

SIGNS OF THE TIMES




A CENTURY OF PROGRESS

COLOR
EDITION

Read "Arcturus Lights Chicago's Fair" Pages 8, 9

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TEN CENTS



A Century of WONDERS

*As reflected in the Century of
Progress Exposition*

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Why has all the marvelous advancement along scientific and industrial lines come within the last century? Are world events running on a divine time schedule? If so, what is next in the world's history?
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CLAUDE E. HOLMES, *Chicago, Illinois*

THE gates of Chicago's great Century of Progress Celebration are now open to the world, and guests will be entertained until the last day of October.

President Grover Cleveland sat in the White House, Washington, D. C., and opened the Chicago World's Fair of 1893 by pressing the button of an electric switch. That was considered a wonderful achievement in those days. But this exposition literally "hitched its wagon to a star." A beam of light from the giant star Arcturus, after traveling forty light years, was captured by a photo-electric cell, which transmitted its power to instruments opening the doors to the science exhibits.

Ten years ago it was suggested that in 1933 Chicago celebrate the centennial of its birth as a corporation. The idea grew and developed until finally it blossomed into this marvelous celebration representing an investment of \$30,000,000. The grounds, comprising 424 acres of man-made land, are within easy walking distance of the heart of the city, and extend along the lake front for three miles. Included also is Northerly Island, which runs parallel for about a mile, and forms a beautiful lagoon. It is connected with the mainland by three bridges. Thus the Exposition is accessible by land, water, and air.

This century has also witnessed the greatest progress in science, art, invention, and discovery ever recorded in history. This is particularly true of the last fifty years, when inventions have multiplied so rapidly as to make it impossible for industry to utilize them all.

The Century of Progress is revealing to the world many of these wonders. Its promoters delved into laboratories and workshops for the latest and most interesting things; they searched museums and storehouses for relics visualizing the striking contrasts between the old and the new.

These exhibits are housed in buildings that are extremely modernistic, as may be seen from the accompanying pictures. It was felt that the architecture, to be in tune with the age and its achievements, should depart from the conventional styles, and be composed of different materials arranged in new ways. These ideas have been successfully worked out in every feature of the Fair.

Should one arrive at the grounds in the evening, he will be treated to the most gorgeous display of artificial illumination ever seen. The lake front is transformed into a multicolored panorama of light. There is a magnificent aurora borealis, a jeweled tower blazing with lights, and powerful searchlights flashing everywhere. There are also flaming



ladder arcs, tinted geysers, beautiful waterfalls, color patterns thrown upon the walls of the buildings, and trees, statuary, and flower pots bathed with colored lights. Millions of incandescent bulbs and miles of neon tubes are commandeered to fill the heavens with their brilliance.

The first structures attracting attention as one approaches the gates are the two stately towers of the Sky Ride. They reach up into the air 620 feet, and are 2,000 feet apart, one on the mainland and the other on the island. At the height of 200 feet cars flash back and forth like meteors, giving passengers thrilling rides. From the tops of the towers, imposing views of the Fair Grounds and Chicago's beautiful skyline may be seen. This is the outstanding amusement feature of this Fair as the Ferris Wheel was in 1893.

The Hall of Science is a horseshoe-shaped building opening on the lagoon. In the U space is a beautifully designed court where 80,000 persons may listen to lectures. At one corner a tower arises 175 feet, in which a carillon is installed. It is brilliantly lighted with a mile of neon tubes.

The basic sciences are displayed here. One of the most interesting exhibits is that representing the progress in medicine. Marvelous changes have taken place since the days of the saddle-bag doctor of 1833. The use of ether, the study of bacteriology and asepsis in surgery; the discovery of serums, insulin, and radium, are some of the milestones revealing the cause, detection, treatment, and prevention of disease. A striking feature is the transparent model of a large human body. Like an X ray one's eye may see the deep organs of the body, which are electrically illuminated.

CHANGES IN TRANSPORTATION

A comprehensive story of man from his earliest days is presented in the Hall of Social Science. It has an outdoor area where various groups of Indians live. Inside are exhibits showing life in the colonial times of our own country, reproductions of the Indian Mounds of Illinois, sources of our food supply, where our clothes come from, the development of education.

The Travel and Transportation structure is a unique departure from the conventional style of architecture. Its tower, known as the "breathing dome," is twelve stories high, with an interior diameter of 200 feet, with a pillar. Changing atmospheric conditions cause the dome to rise and fall like a great diaphragm.

A 1,000-foot story of railway, automobile, airplane, and submarine progress is recorded here.

The first automobile ever operated in the streets of America may be seen. There are old stage coaches, "prairie schooners," and a replica of the "Rocket," the first locomotive. One of the earliest airplanes is placed beside the latest and speediest passenger planes to show the contrast.

THE MARVELS OF ELECTRICITY

The marvelous history of electricity in its many branches of service to man will be depicted in the Radio-Communication and Electrical units. These buildings are located on Northerly Island, opposite the Hall of Science, and facing the lagoon. They are beautifully decorated with pylons and bas-relief. The outside illumination by brilliance and soft glows is a scheme of rare beauty. The exhibits give an insight into the generation, distribution, and utilization of electric energy. Those in the Radio-Communication reveal the marvels of radio and television, and show the contributions of the telegraph and telephone to modern civilization.

Progress in electrical engineering is "conceded by all to be the most powerful influence in the life of modern man. His work, his travel, his amusement, and his rest; his life and health; his political, his social, and his home life, have all been affected or, better still, revolutionized."

The phenomenal progress in the agricultural industry is displayed in a mammoth steel structure 600 feet long and 100 wide. Nearly every science has made notable contributions to agriculture—biology in plant and animal breeding, chemistry in insecticides and soil analysis, physics in machinery and power, geology in soil origins and treatment, meteorology in weather forecasts, medicine in animal diseases, and entomology in the control of insect pests. The latest methods of marketing and transporting livestock are contrasted with discarded methods. The tiller of the soil will be surprised at the hard labor he has missed by living in these days of invention.

One of the most imposing structures is the Federal Building, for which Congress appropriated \$1,000,000. Three fluted towers 150 feet high, around a 75-foot dome, typify the three branches of our government—executive, judicial, and legislative. Many of the Federal departments will furnish exhibits, also the Government Printing Office, the Panama Canal, the Congressional Library, and others.

Just east of the Federal Building is the Hall of States. It is V shaped, and will house the exhibits of all the participating states. This will eliminate the expense of erecting separate structures.

1. The towers of the Federal Building
2. Artist Morton Addy's conception of the Century of Progress Exposition
3. Twin pylons guard the water gate to the Electrical Building
4. The "sky-hung" dome of the Travel and Transport Building
5. The Agricultural Building
6. The Headquarters Building for the Exposition
7. The Hall of Science, as illuminated at night
8. The Hall of Science, with its carillon tower
9. The Electrical Building is 1,208 feet long and 300 feet wide.
10. Central portion of the Electrical Building
11. The Sears Roebuck Company Building
12. The three pavilions of the General Exhibits Group
13. The Dairy Building
14. The General Motors Building



America's three-billion-dollar dairy industry will be shown in a milk-white, oval-shaped building 167 feet long and 114 wide. The contributions of science and engineering to the production, handling, manufacture, and distribution of butter, cheese, condensed milk, ice cream, and the making of beverages will interest all. A giant mural two stories high and 90 feet long, picturing the growth of the industry, and a fountain of milk are other features.

SPECIAL RELIGIOUS EXHIBITS

A beautiful structure with stained-glass windows, pipe organ, and a large auditorium and assembly rooms has been dedicated to religion. The advancement of civilization in terms of education, health, social service, world peace, recreation, and civics will be revealed. Various groups are presenting stories of their mission work. Conferences on subjects of general interest to religious bodies will be conducted.

Hundreds of years ago the Maya race inhabited the highlands of Guatemala and Honduras, and were far advanced toward civilization. They built great cities of stone. On pyramids stood stately temples and astronomical observatories, the walls of which were decorated with intricate carvings. Art, mathematics, and astronomy were highly developed. One of the finest specimens of the Maya buildings—a nunnery—has been reconstructed, and is on exhibit. It emphasizes the difference in life between that of a people having a highly developed culture but little science, and one with science at its command.

