peace and good will. Altho we know that December 25 is not really His birthday, still we do know that if we follow His teaching, we'll work for peace. Finally when He comes the second time, He'll bring everlasting peace.

### A GOOD DEED DONE

One day Jenny said to Betty Lou, while they were standing on the back porch looking at the little girl next door, "Poor Jane, she has so much to do. Let's ask mother if we may help her."

"Oh! Let's do," said Betty, who was always doing things for others.

They turned and walked into the kitchen.

"Mother," said Betty, "have you got anything for us to do?"

"No," said Mrs. Brown, "I have nothing for you to do. Why?"

"Oh!" said Jenny, "we want to go and help Jane, who has no mother. May we?"

"Why sure," said Mrs. Brown. "That will do you good. Run along now, because a good deed will make people love you."

They ran down the street and up the walk to her house. They knocked at the door. Jane came to the door. "Hello," she said, "come in."

"Hello," said Betty, "we have come to help you do your work."

"Oh how nice," exclaimed Jane. "I am so glad you came. "Maybe I can go to church tonight."

"I hope so," called Jenny who was now on the back porch rubbing clothes.

"I do too," echoed Betty who was in the bed room sweeping. They soon had the washing done and the house in order.

"Everything looks so nice," said Jane. "I can never make it look this way. Betty is so neat with her work."

"We must go now," said Jenny, "but we will be back to night after you to go to church with us."

"Sure," called Jane after them.

Louise Walker

### GOD IS HERE

A father gave his son an important rule in life. He said: "Practice the presence of God." In other words, always act as though you were with God. Do nothing you would be ashamed for God to see. Think nothing you would not want God to know.

When we practice the presence of God, we are being reverent. Reverence changes things in our everyday living. One man's office will be a bedlam of vulgar words, bad temper and cursing. Another man, because he is reverent, keeps his office a place where decent men and women are glad to be.

We used to know a man who worked in a factory. He was a general favorite and everybody called him "Pop." Men knew that Pop did not approve of vulgarity and profanity, and we noticed that when Pop was around the workers in that factory cleaned up their speech and dropped the oaths out of their conversation. Those men did not realize it perhaps, but Pop was reverent, and his reverence had its effect on them.

We have watched boys and girls entering the church. Some of them never realize they are in God's house. Whatever they were saying loudly on the sidewalk outside, they continue to say loudly inside the church. If they were pulling hair and pinching each other's ribs outside, they continue to do the same thing in the church. We believe that God expects young people to be lively and energetic. But we believe He also expects them to show Him honor and respect when they enter His house of worship. Of all places, the church is one place where we should practice the presence of God. We should try to be reverent in the singing of hymns, in praying, in listening to the Bible and to the sermon. We should say to ourselves "God is here."

Reverence is not something which comes to us in a handy package like breakfastfood, so that all we have to do is open it and use it. Reverence is a habit of mind and heart which we must learn, and which improves with practice. Why not begin today to learn the habit of living in God's presence. It will then be said by your friends that you are reverent, and they will respect you for it.

—Adapted (Sel.)



—Let us run with patience the

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race that is set before us."

## CHANGES!

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#### Changes!

What are some of the changes that have taken place in the last century? Are they for better or worse? What are some changes that should be made? Let us think about them for a few minutes and see.

Perhaps one of the first changes we think of is the development in transportation. Years ago it took our forefathers several days to go the distance we go in a few hours. They did not have the conveniences of modern cars but used covered wagons and horses. Can you imagine going great distances to campmeeting by that mode of travel?

Not only faster means of travel but of getting the work done has been one change. Housewives have all kinds of electrical equipment and office workers have adding machines, dictaphones, etc. The use of these inventions leaves more time for the people to attend worldly amusements. How much better if they would use this time for the Lord's work!

Compare some of the master pieces of our early artists with modern pieces of art. Some may prefer the modern art but I prefer such paintings as the "Last Supper" by Leonardo da Vinci, "Sistine Madonna" by Raphael and "Madonna, Child and St. John" by Botticelli. These artists could not have made such great paintings without Christianity, for they would not have had the subjects for these paintings.

