

The

SIGNS

*of the
Times*

MAGAZINE



MAY
25c

*Shall We
Throw Them
Away?*

Read—Loading Our Guns for Armageddon Page 4



WHY WE MUST DISARM

EDITORIAL

WE MUST DISARM because we face bankruptcy at the present pace. During 1920 the five leading nations spent 16½ billions of dollars on their military establishments, which is only a little more than the total for the whole fourteen years before the war. Three fourths of that stupendous sum belongs to the United States, for we appropriated for armaments during 1920, \$13,187,368,442, or nearly four times as much in one year as the appropriations used to be in fourteen years. Our present army and navy cost us \$5,000,000 a day for maintenance. And all this in the face of a 24-billion-dollar national debt!

¶ We must disarm or we shall merit the scathing denunciations and the countless anathemas that we heaped on "militarist" Germany. In 1913 Germany

spent only \$162,958,814 on her army; and in 1914 her naval program called for only \$113,993,329. The United States has appropriated more than twice those amounts for her army and navy for 1921.

¶ We must disarm for we are spending 93 cents for war and 1 cent for education, human welfare, and development. If this nation would be a light unto the world for good, this ratio should at least be reversed.

¶ We must disarm or we shall destroy ourselves. General Pershing says: "Unless some such move [toward disarmament] is made, we may well ask ourselves whether civilization does really reach a point where it begins to destroy itself, and whether we are thus doomed to go headlong down through destructive war to darkness and barbarism."



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

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

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

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



VOLUME 13

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WHY WE CANNOT DISARM

AN EDITORIAL



WE ARE CERTAIN that no fair-minded man will question for a moment the desirability of a world with guns, torpedoes, toxic gases, battle planes, cannon, dreadnaughts, submarines, and all their fearsome ilk things of the past. We all would welcome an era where war and war making were known only in the volumes of ancient history. But the question arises whether the present time is the one in which the hatchet will be buried and the peace pipe smoked. Frank H. Simonds, the brilliant journalist and author, and undoubtedly one of the best informed men on the world situation, writing in the *American Review of Reviews*, for February, 1921, says:

"Taking up first the general question, one is faced with the all-important question, Is disarmament possible, given the present world situation? The answer is frankly negative."

And to show why his answer to this "all-important question" is negative, he goes on to recite the conditions in the world that make necessary standing armies and navies: England cannot disarm because she must keep 100,000 regular troops in Ireland, and the Irish question is much farther from solution than it was decades ago. An ever larger number of soldiers are required in Mesopotamia. The Egyptian crisis has called for the reinforcement of all British garrisons there. India is in a turmoil of race hatred and widespread and acute dissatisfaction; there can be no reduction, but only an increase of soldiers there. The large French army of 800,000 cannot be reduced much, for it is the only guaranty of the payment by Germany of the reparation claims; and Germany will be paying her war bill for forty-two years at least. Then France has her problems in Syria and in Turkey. Italy cannot cut down much, for conditions in the Danubian area are so disturbed. Belgium has decided to maintain a standing army of 250,-

000 instead of 100,000 as before the war. Poland, with Germany on one side and Bolshevik Russia on the other, cannot demobilize her army.

In drawing his conclusion, Mr. Simonds says: "In fact, if one takes Europe as a whole, it may be said that, while there is a marked effort being made to reduce the armies from the semiwar strength which has been maintained since the Armistice, *there is nowhere any hopeful sign that disarmament is either at hand or even conceivable.* . . . The Treaty of Versailles and the Russian Revolution combined to create conditions which cannot be disposed of in any measurable time. To meet these conditions, practically every European nation will be compelled to maintain standing armies for at least a generation. *All discussion of actual disarmament at the present time is idle.*"

It is obvious that unless all nations disarm, any one nation cannot. America sees the thousand and one danger signals in the world, and hence her leaders are not thinking seriously of disarmament. Secretary of the Navy Denby says: "A navy the equal of any other seems justly called for." Assistant Secretary of the Navy, Theodore Roosevelt, said in an address at the launching of America's newest superdreadnaught, the "Colorado," on March 22: "We are faced by a critical period, and all of us must make up our minds to accept certain responsibility and do certain things. There are people who, for one reason or another, are talking against the navy, saying the country should disarm. Some are perfectly sincere pacifists, some are perfectly sincere fools; and incidentally, they are the same thing." General Pershing told the Senate Naval Committee recently, "None of us wants war, but we do not want to be caught unprepared if war comes."