The children have not been forgotten. Five acres of land on Northerly Island have been set apart for their happiness and entertainment. The hearts of the little folk are thrilled by the colony of midgets, the trained monkeys, bears, and dogs. Here is a miniature farm with chicks, ducks, pigs, calves, and lambs. A colossal umbrella sixty feet in diameter stands by the gate. Close by is a shop where marbles are made, and another one with a complete collection of mechanical toys.

A miniature railroad encircles the grounds running through caves and strange lands and passing by a Magic Mountain. All kinds of amusements are also provided. Never before in the history of expositions have such elaborate plans been devised to amuse and entertain children.

MANY FOREIGN NATIONS REPRESENTED

Another structure of beauty is the Chinese Lama Temple, otherwise known as the Golden Pavilion of Jehol. The original of which this is an exact copy dates back to 1767. It is constructed of 28,000 pieces, all made in China, and put together here without a nail. Relics hundreds of years old are shown, one of which is a "prayer wheel" which turned out millions of prayers at every turn, and an old bell four centuries old. The war in the Far East just now is centered about this original temple of Jehol.

More than a score of foreign nations are participating in the Exposition, erecting villages, pavilions, restaurants serving native foods, and many other items of interest.

Twenty million dollars worth of permanent structures are found close to the Fair Grounds. There is the Planetarium, the only one in America, the Field Museum, the Shedd Aquarium, the Museum of Science and Industry, and the Art Institute.

In sharp contrast to the skyscrapers along Michigan Avenue is old Fort Dearborn. The blockhouse and stockade, built of logs, take one back to the days when Chicago was merely a trading post. At one time its inmates were massacred by the Indians. When originally built, it cost about \$100; but this replica cost \$1,000,000. Various historical and patriotic societies have made it a museum of interesting relics of pioneer days.

Never before has there been such an opportunity to view the marvelous achievements of modern science and industry as the Century of Progress Exposition offers.

WHY IN OUR DAY?

The question naturally arises, Why has this astounding progress and advancement come with the last one hundred years, and what is the real significance of it all? One of the old seers "whose vision seemed to overleap centuries and even millenniums and focus itself upon our times, said, 'Many shall run to and fro, and knowledge shall be increased.'"—*National Geographic Magazine*, March, 1916.



Daniel speaks to our day.

Thus did Hon. Josephus Daniels, when Secretary of the United States Navy, recognize the prophecy of Daniel and its fulfillment to-day. The Scripture quotation to which he referred reads: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The words, "run to and fro," in the Jewish Bible read "roam about." Gesenius, the distinguished Hebrew lexicographer, translates them, "to run up and down, to go to and fro, hither and thither in haste; to go over the earth or land in travel."

The Omniscient One, looking down through the ages, saw the events of our day, and through His servant Daniel revealed that "in the time of the end" there would be an outstanding increase in travel and in knowledge; so much so, that it would be recognized as a sign of the times.

From the days of Abraham until about a hundred and fifty years ago means of transportation changed very little. On the ground, man traveled on his own feet or on the feet of animals, or perhaps in a two-wheeled cart. On the water, he trusted to the caprice of the wind to drive him about.

A GREAT AWAKENING

Then suddenly there came an awakening. A new epoch opened. Like a flash men's minds were turned into new channels. Visions of the possibilities of light, heat, and electricity were revealed to their inventive faculties. Birds of the air and the fishes of the sea were called upon to yield their secret of locomotion.

The fever for roaming about is now taking on a significance that is discernible to every one. It so impressed the editor of one of Chicago's leading newspapers that he wrote, under the appropriate title, "Perpetual Motion":

"At home or abroad we are on the go a good part of the time. There has been nothing like this in the world before, at least since the epoch of the great migrations, and they were, of course, merely a migration from one home to another. We, too, have been migrating all our history, from Europe to the Atlantic seaboard, then streaming over the Appalachians into the great valley, and over the plains till the Pacific stopped us. . . . We are always in motion. . . ."

We seem to be evolving something novel in racial character."—*Chicago Tribune*, April 19, 1927.

HISTORY IN A NUTSHELL

In these four words—"knowledge shall be increased"—Inspiration has written the history of modern times in a nutshell. This era of inventions and discoveries has "revolutionized the tools of industry, created new industries and contributed to the glamorous age that advanced mankind more in the span of the last hundred years than in the previous 2,000," says John A. Maloney, Assistant Director, Museum of Science and Industry, Chicago (*Commerce Magazine*, April, 1932).

The Century of Progress celebration, now being held in Chicago, has gathered up many of these achievements of mankind, and is exhibiting them to millions of visitors. Unwittingly, no doubt, its promoters are revealing to their guests a most stupendous and convincing interpretation of Daniel's marvelous prophecy of 2500 years ago. "The one great motif" of this celebration, says the Official Book, "is the rise of mankind during the last hundred years—the most outstanding hundred years of scientific discoveries, of miraculous improvements in the living conditions of the people of the earth that has ever been seen."

1833 AN EPOCHAL YEAR

The Century of Progress dates from 1833, when Chicago was first incorporated as a village. In that same year occurred one of the greatest celestial phenomena ever recorded—the falling of the stars. This was predicted by Christ Himself as a sign of the end. (Matthew 24:29.)

It was also in 1833 that the Chief of the U. S. Patent Office resigned because, as he said, "everything inventable had been invented." Men knew it not, but God knew the great surprise that awaited at the door. Two million patents have been granted since that year, and they are now pouring out of the Patent Office at the rate of two hundred fifty a day.

A DIVINE PURPOSE

What is the divine purpose in this Augustan age of discovery and invention? It is to bring to the people a knowledge of their Creator, and to warn the world of the near second coming of our Lord and Saviour Jesus Christ, when human history will be forever closed.

Hundreds of languages and dialects must be reached and unlocked to the word of God. For thousands of years nations and tribes have been groveling in ignorance and sin. The time has now come for a quick work to be done in carrying the message that will raise them to the high standard of the gospel, and prepare them physically, mentally, and morally for the advent of Christ.

A panorama of the Century of Progress Exposition, showing the lake front and the business section of Chicago in the background.

John the Baptist, the forerunner of Christ's first coming, was divinely denominated the "voice" of one crying in the wilderness of Judea. To-day there is a *multitude of voices* all over the earth, proclaiming His second coming. This people and their message are symbolized by the three angels of Revelation 14, which were seen flying in the midst of heaven and crying with *loud voices*.

Through the marvelous increase of knowledge, the voices of the angels to-day can, by wireless, envelop the whole world in the same length of time that John's voice could spread over a circle a hundred fourteen feet in diameter. How appropriate that angels flying in the midst of heaven should symbolize the difference between John's time and ours in the carrying of the gospel!

Who but the God of the Bible could perform such a miracle of prophecy? Will men recognize and acknowledge His omnipotence? His challenge has gone forth: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: . . . or declare us things for to come." Isaiah 41:21, 22.

With all the material advancement that has been made in scientific research and discovery, man is still unable in his own power to peer into the future. What the historian John Clark Ridpath wrote in 1894 regarding history is true of every other endeavor of man:

"History has yet made so little progress toward the scientific basis that she is able to foretell nothing that is to be hereafter. As to the future she is stone blind. There is not a philosopher in the world who can forecast the historical evolution to the extent of a single day."—*Christian at Work*, December 27, 1894.