There are also the changes in styles, in ideals, in education and in types of music and books.

Some may say these changes are for the better while others say they are not. I believe we will all agree that through all this changing there is one thing that we have not improved — that is our religious life. Of course it has been changed from the strict unenjoyable worship of the Pilgrims to the modern "form" worship. But now we realize that there is something wrong with the present religious world, or there would not be wars, starvation, etc. There must be a change needed here.

What can we as young people do about it? We cannot suddenly and

completely change the whole world's religious character, but we can do our part by changing our own ways. Each one of us can think of something we have been doing that we shouldn't or are not doing something we should. We may say that if we thought of anything we have been neglecting we would have done it before. But maybe we have not been strict enough with ourselves. If and when we are doing the best to live a true christian life, we should help others to live a good life and tell them of Christ and His teachings and that if we follow His teaching there will be less suffering in the world.

—Faye Lippincott

## THANKFULNESS

At this time of year we think of the day set aside for thanking the Lord for his goodness to us during the year. Of course, we should be thankful every day and not just Thanksgiving Day.

The day was founded years ago, soon after America was discovered. The pilgrims left the old country because of religious persecution. After landing in America they found it a hard struggle to get the necessary food, clothing and shelter. Just imagine yourself in a strange land and climate, with no clearing done so they could plant their seeds. Probably while their seeds were growing they had to eat what they could find such as berries, fruits or flesh from animals. Then after they harvested in their vegetables and grain and could see the reward of their labor, they set a table (out of doors) of the good things of the harvest and game they caught, and after inviting the Indians in, gave thanks to their Heavenly Father for His watchcare over them and for giving them a harvest so they would be fed during the cold winter months. Don't you thing they were really thankful?

Do we have to go through what they did to know what it is to be thankful. If you were given anything you craved—riches, fame or the whole world—could you be thankful and happy if God had not sent His only begotten Son to die on the cross for our sins, that we might be saved? Now isn't this the most important

thing—to know that we can be saved if we meet the conditions? It is free to us for Christ paid it all, but we must do His bidding. In the book of Psalms we find so many verses starting out by, "O Give thanks" or "Praise the Lord." If they aren't important I don't think they would be mentioned so often. There is one verse that stands out in my memory in Psalms 118, "O give thanks unto the Lord for he is good: for his mercy endureth forever." Verse 1 Yes, forever; not just today or tomorrow, but always.

Then there comes the hope of every true follower of Christ—His Kingdom here on earth. "Oh, won't it be wonderful there; having no burdens to bear; joyously singing with heart-bells all ringing, Oh won't it be wonderful there?" as the song goes. Do you praise and thank the Lord everyday for what He has done for you? Are you ready for eternity if it should come today?

—By Naomi Ling

## DOING SOME INVESTIGATING

By consulting the dictionary we find one meaning of the word "religion" to be "any system of faith and worship."

The world is overloaded with a multitude of different systems of faith and worship. Even the heathen have a religion and have faith in it. We call this false religion without hesitation. True religion is "Christianity" in its pure form, and the world is much in need of this dwindling force. I say "force" because the true Gospel is the "power" of God unto salvation. Many have a form of godliness but deny the power thereof (2 Tim. 3:15). The lives of many testifies that the Gospel has not converted them and made them new creatures in Christ, thus denying the power of the Gospel.

Much that is taught in the name of Christianity is not according to the teachings of Christ. The majority of people do not investigate to see if their religious beliefs are founded on the word of God. Paul said some wrest or twist the Scriptures to their own destruction. To twist the Word would be to misapply or misinterpret

a text to uphold a certain belief. It is fair, however, to say that many misapply and misunderstand much Scripture because they have been so taught and not because they deliberately want to be wrong. Very few desire to hold a doctrine which they are sure is false. Some may wonder about and be in doubt about certain of their doctrines and yet be afraid to make a thorough study for fear of finding out their error, and then have to give up that which they cherish.

Those who are honest with themselves are not the least bit afraid to investigate any doctrine they hold, or listen to that which others hold. It is often interesting to learn of the beliefs of others, and the more strange their beliefs, the more interesting it is to hear them.