So it would seem that Mr. Simonds has adjudged the situation correctly when he says: "Is disarmament possible, given the present world situation? The answer is frankly negative."

IV SUPPLEMENT TO THE ILLUSTRATED LONDON NEWS, MARCH 8, 1913. - V

AN EVER - GROWING, PEACE - ENSURING FORCE: THE GERMAN ARMY.

PHOTOGRAPH BY J. H. GILLES



This reproduction of a picture appearing in the London "News" of March 8, 1913, over a year before the war broke out, should be a mouth closer to all those individuals who say that military preparedness is the best peace insurance policy.

LOADING OUR GUNS

Can anything be done to lighten the grievous load of armament and war preparation that Mars has heaped upon our shoulders?



HE question that to-day monopolizes the attention of the civilized world is that of disarmament. Dr. Hamilton Holt, editor of *The Independent*, declares in that journal, of February 12, 1921: "To limit or not to limit armaments, that is the question." Even our most conspicuous martial hero, General John J. Pershing, recently said: "Ours is not an aggressive nation. We want no territory, and we have no designs on other peoples'. If other nations have the same attitude, it seems unreasonable not to believe that all would be willing to prove it by consenting to limit armaments. Unless some such movement be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself, and whether we are thus doomed to go headlong down through destructive war to darkness and barbarism."

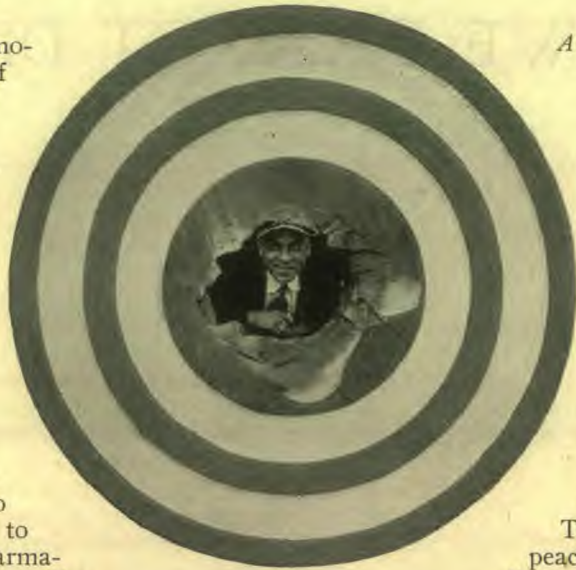
In *Current Opinion*, for December, 1920, Dr. Frank Crane insists that we entered the World War not for vengeance, loot, or glory, but "to put a stop to war." For this, he declares, our soldiers died. It was solely to make another war impossible that we placed our atlas shoulder under the world's debt, and poured out our treasure as water. "Our soldiers died," he repeats, "to stop war, the sum of all villainies, the concentration of all that defies the will of God and menaces the welfare of man."

BLISS SAYS CIVILIZATION CAN'T STAND THE STRAIN

THE editor of the *Review of Reviews*, after telling his readers that the people of the whole world have suddenly come to a realization that the civilized world cannot longer afford the frightful cost in lives and money entailed by militarism and consequent wars, declares: "It is not by any means the theoretical advocates of universal peace whose voices are now raised loudest to protest against the folly of wringing more dollars for soldiers and battleships from peoples already prostrate in fortune through indulgence in soldiers and battleships." General Tasker H. Bliss declares laconically: "Our present form of civilization cannot stand the great strain of military preparations much longer."

Our own people were stirred to a high pitch of enthusiasm when, in January, Senator William E. Borah, of Idaho, a leader of the anti-Leaguers and "bitter-enders," initiated in the United States Senate a proposal that we invite Great Britain and Japan, two great naval powers, to coöperate with the United States in a two years' naval holiday with the view of ultimately adopting a joint program of gradual disarmament.