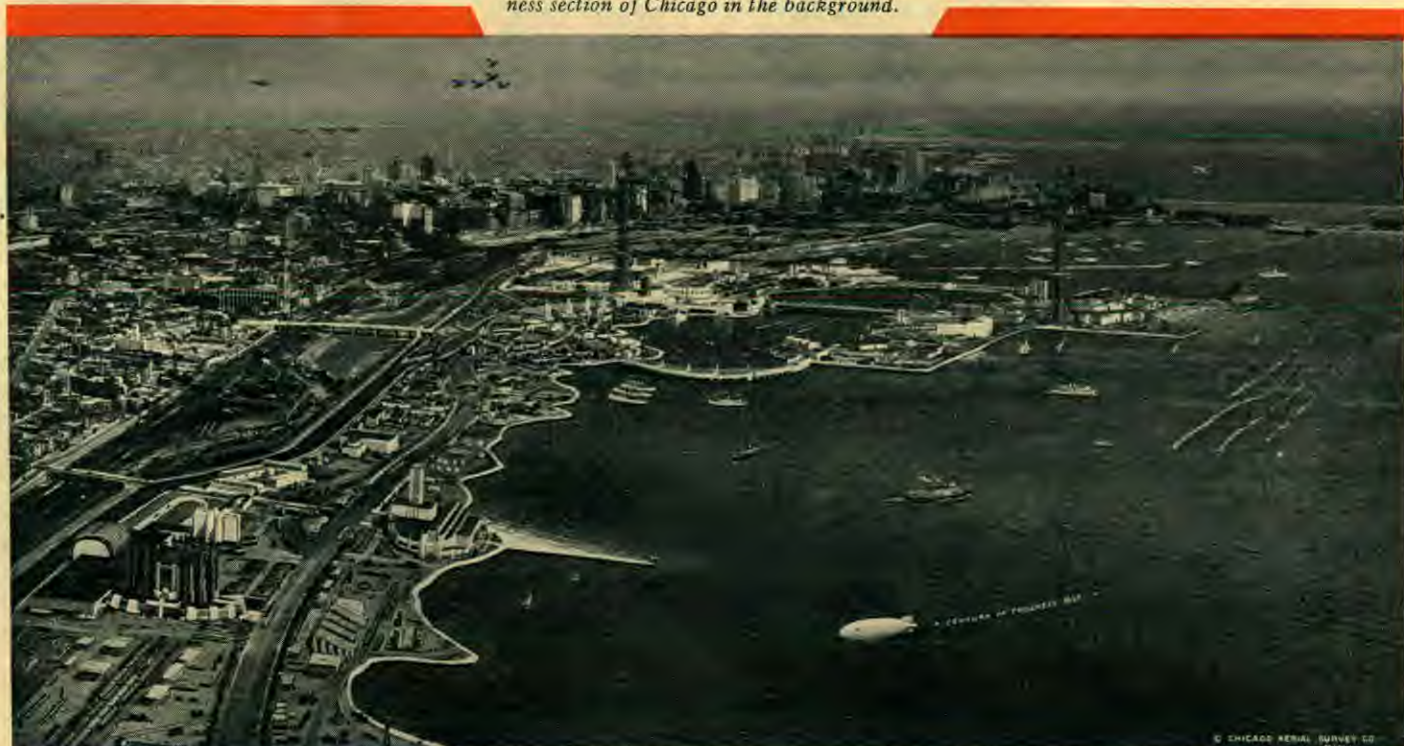
God foretells the future that we may know that He is the true God. He is filling the world with evidences of His power. Those who reject Him will be without excuse. He pleads for all to accept the greatest knowledge of all—the fear of the Lord:

"Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:21, 22.

MOVING TOWARD THE CLIMAX

The fulfillments of prophecy which thrilled the heart of the Secretary of the Navy and impressed the mind of the Chicago editor is profoundly stirring men and women all over the world.

The many inventions and discoveries which the Lord has opened to the vision of men, and which they have put into use, are rapidly fulfilling their purpose. The gospel of the kingdom is speeding to the ends of the earth, and when it reaches the uttermost parts, and every soul is warned—then shall the end come. The time is short.





GLEAMS and GLINTS

For Centuries to Come

★ ERNEST FREMONT TITTLE, one of Methodism's most influential preachers, has recently declared: "To-day one has the feeling that something momentous is taking place, that not for years only but for centuries the fate of mankind is being decided."

We heartily concur in this view. We believe that not only for centuries to come, but for all eternity to come is history now being shaped. The human *régime* in this world which has been going along dizzily on its course for these six thousand years since the initial defection in Eden must soon run its course. God in His love and in His high purpose for humanity and this world cannot allow mankind to continue to suffer and stagger along indefinitely. According to human portent, a happy world, a warless world, a just world, a sickless world, a sinless world, will not come for hundreds of generations yet, if ever. The world seems to take one step backward for every one it takes forward, and oftentimes it is two backward for one ahead. We make progress industrially and scientifically, but when it comes to moral and spiritual values, it seems that our so-called "higher civilizations" are reverting toward a pagan basis of life.

But the very tensity that seems to have gripped contemporary history, the universal feeling that events of the first magnitude are "just around the corner," together with the sure word of prophecy, which unmistakably declares that the present epoch will not pass until God Himself shall take charge of things, assures us that right now "not for years only but for centuries the fate of mankind is being decided."

New Balance of Power

★ ONE of the menacing factors in Europe in the old days before the war of 1914-1918 was "the balance of power." Some statesmen held that if Europe were divided into two camps such a division would help to preserve peace on the Continent. They thought that if half the nations were on one end of the European teeter and the other half on the opposite end, equilibrium would result. Thus there gradually grew up the Triple Entente and the Triple Alliance, three major nations on one side and three major nations on the other, and several smaller satellite nations hovering about each group.

But when the World War was over, it was generally conceded that these "two armed camps" had done much to precipitate the war, that instead of being a mechanism for peace, they had been actually provocative of war. When the wave of idealism swept the world in 1919, it was everywhere agreed that never again should the balance-of-power idea be revived; that, instead, the European nations should dwell together as one large harmonious group of nations rather than dividing into two cliques and factions.

But alas! France, fearful of her historic enemy, Germany, and knowing that Germany, because of a larger population, can always put a larger army into the field than she, soon after the war began to seek "offensive and defensive alliances" in Europe. She tied the Little Entente to her by hard and fast agreements of mutual help in case of war. The Little Entente consists of Roumania, Jugo-Slavia, and Czecho-Slovakia. France also entered into alliance with Poland. This group of five nations, led by France, forms an anti-German ring around Germany and Central Europe.

Germany was restricted by the Treaty of Versailles from forming any alliances or contracts with other nations. With the revival of the nationalistic spirit in Germany of recent months, however, and with the advent of Adolf Hitler, the German people have begun to look around for friends to help offset the French influences

and alliances in Europe. It is an open secret that Italy and Germany are in close agreement these days, not because they love each other overly much, but because they both heartily dislike France and the nations allied with France.

For several years there has been talk of "*anschluss*," or union, between Germany and Austria. France has tried hard to prevent this, but Hitler and his Nazis make no bones these days of their Pan-German aspirations to erect a great Teutonic "Mittel-Europa." Pan-Germanism is the militant spirit being engendered by the new order of things in Germany. This will include not only Germany proper and Austria, but also Hungary.

The increasing *rapprochement* between Hungary and Italy, who have a mutual foe in Jugo-Slavia, lends further substantiation to the belief prevalent in Europe that Germany and Italy are forming a group of nations to balance the French coalition, and that eventually not only will Germany, Italy, Austria, and Hungary be found on the same side, but also Bulgaria, and, perhaps, Greece.

Europe was thrown into a paroxysm of fear a few weeks ago by the discovery of a shipment of arms being sent from Italy around to Hungary, her new ally. This incident really divulged the fact the Mussolini has been busy building up a grouping of nations to offset France and her allies.

In other words, the European stage is being set on the old plan



Premier Macdonald, and his daughter, Ishbel, arriving in New York Harbor en route to Washington for the conversations with President Roosevelt. It is hoped that as a result of their visit America and Britain can work closely together in an endeavor to solve the world's critical problems.

of dividing the nations into two armed camps, thus trying to maintain a balance of power. But history has demonstrated this plan a prolific war breeder, because the points of friction always increase when the nations form themselves into opposing and hostile groups.

We are moving away from peace rather than toward it these days. The fagots of war are being bundled and stacked. Sparks are flying everywhere. Some day one will catch, and a world conflagration will again imperil civilization.

We live in critical times. No man knows what the next day may bring forth. In such a time it behooves us to stay close to our God and to His word. Then we shall not be dismayed though the heavens fall. Though the world reverberate with the hammers pounding on the anvil of Mars, yet the promise is, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3.

of PROPHETIC LIGHT



Capitalism Challenged

★ AT A RECENT meeting of the Catholic Conference on Industrial Problems the entire system of "industrial capitalism with its by-products of greed, selfishness, and ruthless sacrifice of the welfare of the masses to the power lust of the few" was stoutly assailed. One of the speakers declared that "for the first time in history we have condemned hordes of people to starvation because we have produced too much. In the past, the fight has been between man and nature, in the effort to produce the things he needed. Now it is between man and overproduction, man and the machine.

"Our civilization is challenged, our Christianity is questioned, by such a situation as exists to-day. The curse of the ages has been the desire of one man to control the persons and products of other men. This heritage from the days of slavery is still operative. 'Dog-eat-dog' competition in the business world has resulted in untold injustice to the working class. All this must be changed unless the world is to be plunged into misery and revolution."