We shall here deal with the purpose given for "Plural Marriage" as held by one sect, and also take up adjacent thoughts. Quoting from a tract printed in Independence, Mo.:

"The practice of plural marriage as a religious act was sanctioned by the Patriarchs of old and was practiced by a very few of the members of the church in this day (never more than 2 per cent) for the purpose of giving mortal tabernacles to the waiting spirits. Its practice at any time can be justified on no other grounds."

The next paragraph says: "When the Supreme Court of the U. S. declared its practice a civil rather than a religious practice therefore illegal, the people accepted the decree as final. In 1890, the practice was discontinued and made illegal by the body of the church. . ."

Does it not seem strange to the reader that a church which claims divine authority and modern revelation should need to be brought to time or corrected and made to revise its practice by civil law? If plural marriage was a religious act according to their church, how could the State make it a "civil" act? Does the State have more divine authority than their inspired (?) leaders? If such practice had God's sanction, why should they obey man (the State) rather than God when Peter said, "We ought to obey God rather than men"? Again, if their prophet was divinely inspired, why didn't God speak to him to give their church orders to change their practice instead of refusing to give instruction until the State stepped in? Since God says, "I change not," and since this church was compelled to change a practice they upheld, we see something wrong somewhere. Divine revelation seems to have failed them in this move.

Let us now investigate the first part of our quotation, which was touched upon in a recent editorial. Plural marriages was justified, in their estimation, because it would

give more bodies to waiting spirits in heaven. An interesting thought, to be sure. Quotings again, page 2:

"The spiritual children of our Heavenly Father, in the march of eternal progress, must become possessed of mortal tabernacles. They may not pass from the life before this earth to the glories of the next existence without the experience of mortality. Birth into the earth life, with earth experience is therefore a privilege for which pre-existent spirits are anxiously awaiting; and there are countless spiritual children of our Father in Heaven awaiting the opportunity of possible progression thru an earth life and possession of a mortal body."

If you had never heard such imaginations before, reading the Bible through many times would not produce them.

One text used in an attempt to sustain this pre-existence idea is Jer. 1:5. It says, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Does this say anything about Jeremiah existing in a spirit body, or any other way, before he was born? Not unless we add to the verse. It is contended that Jeremiah had to exist before God could know him, but since God knows the beginning from the end, did the end of all things have to come to some time, some place, ahead of schedule for God to witness before He would know about it?

Quoting again: "The Gospel of Jesus Christ, as understood by the Latter-Day Saints, teaches that man is an eternal being. 'Man was also in the beginning with God.' This life could not be the beginning of existence, for that which is immortal as to end must also be immortal as to beginning."

We can agree with the last sentence quoted above, but do not include man in it. We do not understand the words "in the beginning" to mean when God came into existence, but rather the beginning of this earth and all in it as well as the sun, moon, and stars. To say that man was with God before this beginning does not harmonize with Gen. 1:25. Here God said: "Let us make man in our image, after our likeness. . ." Whoever God said this to, IF man already existed, might have well replied, What do you mean, Lord? Don't you know man already exists and has been with you ever since eternity's dawn?

God did not say, Let us make a body to put man in. It does not say some spirits came and begged Him for a body. Gen. 1:27 says, "So God created man in his own image, in the image of God created he him. . ." Notice it does not say that God re-made man, remodeled him or made him over in-

to a fleshly body. Twice it says "created", and create means to *originate* or *bring into existence*." Man being brought into existence the same week God created the earth could not have been in existence before with God. And when "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life" he "became a living soul." This does not say that God placed a conscious, thinking spirit-body in man.

To say that man is eternal contradicts the Bible for it teaches that man is mortal. "Shall mortal man be more just than God?" Job 4:17. In Cor. 15 we learn that we put on immortality at the resurrection. "For this corruptible shall put on incorruption, and this mortal shall put on immortality." Verse 53. If man is immortal and eternal, why need he put on immortality at any time? Rom. 2:7 speaks of those who seek for immortality and eternal life but if man is already eternal why seek something he already possesses??