Referring to the various churches of Christendom, the *Literary Digest*, of February 12, says, "all [churches] would have disarmament, by whatever method achieved." To what extent the movement has taken hold was evidenced in a symposium recently printed in the *New York World*, in which representatives of all shades of religious



A 14-inch armor completely punctured by a 14-inch gun at 200 yards.

belief took the antimilitary crusade with absolute unanimity of spirit. "Now is the time," says the *Reformed Church Messenger*, "for the churches of Christ to speak in favor of a 'naval holiday' and the reduction of armaments in general." "To go on in the mad race for armaments," declares the *Christian Century*, "means wasting the money that should be used to restore the industries and feed the helpless little children who will perish without help.

This is the time to agitate world peace. When the passions and prejudices of war arise there is no opportunity. . . . Men and women who hate war

may accomplish more during this next year than they will have an opportunity to accomplish during a generation afterwards." "Why, when all the world is hungry for peace, should we not make plowshares out of our howitzers?" asks the *Jewish Voice*.

EVERY ONE WEARY OF MILITARISM

IN THE February *Review of Reviews* (1921), Mr. P. W. Wilson, New York correspondent of the *London Daily News*, says: "The world to-day is confronted by the most solemn decision in the history of mankind. While the embers are smoldering, the Great War is over, and the question is whether civilization as shattered in Europe and as shaken elsewhere is now to be reorganized on a basis of life or death. If we prepare for war, we now know that inevitably we shall get it, and in the years to come there can be no peace unless we disarm. Everybody agrees that Great Britain is to-day swept by antimilitarism." Mr. Hamilton Holt has spent a considerable part of the last three years in Europe studying its military and naval status. Regarding European peoples, he recently said, "I am sure I am speaking within the bounds of truth when I assert that they are sick and tired of the whole military system."

TO BE EFFECTIVE, ALL MUST DISARM

THE *San Francisco Chronicle*, of January 29, 1921, reported President Harding as saying, in substance, that unless all disarm, America must have the greatest of all navies. To create a prodigious navy while some other nation has one still greater, will merely result in increasing our loss should we be at war with the country possessing the greater navy. Of course this is true of all other countries, and should be a convincing reason, the *Chronicle* thinks, "why all should quit." The same writer says that the President stated the dilemma correctly. He maintains that the world must either disarm or continue to devote more and more of its labor to the invention, production, and reproduction of more and more deadly implements of war. To the *Chronicle* it seems to be either universal disarmament or the dedication of all human effort to increasing the world's armaments.

FOR ARMAGEDDON

With the *Chronicle's* position *The Independent* (New York) is in substantial agreement, declaring that Senator Borah's proposal for a joint naval holiday will obviously not bring about disarmament, since a movement so vital to future history must be *universal* to be effective. *The Independent* declares further that if the new administration or Senator Borah or any other group or individual seriously desires to have the United States disarm, "it must see that we enter the existing League or one so nearly like it that only a microscope could detect the difference. All talk of any other method of disarming is so much time and effort wasted."

Dr. Frank Crane, too, insistently declares his conviction that disarmament and consequent world peace can never be realized except through the medium of the League of Nations; and that therefore the first and most imperative duty confronting our country is to assume membership in the League. Respecting the formation of the League, he says: "It is the first unified effort of the world to end the hideous system which produces war." He declares it to be the most important step known to history, and "the consummation of all religious hopes." He finally asks: "Can America afford to stay out of the very World Pact she originated, championed, and fought for?"

CAN'T AGREE ON METHOD OF DISARMING

THE Secretary of the Navy under the late administration, Mr. Daniels, never wearies of telling his countrymen that the only possible alternative to our building the mightiest naval establishment known to history is to enter the Versailles League and ratify the Versailles Treaty. In his testimony before the House Naval Committee, he said in part, "I should be opposed to any agreement that omitted any considerable number of nations like those of South America. I think it would be fatal to the United States to go into any agreement on disarmament, or take a holiday on shipbuilding with any limited number of nations. The whole thing in a nutshell is that the League of Nations was designed to stop competition in armaments. Every nation that joined the League has promised this. All they need is to get the United States into such a League."