From every quarter there comes the cry these days that the capitalistic system has so broken down and has produced such inequalities and injustices in human life that it must be junked, either by the slow and peaceful process of change by legislation,



A section of America's unemployed army starts to work on the President's ambitious reforestation scheme. Tens of thousands of men have been put to work in the forests of the nation, setting out new trees. These men in the State of Washington each have a grub hoe and a bag of seedlings.

or by the quicker and more dangerous method of revolution by force.

But there are two factors to be considered. The first is that thus far no very satisfactory plan has been offered in substitution for the present profit-making and profit-taking system that we call capitalism, iniquitous as it is.

The second is that so long as the world is in its present régime the inherent selfishness and greed of men will show up no matter what the system is. The theory of socialism has some very strong arguments in its favor, but if we were to discard capitalism and go over to socialism, a few would soon be manipulating it to their own personal aggrandizement, and the masses would be left out in the cold as much as at present. Witness Russia. Have the masses been bettered by changing from the cruelties of czarism to the cruelties of communism?

And this is not to be taken as a defense of capitalism, either, for we heartily agree with the strictures laid down by the Catholic speaker quoted in the foregoing. But we believe that in the last analysis it is human nature that is at basic fault, and that no system is any better than the men who operate it.

The prime need of the world is not another man-made system, but a God-made system. So long as we are under a human régime here, our hope must come from such texts as that found in James 5, where, after reviewing the sorry story of the massing of this world's goods by the few and penury on the part of the many, James exhorts us, "Be patient therefore, brethren, until the coming of the Lord. . . . Establish your hearts: for the coming of the Lord is at hand." Verses 7, 8.

Divine revelation in all its teachings on social conditions in this present evil world tells us that we can never hope for absolute and universal justice until Jesus Christ comes the second time and establishes His kingdom here in succession to the present kingdoms of this world. A man-made heaven is unknown in the Bible. Both the Old and the New Testament urge us to look forward to that day when God, through His Son and by direct intervention, will set up His kingdom in a re-created world wherein sin and sinners have been ended once and for all.

Until that day we must work in every way for the good of the world and for the establishment of justice to all peoples; but we must not be so credulous as to think that man is going to lift himself into a heaven of his own manufacture by tugging on his own boot straps or by changing economic or political systems.

Nippon and the Russian Bear

★ THE chancelleries of the world have come to the belief of recent weeks that a war between Russia and Japan is inevitable. The issue at stake between them is the control of eastern Asia, particularly Manchuria. A bitter rivalry between them over this very question has existed for some forty years. When Japan whipped China in 1895, she wrung from the vanquished nation certain territorial concessions in northeastern China. Russia stepped in, however, and by diplomatic pressure denied Japan most of the expected gains. Ten years later, Russia and Japan themselves went to war over Manchurian rights. Japan won. Since that time Russia has only bided her time, waiting for a favorable opportunity to whip Japan and assume the hegemony of Manchuria and neighboring provinces.

Now that Japan has openly flouted Russia on the question of the Chinese Eastern Railway in Manchuria, it is believed that it is only a matter of time until the two nations fight it out on the plains of Manchuria. Russia is double-tracking her Trans-Siberian railway, is building forts along the Manchurian border, and in other ways is indicating that she is preparing for the inevitable reckoning with Japan. The military leaders of Japan openly declare that sooner or later the question of who will control northeastern Asia must be decided on the field of battle.

It is to be doubted that Russia will go to war immediately, for that nation is not yet completely industrialized. From the military view, she is not ready for a major conflict. Japan, too, is well-nigh bankrupt financially, and is not anxious to fight Russia just yet. Most observers agree that it will be at least five years before the two nations come to grips; but at the end of that period all Asia may any time seethe with a gigantic conflict precipitated by a Russo-Japanese war, and that in such an event it will be well-nigh impossible for the major European powers and America to remain neutral.

Is not just such a conflict foretold for us in Revelation 16:12-16, a conflict which the Bible calls "Armageddon," and which God declares will be the final battle of the world?

B.



The 61-inch mirror which will be set to catch the light of Arcturus and to reflect the beam into the electric apparatus starting the Century of Progress Exposition.

THERE is a bright star in the heavens known as Arcturus. Its light requires forty years to cover the mighty space that intervenes between the star and the earth, though light travels 186,000 miles a second, or six trillion miles in a year. In forty years, it travels nearly 235 trillion miles. The time—forty years—is the interval between the two expositions at Chicago, and it is the interval in which light spans the distance between the earth and Arcturus. In other words, the light that will reach us on the opening night of the Fair is light that started from Arcturus when the 1893 Fair was just beginning.

On the opening night, the buildings dark, no machinery running, a wire to carry electricity will run from Chicago to the great telescope in the Yerkes Observatory miles to the north. The wire will terminate in a selenium cell which in the dark refuses to conduct electricity of any appreciable amount.

The great forty-inch refracting telescope will be set so that at the stroke of twelve the star will be at the center of the giant lens. Its light will be focused upon the selenium cell. The strangely acting metal promptly allows the electricity to flow through its crystalline structure. The power flows back to the great city, the buildings flame with light, the great dynamos hum and the machinery whirrs. The great achievement of man on earth has been knocked into action by a bullet of light from far-off Arcturus, 235 trillion miles away.

WHAT A SELENIUM CELL IS

As to the selenium cell: Metallic selenium is a nonconductor of electricity in the dark, but on exposure to light its electrical conductivity is proportional to the intensity of the light falling upon it. So you see, this peculiar substance is quite temperamental. It is exceedingly sensitive to light and, while under the influence of light, is quite willing and able to let electricity pass through its structure; but when the light is taken away, it seems to say, "Travel in the dark through my streets is too dangerous to be allowed; all traffic prohibited until the lights come on again."

You tell me that is a queer way to state it; but my answer is that it is as easy to understand, and just as scientific as to say that light ionizes the atoms of selenium, making

them conductive of electricity, as the scientists gravely inform us. The fact is, no one can explain the action of selenium; we simply know how it acts. If selenium allows a small trickle of electricity to pass through it in the dark,—too small to accomplish anything,—then it will under some conditions allow one hundred times as much current to pass through it when light shines upon it.

ALMOST HUMAN

With such a cell, a beam of light can be made to undo a lock or to give an alarm, either by its sudden appearance or by its cessation. A selenium cell placed at the race track so that the first horse to reach the stake will intercept a beam of light, and, acting on a relay, will mark the exact moment of the horse's arrival at the winning post. By means of this cell street lamps can be controlled, being lighted at dusk and extinguished at dawn. Illuminated buoys at sea may be controlled in the same way, without the touch of human hand. It is also applied to railway control and for burglar alarms. During the war it was shown to be possible to regulate the movements of a ship, to fire a gun, or to explode mines by means of a selenium cell or bridge controlled by a searchlight beam.

And so we see that it is perfectly possible, by concentrating the light of a brilliant star, like Arcturus, upon a selenium cell, to start a current of electricity flowing to the World's Fair that will light its lamps and start its machinery.

ARCTURUS IN THE BIBLE

And now something about Arcturus: This is the star spoken of in the Bible, and is therefore a very famous star, being thus singled out by the inspired Scriptures. Also

A bird's-eye view of the Yerkes Observatory at Williams Bay, Wisconsin, not far from Chicago.

ARCTURUS Lights Chicago's FAIR

How starlight that has traveled 235 trillion miles from one of the most brilliant bodies in the universe actually turns on the electric lamps illuminating the Century of Progress Exposition.

LUCAS ALBERT REED

AUTHOR OF "ASTRONOMY AND THE BIBLE"

there are only four or five stars in the heavens that excel it in brightness. It is the brightest star anywhere in its part of the sky.

When the writer of the book of Job made his reference to the star Arcturus, there was no such thing as astronomy. Star distances and star motions were then unknown to men in general. For this reason, anyone asking the question about Arcturus we find in the book of Job must rise above all the astronomical ignorance of his time, and declare that at least one star is moving more swiftly than others. The pen of Inspiration selects Arcturus as having preëminence. It is taken





The telescope of the Yerkes Observatory, which will be trained on Arcturus the night of June 1.

as an example in particular as emphasizing the Creator's power. "Canst thou guide Arcturus?" This is the question from the Bible. (Job 38:32.)

When this question was asked, there was no mathematical astronomy; men did not know how to calculate the distances or dimensions of the stars. To-day men know much, and in the last two or three years certain scientists have been able to give us very accurate knowledge regarding the star Arcturus.