Man is not eternal. If you will take a Concordance and look up the many verses given that use the word "destroy" you will find abundant proof that God will destroy the wicked—put an "end" to them. Anything that is eternal cannot be brought to an end and destroyed. It might be contended that God will destroy only the body of the wicked but that the spirit lives on. However the Bible does not so speak. When the time comes for God to "destroy them which destroy the earth" (Rev. 11:19) it does not say He will destroy just their mortal flesh but will destroy "them"—everything that they consist of or that makes up a human being. We are to fear Him who can "destroy" both soul and body.

—Editor.

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## THE PILGRIM FATHERS

In the fall of 1620 the Pilgrims landed at Plymouth during a disagreeable storm, and, noting the excellent opportunity for future misery, began to erect a number of rude cabins. This party consisted of one hundred and two people of a resolute character who wished to worship God in a more extemporaneous manner than had been the custom in the Church of England.

They found that the Indians of Cape Cod were not ritualistic, and that they were willing to dispose of inside lots at Plymouth on reasonable terms retaining, however, the right to use the lands for massacre purposes from time to time.

The Pilgrims were honest, and gave the Indians something for their land in almost every instance, but they put a price upon it which had made the Indian ever since a comparatively poor man.

Half of this devoted band died before spring, and yet the idea of returning England did not occur to them. "No," they exclaimed, "we will not go back to London until we can go first class, if we have to stay here two hundred years."

During the winter they discovered why the lands had been sold to them so low. The Indian of one tribe had died there of a pestilence the year before, and so when the Pilgrims began to talk trade they did not haggle over prices.

In the early spring, however, they were surprised to hear the word "Welcome" proceeding from the door-mat of Samoset, an Indian whose chief was named Massasoit. A treaty was then made for fifty years, Massasoit taking "the same."

Canonicus once sent to Governor Bradford a bundle of arrows tied up in a rattlesnake's skin. The Governor put them away in the pantry with his other curios, and sent Canonicus a few bright new bullets and a little dose of powder. That closed the correspondence. In those days there were no newspapers, and most of the fighting was done without a guarantee or side bets.

Money matters, however, were rather panicky at times, and the people were kept busy digging clams to sustain life in order to raise Indian corn enough to give them sufficient strength to pull clams enough the following winter to get them thru till the next corn crop should give them strength to dig for clams again. Thus a trip to London and the Isle of Wight looked farther and farther away.

After four years they numbered only one hundred and eighty-four, counting immigration and all. The colony only needed, however, more people and Eastern capital.

Salem and Charlestown were started by Governor Endicott, and Boston was founded in 1630. To these various towns the Puritans flocked, and even now one may be seen in ghostly garments on Thanksgiving Eve flitting here and there turning off the gas in the parlor while the family are at tea, in order to cut down expenses.

Plymouth and Massachusetts Bay Colonies were united in 1692. Roger Williams, a bright young divine, was the first to interfere with the belief that magistrates had the right to punish Sabbath-breakers, blasphemy, etc. He also was the first to utter the idea that a man's own conscience must be his own guide and not that of another.

Among the Puritans there were several who had enlarged consciences, and who desired to take in extra work for others who had no consciences and were busy in the fields. They were always ready to give 16

ounces to the pound, and were honest, but they got very little rest on Sunday, because they had to watch the breakers (of that day) all the time.

Roger Williams was too liberal to be kindly received by the clergy, and so he was driven out of the settlement. Finding that the Indians were less rigid and kept open on Sunday, he took refuge among them (1636), and before spring had gained eighteen pounds and had converted Canonicus, one of the hardest cases in New England and the first man to sit up till after ten o'clock at night. Canonicus gave Roger the tract of land on which Providence now stands.

Mrs. Anne Hutchinson gave the Pilgrims trouble also. Having claimed some special revelations and attempted to make a few remarks regarding them, she was banished.

Banishment, which meant a homeless life in a wild land, with no one but Indians to associate with, in those days, was especially annoying to a good Christian woman, and yet it had its good points. It offered a little religious freedom, which could not be had among those who wanted it so much that they braved the billow and the wild beast, the savage, the drouth, the flood, and the potato-bug, to obtain it before anybody else got a chance at it. Freedom is a good thing.

Twenty years later the Quakers shocked every one by thinking a few religious thoughts on their own hooks. The colonists executed four of them and before that tortured them at a great rate.

During dull times and on rainy days it was a question among the Puritans whether they would banish an old lady, bore holes with a red-hot iron through a Quaker's tongue, or pitch horse-shoes.

In 1643 the "United Colonies of New England" was the name of the league formed by the people for protection against the Indians.

King Philip's war followed.

Massasoit was during his lifetime a friend to the poor whites of Plymouth, as Powhatan had been to those at Jamestown, but these two great chiefs were succeeded by a low set of Indians, who showed as little refinement as one could well imagine.

Looking over the lives of our forefathers who came from England, I am not surprised that, with all the English people who have recently come to this country, I have never seen a forefather.

—Bill Nye's History of the U. S.

\* \* \*

The anvil lasts longer than the hammer.

\* \* \*

Sweep before your own door before you look at your neighbor's.

## FRANCE LICKED BY LIQUOR

If a temperance reformer or prohibition leader had come forward with the assertion that France owes her humiliating defeat to booze, the statement might have been discounted. Perhaps it will be discounted anyway by the makers and dispensers of alcoholic liquors who proclaim the merits of their stuff in one breath and counsel "moderation" in another. But the statement is made by the highest authority in the French government and we let it stand as it is. Certainly it ought to cause our own government leaders and our people everywhere to take notice.

The assertion has come that in the present subdued government of France that the widespread intoxication in the French army is responsible for the moral collapse of the soldiers and the consequent collapse of their resistance to German aggression. During this period of waiting in the earlier part of the war, when there was no action on the western front, the French soldiers, were supplied with booze, drinking "tremendous quantities" for which government authorities now say that the military leaders were to blame. When the period of "phony war" was over and activities began in real earnest these soldiers were in no condition to meet the onslaught of the enemy. French booze proved Hitler's greatest ally and France's greatest foe.

It is well known that France is one of the greatest liquor drinking countries in the world, and now that she has suffered the disastrous consequences of her liquor regime she is showing signs of repentance with a feeble effort toward reform. A decree has been published limiting her liquors to a sixteen per cent alcoholic content, with three complete prohibition days each week and prohibiting the sale of alcoholic drinks to youths under twenty years of age. That may be a long way from prohibition as we understand it and as it ought to be, but it is a radical move for France. What a pity it was not made earlier.

Liquor interests have learned that war is no friend to their trade. It was the former World War that hastened prohibition in the United States. Canada, under war pressure, is tightening up on her liquor regulations. And we, as a nation are making a tremendous noise about "fifth column" action, while we overlook one of the biggest items of national preparedness—the moral item—and actually support one of the most dangerous "fifth columns" with which any nation ever had to contend. Belshazzar of old might bear expert testimony on this subject.

A drinking nation is at a fearful

disadvantage in time of crisis. It is but one phase of the folly, the absurdity and the curse of the liquor regime. Liquor is destructive to all enterprise, to everything that is desirable. Patriotism, business, economics, common sense as well as religion should stand boldly against it. Liquor is a worse enemy than any invading army, the difference being that it does its destructive work more slowly and more deceitfully.

Will the United States learn a lesson from the fate of France? Or will she, like France, wait to learn her lesson until it is too late?

Nations are doomed when their people become weakened by excesses, softened by luxury and lose their sense of the real values in national life. Nothing can be more threatening than the weakening of their inward moral supports. A nation is most secure when its "God is the Lord." *Sel. from the Religious Telescope by Lavern Ling.*

## EVERYTHING AFTER ITS KIND

There are statements in the first chapter of Genesis that describe what God commanded as to the beginning of living things. Those revelations are uncontradicted by anything yet discovered by scientific research:

"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.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

"And God created great sea monsters and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. . .

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after his kind: and it was so.