During the last hundred years astronomers have learned that the stars are all moving in orbits faster than the flight of a cannon ball, on an average of ten miles a second. A cannon ball moves from the cannon's mouth at a velocity of a little over a half mile a second. So the majority of the stars move fifteen or twenty times as fast. Our fastest trains go a mile a minute. The movement of ten miles a second made by the average star is six hundred miles a minute, six hundred times as fast as the

express train. A body traveling at this rate would go from New York to Chicago in a little more than a minute, or from New York to San Francisco in less than five minutes.

Such a velocity the mind cannot grasp. It is impossible to picture, for the eye has never seen such movement, and could not understand it if it did. Yet such is the velocity of the most of the stars. It is the velocity of our sun; and at this unflagging velocity it moves ten or twelve miles while you are reading this statement.

HOW DID INSPIRATION KNOW?

But the question of Inspiration regarding Arcturus implies a greater velocity for this star. How did the questioner know that Arcturus was moving faster than the other stars, that it took more power to guide it in its flight? The word *guide* argues movement,—almost headlong motion, so that a guidance is imperative.

Arcturus is the most conspicuous star in the northern heavens. It has been known from prehistoric times. It has been celebrated in pagan literature. And now, in our day, what does astronomy tell us of this remarkable star? Wishing to get the very

latest data regarding Arcturus, I sent a night letter to Harlow Shapley, director of the Astronomical Observatory of Harvard University. I asked him to give me the distance in light years of the star; second, its proper motion; third, its actual motion; fourth, its weight or mass as compared with our sun; and fifth, its diameter. Promptly he replied, answering all of these questions.

To answer the challenge, "Canst thou guide Arcturus?" to know what is involved we must ascertain the kinetic energy of the star as it moves through space. This kinetic energy is the ability of the star to do work on anything it might strike,—its bullet power, we may call it,—and it is the measure of the energy that originally set it in motion. Mathematicians ascertain the measure of this power by multiplying one half the weight by the square of the velocity.

450 TIMES MORE ENERGY

Now let us think of the sun and Arcturus as two gigantic bullets flying through space. Which has the most bullet power, or kinetic energy? We count the sun as the unit of weight, and its velocity is 12 miles a second. Arcturus is eight times the mass of the sun—weighs eight times as much under like conditions; it is traveling at a velocity of 90 miles an hour. One half the mass times the square of the velocity gives us, for the sun, $\frac{1}{2} \times 12 \times 12$, or 72; for Arcturus, $4 \times 90 \times 90$, or 32,400. Now, 32,400 is 450 times 72; therefore Arcturus has 450 times the kinetic energy possessed by the sun; that is to say, 450 times as much energy was exerted to send Arcturus into its mighty onward motion as that exercised on the sun.

And so Arcturus is a better example of what God can do by 450 times than is the sun, or the generality of the stars numbering into the millions, moving with mass and velocity about the same as the sun.

Thus the Bible sets the seal upon its own inspiration by making this declaration when mankind was ignorant of the facts regarding Arcturus; it makes an appeal to us to realize the divine origin of its motion; it appeals to our inability to do it; it chastens our pride and presumption in exalting ourselves against God; and it leaves us with the lesson that the best thing for us is to trust in Him.

WITNESSES TO GOD'S GREATNESS

And whether they know these divinely revealed things or not, the directors of the Chicago Fair have selected this star for their spectacular method of beginning the Exposition's activities. It is good advertising. But hundreds of years before, God used it to advertise His superiority to all humanity.

The stars shine on. The same Arcturus which three thousand years ago shone serenely upon the patriarch Job to-day shines serenely upon the activities of modern mankind. And when our generation has passed away, when Chicago lies in ruins, as Babylon and Nineveh lie in ruins, the clear beams of Arcturus will fall upon the shattered concrete, the rusting steel, with the same serene and beneficent light. How little are the achievements of men, compared with the works of God! Yet He dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15.

Confidence—

In the Midst of Uncertainty

■
Security, assurance, certainty, confidence,—these are the things men are searching for. The writer of this article assures us they can be found, and tells us where to look for them.

■

ROBERT H. HERVIG

CONFIDENCE—the magic word on a thousand lips, the plaintive plea of a weary world! An English writer, Viscount Cecil of Chelwood, in a recent magazine article, declares: "All over the world life has become dangerous and uncertain. Men's hearts are failing them for fear. Every nation is suspicious of its neighbors; selfish individualism, masquerading as patriotism, is destroying the very foundations of civilization."

Speaking of the past year, he sees that it "has in truth been a period of deep human misery, of spreading poverty and decay which has not often been exceeded in the last thousand years. Socially, economically, and politically, mankind has moved backward." And these conditions are due to "a failure of confidence between country and country and between man and man." He concludes with the dreary view that unless the very imminence of our peril should drive us to find salvation in some world collective system, a "long period of barbarism lies ahead."

Time was when the world turned a deaf ear to the prophets of doom; but to-day it needs no sage interpreter to tell the hungry and the jobless that the times are out of joint. The thoughtless optimist, looking for a millennium just around the corner, is now pretty well out of date.

But it is not our purpose to swell further the wave of gloom that is sweeping over the world, but rather to point out the one true basis for personal and social confidence, the One who is your only hope and the world's only hope.

One of the chief causes of the condition of uncertainty into which so many have fallen is the insidious teaching of modernism. Modernism is built squarely upon a false philosophy of evolution. This idea of development on the basis of inherent natural forces has entered even the field of religion. The supernatural has been denied purely on the ground of human assumption, and historical evidence of the supernatural has been thrown out of court. And as a result of all this, the conception of God has been profoundly modified from the personal Creator-Redeemer of the Scriptures to that of "an impersonal something away off somewhere." Men are worshiping the creation rather than the Creator.

Surely, then, it is with peculiar force and appropriateness that the message for the closing days of earth's history should em-

phasize very strongly a personal Creator-Saviour: "Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Revelation 14:7, A. R. V.

When Israel of old was languishing in Babylonian captivity, Jehovah sent them message after message of comfort based upon His faithfulness and His power as evidenced by His Creatorship and His faithfulness in times past. Therein was the true basis for hope and courage, even in the face of trying and difficult circumstances. The section of Isaiah, chapters 40 to 54, and onward, abounds with emphasis on a personal God who alone is Redeemer by virtue of His Creatorship. Listen to the prophet's words recorded in chapter 40:

"Lift up your eyes on high, and see who hath created these, that bringeth out their host by number: He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah? . . . Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary." Verses 26-28.

It is on the solid basis of the great fact of a personal Creator-Saviour that the beautiful assurance of chapter 43 is built: "But now thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour." Verses 1-3.

Note the emphatic use of the personal pronoun "I." It is used thus no less than thirty-five times in that one chapter. The basis of all confidence is reliance upon a *person* who is worthy of that trust by virtue of His being both Creator and Redeemer.

(Continued on page 14)



Surely men need assurance and confidence in these days when the feet of drilling armies again tread the earth, presaging future world conflict. Here is the revival of the famed "knapsack march" as recently staged by Adolf Hitler in Hamburg.

TOBACCO, Ulcers, and CANCERS

The highest authorities in medical circles agree that many ulcers and consequent cancers are caused by tobacco.

GEORGE THOMASON, M. D., F. A. C. S.
LOS ANGELES, CALIFORNIA

IT HAS been quite definitely determined that 10 per cent of the adult human family suffer from peptic ulcer, that is, ulcer of the stomach or of the first portion of the duodenum within an area two or three inches beyond the stomach. The serious features involved in this condition need only to be mentioned to be appreciated. The pain and suffering incident to the presence of the ulcer; the crippling and deforming adhesions and contractures of the stomach interfering seriously with the adequate functioning of the stomach; the ever-present possibility of rupture or perforation of these ulcers with consequent peritonitis, always fatal in its outcome unless promptly relieved by proper surgical procedure, all combine to make the question of peptic ulcer a most serious thing. Nor are any of these terrifying features mitigated by the thought that at least 20 per cent of cancers of the stomach can be pretty definitely proved to have originated in an ulcer.

There are, of course, a number of factors entering into the cause of peptic ulcer, but the one point on which we would concentrate our attention in this article is that of tobacco. As scientific data is being assembled on this matter, it becomes constantly more evident that tobacco is a definite cause of peptic ulcer. Physicians and surgeons in all parts of the world are in their articles and teaching more and more emphasizing the fact of the causative relation between tobacco using and peptic ulcer.

WHAT LEARNED PHYSICIANS SAY

Some years ago, Wagner of Germany called attention to the fact that symptoms of duodenal ulcer can be produced by the use of tobacco.

In two papers presented in the years 1929 and 1930 at the annual meeting of the American College of Physicians, this subject was admirably and convincingly discussed by Dr. Irving Gray of Brooklyn, New York, and Dr. Searle Harris of Birmingham, Alabama. At these meetings were gathered the most eminent men of the medical profession in the United States, and the interest manifested in the tobacco problem was evident from the listing of these papers on the program of their annual meeting.

Dr. Gray, in his paper, reported studies of four hundred patients with gastric symptoms during a period of five years, all of whom gave a history of tobacco smoking. It is well known that excessive acidity of the stomach is one of the active factors in the production of peptic ulcer. He also noted that in 85 per cent of his duodenal ulcer cases there was an increase of acid secretion. If the patient smoked before breakfast, there was found almost constantly a great increase in the acid secreted by the stomach. With the cessation of smoking, improvement in symptoms was noted within a week, and at the end of a month distinct improvement was observed. When any of these patients resumed smoking, clinical symptoms reappeared in from three to six weeks. We quote from Dr. Gray's paper:

"Excluding six patients with carcinoma (cancer) of the stomach, there were 94 adults with organic gastric disease. Approximately half of these patients presented themselves because of clinical symptoms, and gave an associated history of tobacco smoking for a period of from five to thirty years. The active symptoms either disappeared or were ameliorated in about 80 per cent of this entire group, under proper medical management. In the remainder, despite medical treatment, there was persistence of symptoms; and it was not until tobacco



The newest thing in the treatment of cancer is this powerful X-ray machine in the Infirmary for Women and Children in New York City.

was entirely withdrawn that active symptoms began to disappear and improvement followed. Some of these patients, because of hunger pains, would smoke, and although they had temporary improvement, occurrence of pain of greater severity would follow in a short time. With the relief of symptoms after tobacco had been withdrawn and comfort restored, the smoking of a few cigarettes was sufficient in some of these patients to bring about a return of symptoms."

Dr. Harris in his paper, read a year later at the meeting of the American College of Physicians, emphasized many of the points brought out in Dr. Gray's paper. Among other important things he says:

WOMEN WILL SUFFER

"If tobacco is a predisposing cause of ulcer, it would seem that since smoking amongst women is becoming almost universal, one of the by-products of 'feminine freedom' will be an increase in the incidence of ulcer among them. It happens that the only case of gastro-jejunal ulcer in a woman that we had last year was that of a movie actress who smoked cigarettes excessively. . . . It was not until she reduced her tobacco that she improved. She never could be induced to give up smoking entirely, and she probably will have a recurrence of her ulcer."

German physicians and surgeons are loath to accept or refuse to accept for treatment a patient with peptic ulcer who will not consent to give up the use of tobacco.

Sir Berkeley Moynihan, recognized as one of the greatest authorities in the world on the subject of peptic ulcer, is most outspoken in his accusation of tobacco as a causative factor in the production of peptic ulcer. We quote him:

"Amongst the most harmful of habits for all these patients is smoking. . . . Attacks described as duodenal ulcer are sometimes due only to nicotine poisoning; and I have not seldom rescued patients from impending operation by noticing their deeply stained fingers and by prescribing for them a respite from tobacco for a few months, and a diminished indulgence in it forever."

LESS TOBACCO, LESS ULCERS

Tyrrell Gray, another eminent British surgeon, discussing tobacco as a predisposing cause of ulcer, states that on the grounds of the nerve-paralyzing effect of nicotine, and therefore bearing a direct relation to the production of peptic ulcer, he prohibits smoking in this class of patients. In a report of his cases of peptic ulcer he says:

"Of the smokers, 22 per cent abandoned the habit or nearly so, with the result that 90 per cent were cured, 8 per cent greatly relieved, and 2 per cent only failed. Where tobacco was unchecked, only 47 per cent were cured and 12 per cent recurred. Recurrence is four times as frequent in those who continue smoking."

Dr. Eusterman of the Mayo Clinic expresses an opinion based upon the very great

(Continued on page 15)

Is Religion Going Into Eclipse?

While we are celebrating "A Century of Progress," it is timely that we should examine the course of religion. Is our civilization drawing nearer to God and God's ideals for mankind, or are we wandering farther away?

LLEWELLYN A. WILCOX

THE most fundamental change in the intellectual life of the United States is the apparent shift from Biblical authority and religious sanctions to scientific and factual authority and sanctions." This statement in a current weekly magazine is no yellow sensationalism or boggy alarm. It is the conclusion drawn from the recent national survey of social trends initiated by then-President Hoover. That the findings, too certain to be discredited, are momentous is recognized by the editorial comment: "Traditionalists of all faiths will be startled to hear this mass of evidence that the ancient creed is dissolving in doubt."

Prof. Hornell N. Hart of Byrn Mawr College, chairman of the committee that formulated the report, says Christianity will soon be *passé*, and that, since man must have some kind of religion, there will emerge a new "religion as different from traditional Christianity as Christianity is from Judaism," a religion of humanism, which means the dethronement of God for the deification of man.

The United States was once declared in a Supreme Court decision to be a Christian nation. This survey reveals it, however, not a nation officially arrayed against Christianity, not a nation gone over to raw atheism, as has Russia, but a nation in which Christianity has simply ceased to mean much.

RELIGIOUS CONTROLS GONE

What has produced this intellectual godlessness?

Modern philosophy originating in destructive Biblical criticism has taken away the faith of the average man in God and His revelation to humanity. The continual asseveration in newspapers and magazines that science and religion are mutually exclusive, and that modern science has swept away the God of our fathers, has removed religion from the prime interests of the masses. Since "scientific authority" (?) has shown how limited God is, people are not concerned about Him any more. He has been put into the safe keeping of the myths and the museums. The younger generation now disposes of "Biblical authority and religious sanctions" with the popular "O yeah?"



Hosts of our intellectuals are letting go of Christianity and are swarming to humanism. Humanism means the dethronement of God and the deification of man.

With the flouting of religious sanctions and religious authority has come the loosening of our moral and ethical codes. No substitute has been offered or asked for the "Thus saith the Lord" that former generations obeyed.

There was never anything more illiberal than "liberalism" in its bigoted intolerance of the facts of faith and its arrogant scorn of those who differ with it.

Liberalism has produced a we-don't-care-what-we-do and virtue-is-no-longer-an-essential attitude in millions who hitherto were deterred from overt acts of sin by the restraints and controls of religion.

Strange fire is being kindled on the burned-out altars of churches in which, nineteen centuries after, Christ has again been crucified, God retired to a back seat under the gallery, and the Decalogue thrown into the basement furnace.

For another thing, "taken at their face value, the findings show," says the *Literary Digest*, "the Decalogue as a whole is no longer authoritative." "Lying, stealing, and murder are still unfashionable"—*not good form*, you understand, which means infinitely more to-day, it would appear, than *wrong*. "But virtue, it seems, is no longer essential."

The readers of this magazine gasp at that, but, I remind them, they are reading the detached, unbiased summary of editorial comment upon the results of a national and official investigation. "Virtue, it seems, is no longer essential."

What is meant is statistically explained: "The waning power of religious sanctions is closely related with the recent rise of antagonism against monogamistic sex mores." After mentioning the predominating presentation of "divorce and sexual irregularities" by motion pictures "in an approving light," it is stated that "toleration of extramarital relations by the general public, as reflected in short stories, moving pictures, and plays, has lately been several times as great as it was in 1900," that "women's periodicals

gave far more attention and toleration to breaches of the sexual morality code in 1931-32 than the magazines of 1900-05. More attention and more toleration were given by the mass circulation magazines of 1931-32. Much more attention and still more toleration or approval were given by the 'intellectual' magazines of 1931-32."

And why? "Changes in sex attitudes have probably been connected to some extent with technological developments, such as the introduction of the automobile and the dissemination of birth-control devices; with the results of industrial development, such as the growth of cities; with the transfer of functions from the home to the factory; and with the disintegration of patriarchal family conceptions. . . . The evidence, however, suggests to the investigator that a major factor in recent shifts of attitudes toward sex behavior has been the breakdown of traditional religious control and partially worked out attempts to substitute scientific criteria."