"And God made the beast of the earth after his kind, and the cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good." (Gen 1:11-12, 21, 24.)

Does this language anticipate what is to be the method of creation, should there be future creations, of which there is no likelihood? Or is it descriptive of what has been creative methods in the past? In either case these announcements in Genesis are clearly against the theory of evolution for all time.

We may, therefore, very properly inquire if there are any facts that have a bearing upon nature's method

of producing living things. In this paper, we employ the word nature in an accommodated sense, the accommodation being, of course, in favor of the evolutionist.

Beginning low down in the scale of living things it is found that seaweed for millions of years, as scientists say, "has brought forth after its kind," seaweed and nothing else. Advancing higher in the vegetable kingdom, discoveries are of increasing interest. As everyone knows there are millions of protoplasmic vegetable cells everywhere about us, each one capable of receiving a life substance, but only from its own kind, and its potency is confined to the germination and development of a plant of its own family.

During several weeks in Spring, in our northern latitude, the air is full of pollen from a thousand varieties of flora but each bit of pollen fertilizes its botanical mate and no other. The incipient bean pod can be fertilized only by the pollen of a bean blossom. The cell of the incipient corn-cob feed off the pollen of the most beautiful rose and is fertilized only by the pollen of the corn tassel. Nor do beans and corn ever cross. The half corn stock and half bean or potato vine, or the half rose and half something else are unknown to the student of botany.

Trees of different kinds afford no exception to this law of propagation. The maple, cedar, fig, oak, poplar; plum; sassafras; spicewood; sumac; walnut, willow, even the so-called chestnut-oak and some others have been on earth at east since the close of the ice epoch. . . and yet from their earliest appearance till now each tree has produced seeds peculiar to itself and those seeds unvarying have developed into trees like those that produced them.

The same is true of every plant that blooms in a cultivated garden, or grows wild on the hillside, and is true of every fruit tree carefully nursed in the orchard, or uncared for in the wildwood.

This law is no less pronounced in water life than in life on the land. The multitudes of fish of many kinds, from the minnow to the whale, mingle, breed and multiply, some of them with astonishing rapidity, yet they never cross to such extent as to bring forth a new and permanent species.

Notwithstanding the prodigality of their members and the improvident casting of their spawn, the naturalist is able to keep on in his work with classifications that are a half century old. In the waters of the State of Florida, including both coasts, there are six hundred varieties of fish, and in the Amazon basin there are seven hundred. How it is possible to prevent crossing and the consequent daily appearance of new varieties of fish,

is a problem not yet solved by the naturalist.

There are five hundred species of Trilobites that, through millions of ages, as scientists claim, were reproducing themselves, but not a fossil has been found showing that any of those species ever produced anything but a trilobite.

This remarkable law of propagation holds good as to animals on land as well as fishes in the sea. If the law were inoperative any where it would be most likely among inferior and minute forms of animal life. But the fact is, that these so-called inferior and microscopic species are as obedient to the law as are elephants, hippopotamuses, mastodons or lions.

There are, for instance, many varieties of the beetle family, forty-two having been classified in the State of Illinois alone; yet "they are so consistent in their copulatory structure," writes Prof. S. A. Forbes, "that one of my assistants who has handled over ten thousand specimens of one species says, 'They are all like castings from the same mold.'"

—By Prof. L. T. Townsend. *Sel.*

## QUESTION DEPARTMENT

(This department is for your benefit. We invite you to send in Bible questions as well as answers to questions sent in by others. Surely you can make a list of questions. Send them in now!)

\* \* \*

Was wine and strong drink used before the flood? Where is the first record of it?

\* \* \*

What are almug trees? (mentioned in 1 Kings 10:11-12).

\* \* \*

In Luke 15:25 what is meant by—"and he heard music and dancing."

\* \* \*

In Isaiah 58:13 does "speaking thine own words" refer to idle words or does it mean talking about the weather, work or any other worldly interest?

\* \* \*

Should we try to help answer our prayers? Some think it shows lack of faith to do anything ourselves. Others say we should pray like it all depends on God, and work like it all depends on us.

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