In other words, immorality as something nauseous, leprous, abhorrent, has ceased to

exist. Sin of this type is no longer sinful, and the last of the old quatrain has now been reached—

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

But to the moderns, to be moral is to be quaint; and the seventh commandment is simply prudery.

And when our world, under the "rise of open-minded religion, in which the avowed goals are fulfillment of personality, the attainment of rich experience, and the achievement of basic values here on earth," is freed from the "traditional" restraints, what a glorious millennium of abandoned profligacy and sodomic lasciviousness can reign unbridled, to the glory of Aphrodite, Pan, and Bacchus, or whatever other gods are left to preside over our coming pagan orgies!

The religious modernists say the millennium is at hand. But what kind of millennium!

The millennium which is the fruit of evolution, which is neither "scientific nor factual authority," but a philosophy which outlaws the Creator from His own creation, and is therefore pleasing to the natural human heart which "does not like to retain God in its knowledge." I believe in science, and I believe in fact; but I refuse to accept either as science or as fact a philosophy which produces the harvest of the evolutionary dogma. For *per se*, and in all its ramifying branches, corollaries and capillaries, evolution is a dogma! There was never anything more illiberal than "liberalism" in its bigoted intolerance of the facts of faith and its arrogant scorn of any who dare to differ with it. There may be many persons who cannot understand the theories in embryology, comparative anatomy, paleontology, and so-called anthropology—God help them; how can they when in the melting pot are as many conflicting ingredients as bubble in the witches' fabled caldron! But on the basis of natural law, by which we judge a tree by its fruit, let the moral results of the evolutionary philosophy be contrasted with those of evangelical Christianity! And, while the harvest is not fully ripe, it has gone far enough to see enough of what the end will be, unless checked.

THE ATTEMPTED SUBSTITUTION FAILS

And what is going to check it? The sociological surveyors admit that the "attempts to substitute scientific criteria" for "traditional" religion have failed. The world does not want God; and it has nothing to take His place. Will this new religion, sociological rather than spiritual, technological rather than theological, prevent what its rise has brought about? When liberalism in religion has brought about such liberalism in morals that "virtue is no longer essential," then let liberalism enjoy the millennium that it has brought about! Its evident way of making the world better is to let down all the bars which through the ages have separated right from wrong, and to proclaim, "For all is good if understood."

This is the strange fire that is being kindled on the burned-out altars of churches in which, nineteen centuries after, Jesus Christ

has again been crucified and God retired to a back seat under the gallery, and the Decalogue thrown into the basement furnace.

From this startling survey, which after all but crystallizes and certifies what we felt and believed, let every fundamentalist first of all be aroused to "earnestly contend for the faith which was once delivered unto the saints." That faith from henceforth will never be popular, never be in the majority. "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. But let every fundamentalist remember that the unanswerable argument and the unconquerable weapon of evangelical Christianity is not in verbal apologetics but in the fruits of Bible seed in his own life. Let him remember that Christianity is not tradition, not dogma, but a supernatural fact of present as well as historic experience; and in the almost universal blackness of apostasy the unflickering white flame of radiant holiness in his own heart must show it. Let him remember that while the world by wisdom knows not God, he by faith can live in the presence and the power of God. Let him remember that both his sword and his shield in this warfare unto the

end is the denied, defied, demolished, and destroyed but immortal scientific and factual word of God.

And, secondly, from the revelations of this survey let every man who still calls himself an evangelical rejoice; and by the same token, let the modernist beware!

Who, in all of this, are presenting to the ages proof incontestable of the accuracy and the validity and therefore the rightful authority of the Bible? Those who deny all those sanctions of it! Those who to-day scoff at God and His word are eloquent witnesses to the divinity of both. If you doubt that, read these prophetic Scriptures:

"Knowing this first, that there shall come in the last days scoffers." 2 Peter 3:3.

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter 2:1.

"As ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18.

"Remember ye the words which were spoken before of the apostles of our Lord

Where Is Peace?

BLANCHE
PALMER
MANILA, P. I.



WAR! Again the war clouds which have hung so heavily over unhappy China have settled in black masses over her provinces. Along the Manchurian border, penetrating deep into Chinese territory, long lines of men are in desperate conflict. The death knell of peace is ringing! The League of Nations has failed—that mightiest weapon of our vaunted civilization is suddenly blunted and powerless! The finest blood, the keenest brains, the greatest statesmanship, are helpless before the maelstrom of emotions that is sweeping the East. And the masses of humanity standing back of our statesmen at Geneva are equally helpless to avert the destruction that threatens to sweep the world some day into the unimaginable chaos of a second war of the nations.

Peace and safety? Ah yes, peace and safety! But where? Millions of tired-eyed men, women, and little children are standing at the gateway of this modern civilization, stretching out longing hands! Bitter cries are sounding daily in our ears! Anguish, pain, sorrows multiplied into infinity, are the evidences of a world thirst for peace—but "there is no peace." No one dares to imagine the events of the coming day.

PORTENTS OF CONFLICT

It is said that in China, just before some tragic happening such as the massacre of an entire village by communists or bandits takes place, there will creep through the village a stillness so intense that it can be felt—an oppressive stillness, but so fraught with terror that no one dares break it. It is as though every person within range were holding his breath in awful suspense. A similar condition seems settling over the entire Orient to-day. What will happen to-morrow? Will the war god fix his talons on the finest of the youth of all these Eastern nations, and hurl them into a mighty death grapple? In that event, will the

West go unscathed in this bloody struggle? I doubt it. We who are here in the Orient sense the tensivity of the Western nations—and we feel that soon the whole world will be swept into a cataclysmic struggle of hate and woe such as "never was since there was a nation."

ABOVE THE DIN AND CLAMOR

Have we reached the peak of culture and attainment only to be swept back into the hate, conflict, and barbarism of previous centuries? There are men of wisdom in our world who would tell us so. But like a strain of far-away music that comes to us across the din and clamor of a mighty city's roar, we hear from the pen of the inspired writer these words: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17.

The promise of the Divine One who "taketh up the isles as a very little thing" (Isaiah 40:15), and to whom "the nations are as a drop of a bucket" (verse 15), is a harbinger of a peace as mighty as the waves of the sea. We can afford to rest in His hands and say: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm 46:2. "The Lord of hosts is with us; the God of Jacob is our refuge." Verse 11.

Oh, let us thank God for peace! Nowhere in our world can peace be found. We may spend all our natural lives striving for it; we may pour out our blood as one pours out water in our search for it; we may pay fabulous fortunes for it, yet our efforts will be bitterly unavailing. But let us only come to the Author of peace, and we shall find in Him a peace that "passeth all understanding" now, and a promise of a peace-filled world soon to come by His own intervention in the affairs of men, and by His making of a new world.

Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, *sensual*, having not the Spirit." Jude 17-19.

Confidence

(Continued from page 10)

Timely indeed, then, is the call to our day and generation to return to the worship of "Him that made the heaven and the earth"—the great I AM.

But worship means service. When Jesus said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10), He interpreted the true meaning of worship as including service. And in the seventh chapter of Daniel, the fundamental principles of the everlasting kingdom of God are thus outlined: "His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27. Obedience goes hand in hand with service. It is evident from these connections that the call to worship the Creator is a call to service and obedience.

PHILOSOPHY ABETS SELFISHNESS

What is involved in obedience, and how can the carnal mind "which is not subject to the law of God" be brought into harmony with it? Six thousand years of sorrowful history have given adequate demonstration of the utter failure of unaided human nature to live up to the righteous demands of a holy law; the principle of selfishness still prevails in the world.

Seldom in the world's history has sheer selfishness stalked so shamelessly through the land as it does to-day. As evolution, the accepted philosophy of the day, is penetrating and permeating every department of knowledge including the field of religion itself, its fundamental moral doctrine of survival of the fittest—selfishness, if you please—is rearing its ugly head openly in the very pulpits where once were proclaimed the principles of Him "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philip-
pians 2:6-8, A. R. V. Thus is revealed a principle which is the very antithesis of selfishness.

With these considerations in mind, we can appreciate anew the significance of emphasis upon the fact that He whom we are called upon to worship, serve, and obey is the Creator. He who has created us is the One who exercises re-creative power in making that obedience possible, and in making us citizens of His everlasting kingdom of righteousness.

A NEW DAY COMING

Earthly things shall vanish away. The kingdom of self is destroying itself. But God's kingdom of righteousness has a future radiant with hope and certainty. Isaiah brings it to view in chapter 51: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax

old like a garment; and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished." Verse 6. And the seer of Patmos pictures to us the final consummation of God's plan, and the ushering in of His eternal kingdom in the words: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:1-3.

To which kingdom will you belong? "Choose you this day whom ye will serve." Joshua 24:15. While all about us men's hearts are failing them for fear; while the war clouds are gathering thick upon the horizon; while men are losing confidence in others and in themselves; while fear and selfishness and corruption are sucking the very lifeblood out of civilization; wherein shall we put our trust? Who is able to deliver us? "I, even I, am Jehovah; and besides Me there is no savior." Isaiah 43:11. And again, "Who is among you that feareth Jehovah, that obeyeth the voice of His servant? though he walketh in darkness, and hath no light, let him trust in the name of

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Jehovah, and rely upon his God." Isaiah 50:10, A. R. V., margin. We are living in times of spiritual darkness; men are openly rejecting their Creator, who is their only Saviour; and fear and loss of confidence with consequent disobedience and lawlessness are the inevitable results.

But though the multitude is faithless, God's purpose will yet be achieved by those who

Look to the New Land!

BYRON DE BOLT

*The adventurers and dreamers, those who scan horizons far
For a new land brighter, better, than the place where they now are,
Turn away at last from gazing, knowing fruitless would be quest—
For the last frontier and greatest was the now tamed, Golden West.
There is not a sea uncharted, there is not a realm unknown;
Man has conquered every region where the sun has ever shone.
Vain his search for virgin country, vain the dreamer's keen desires,
Though for home of peace and happiness his restless soul aspires.*

*But there is a land untrodden by the foot of any man,
Which adventurers and dreamers have not raised their eyes to scan.
Lacking faith, they do not seek it, or perhaps they have not heard
Of the virgin world God promised in the pages of His word.*

*Look, you dreamers, fix your vision on that earth which is to be,
With its isles of verdant splendor set within a sapphire sea.
With its sylvan dales Edenic; with its flowers fadeless, fair;
With its peaceful plains and rivers.—Do you long to journey there,
Where the glory-clad immortals shall possess a boundless store,
Feed upon a ceaseless plenty, thirsting not forevermore;
Where the hand of the oppressor shall be never, never known,
Where a man may dwell for eons in a mansion of his own?*

*Would you visit mighty planets in the far-flung starry space,
There to tell of your redemption to each great, unfallen race?
Would you fathom life's dark riddles, have the mysteries made plain?
Then cease viewing earth's horizons where the faithless look in vain.*

yield trustful obedience to His will: "What if some were without faith? shall their faithlessness [literal rendition] make of none effect the faithfulness of God? God forbid." Romans 3:3, 4. Thus the prophet of doom is also the prophet of hope. He is a prophet of doom only to those who willfully persist in the path of rebellion and disobedience; but to you who will place your trust in the One who is your Maker and your Redeemer, and who is soon to sit upon the throne of His everlasting kingdom of righteousness and peace—to you, I say, the prophet of doom is also the messenger of hope and confidence, the herald of a radiant dawn in a world that shall know neither fear nor sorrow. "There shall be no curse any more; and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever." Revelation 22:3-5.

Tobacco, Ulcers, and Cancers

(Continued from page 11)

number of peptic ulcer patients, which entirely coincides with those already quoted.

Thus it can be truthfully stated that the fire at the end of a cigar, cigarette, or a pipe can, and literally does, burn a hole in the stomach or bowel. This fact placed beside the multitude of other most serious deleterious and degenerating physical effects which tobacco produces surely should make the patron of "My Lady Nicotine" seriously consider whether or not the "candle is worth the price."

Nebuchadnezzars

(Continued from page 16)

nate craving of the human heart for "the city which hath foundations, whose builder and maker is God."

Will the peoples of the world learn the lesson that the attempt to build a civilization with God left out of the reckoning always results in a tragedy? Or will God have to send repeated lessons to us as He did to King Nebuchadnezzar? Are we as obtuse and as self-centered and as stubborn willed as he?

Perhaps the world as a whole will never learn this lesson, but individuals can. God is trying to teach you and me the lesson of humility, the lesson of dependence upon Him, the lesson that he who builds his life and character without God builds in vain and for ultimate tragedy.

Shall we be teachable?

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Twentieth-Century Nebuchadnezzars

OLD KING NEBUCHADNEZZAR is a long way off in point of years, but his braggadocio spirit is incarnate in the world to-day.

If any man had ever had a right to brag and get swelled up, Old King Neb had. He had defeated Necho at Carchemish, thus driving the Egyptians out of Asia and making Babylon supreme. He had conquered the Jews, "God's chosen people," and sacked Jerusalem with all its golden treasures. He had married Amubia, the daughter of the Median king, and for her delight had constructed "the hanging gardens of Babylon," one of the seven wonders of the world. He had made his capital city one of the most beautiful and most lavish cities men have ever seen.

As a consequence of all this, Old King Neb was monarch of all he surveyed—he was "sitting on top of the world," as they say.

But it went to his head.

HE WORSHIPED HIMSELF

Out on the plain of Dura he built an image of himself ninety feet high, and overlaid it with gold. He brought out his philharmonic orchestra, and commanded that when the leader struck up the "Hail the King" tune every one should fall down and worship his effigy, or be burned up.

Three captive Hebrew boys, Shadrach, Meshach, and Abednego,—by the help of their God,—taught the king a good lesson that day, and momentarily he acknowledged that he wasn't the biggest thing in the universe, but God was.

And when he soon relapsed into his braggart ways again, God sent him a dream which Daniel interpreted to mean that unless he became more humble, he would be driven from his throne, and in insanity would go crawling and gibbering with the beasts of the field.

But Old King Neb did not learn his lesson or heed the warning. He had worshiped himself so long he couldn't long worship the God of heaven. Only one year after God's warning, "he was

walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"

He had gone back to the *I* and the *me* and the *my* worship again. As a consequence, Old King Neb had to be driven from his throne and from among men out to company with the beasts until he learned that after all man isn't so much, until he came to his senses and realized that "the Most High ruleth in the kingdom of men."

But Old King Neb still lives.

OUR BRAGGART SPIRIT

The fact is that he is more alive than ever, for our entire twentieth-century civilization has become obsessed with the Nebuchadnezzar spirit in its most blatant, boastful, braggadocio form.

Some modern Nebuchadnezzars have told us that "science will do for men what religion never has."

Other boasters have declared that "machinery is the new messiah, it will deliver us from toil and poverty."

Other incarnate forms of Old King Neb have boasted that "education will emancipate the human race by striking the shackles from the mind of man."

"Our bankers and financial giants are making the world secure against insecurity," was one Nebuchadnezzar speech we heard everywhere a few short years ago.

"We have stricken the scales of superstition and mossbackism from the eyes of religion, and from now on we shall see wonderful things through the spectacles of modern religious liberalism," the braggart prophets of "the new religion" have shouted repeatedly from the tops of the churches.

And so it has gone. We have been assured at every turn that we twentieth-century men were solving all the age-old problems that had confronted the human race, and that momentarily we might expect to emerge into a roseate millennium.

But, like Old King Neb, when we boasted the most we were the nearest a debacle. Just as we were pacing the walls of our civilization, preening ourselves on what a wonderful thing we had builded, we were driven into the valley of depression to feed on naught but the dry grass of humiliation. The scintillating palace we had built crashed about us, and to-day lies a heap of ruins.

We, like Nebuchadnezzar, need to learn that after all God is the ruler of men and nations, and that we cannot neglect Him or reject Him without suffering for it.

We need to learn that "a man's life consisteth not in the abundance of the things which he possesseth," but that God and His righteousness are the supreme values in human experience.

DEMOTING GOD

We need to learn that to put our faith in human flesh, in man and his works, is a vain and a dangerous thing, for when he apotheosizes himself he always seeks to demote and minimize God. And that is just what twentieth-century civilization has been doing of recent years. We thought that science and modern advancement had done away with the necessity of God and would do everything for us that God used to do. Science can feed the stomach, but it cannot nourish the soul of man. When material progress and intellectual advancement have done their utmost, man still needs God, for "as the hart panteth after the water brooks, so panteth my soul

after Thee, O God. My soul thirsteth for God, for the living God." That was David's testimony, and it is the testimony of all men in all ages. It is the universal nostalgia of the human spirit for something above and beyond the show and flux of worldly things. It is the in-

(Continued on page 15)



Nebuchadnezzar "spake and said, Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty?"