But, as everybody knows, President Harding declared most emphatically in his campaign speeches last summer that he was unalterably opposed to our entering the League and to our accepting the League Treaty. In his capacity of a United States Senator, Mr. Harding steadfastly opposed our joining the League of Nations; and, to be consistent, he declares he will oppose such a step as President. He avows his sympathy with the world-wide endeavor to establish permanent peace, but he insists that this stupendous world aspiration must be realized, if realized at all, through some international pact other than the Versailles League. And we must remind ourselves, too, that the most influential members of the Senate—the "leaders"—such as Senators Lodge, Knox, Penrose, Borah, Hiram Johnson, and so on, are hostile to the proposal that we join the League unless it shall be *essentially modified*. We see, then, that many of the most redoubtable champions of disarmament cherish the conviction that success is not practicable apart from the League; while, on the other hand, many eminent men who are ardently in sympathy with the peace movement are uncompromising in their opposition to our entering the League. Inasmuch as forty-one nations are now members of the League, and the advocates of disarmament in those nations are seeking to realize their end *through* or *by means* of the League, the prospect of bringing into being some other international pact or covenant, appears remote indeed.

"Disarmament and Europe" is the caption of an article, by Frank H. Simonds, in the *Review of Reviews* for Feb-

BY GEORGE W. RINE

ruary, 1921. In this article Mr. Simonds asks the suggestive question, "Is disarmament possible, given the present world situation?" His answer is a clear-cut negative. At the present moment he declares that the British are confronted with demands upon their military resources unprecedented in the peace history of the empire. The situation in Ireland demands the presence of more than 100,000 regular troops, to say nothing of the various auxiliaries. The tense conditions obtaining in Mesopotamia, in India, in Egypt, have made it necessary to maintain British garrisons in each of those countries at maximum strength; and "recent events in the Near East," adds Mr. Simonds, "have only served to multiply the calls for troops."

EUROPE MUST CONTINUE TO BE AN ARMED CAMP

THE people of France have convinced themselves that the army is the only guaranty of the payment by Germany of the reparation indemnities levied by the Paris Conference, which determine the solvency or insolvency of France. The situation in the newly acquired French territory in Syria calls for a garrison approaching the size of the English garrison in Mesopotamia. Mr. Simonds avers that there is a "manifest chance" of actual war with the renescent Turkish Empire, from which France gained her Syrian territory. He declares that both France and Italy are bound for an indefinite future to continue to maintain standing armies raised by conscription. Poland, wedged between Germany and Bolshevist Russia, dares not reduce her fighting forces. Menaced by a new Russian offensive, Roumania recently yielded to the seeming necessity of remobilizing her whole army. Belgium, in her recent convention with France, bound herself to a program which will augment her field army from 100,000, the strength of 1914, to 250,000 and enlarge her standing army in the same ratio.

Again, not only Mr. Simonds but other far-seeing students of European conditions declare that the present status of Russia and the surviving rivalries among the "Succession States" of the Danubian area necessitate a continuation of the system of armed peace from the Baltic to the Black Sea. In truth Mr. Simonds goes so far as to declare: "All discussion of actual disarmament at the present time is idle. . . . Disarmament is, after all, a misleading term, which provokes much unnecessary controversy. No country in the world to-day seriously considers actual disarmament. At best all but a few extremists hope for no more than the restriction of armed strength to the minimum which represents security. But to-day that minimum seems to impose the retention of the system of conscription and the continuation of the training of the young men of all European nations."

(Continued on page 8)

International



A coast defense gun at New Bedford, Massachusetts, that throws a 12-inch shell weighing 1,070 pounds twenty miles.



Perhaps some friend or some loved one was called away when unprepared to go.

DEATH— *Torment or Bliss or Neither?*

by NELS P. NEILSEN

WHERE are the dead? What is their state in death? Are they unconscious in their sleep, or are they still alive? Do they now feel the joys of bliss, or suffer the pains of a molten hell? These questions, yes, and many more, will throng our minds as we stand beside the form of a loved one who has passed away.

Where are the dead? We speak to them, but they make no reply. We touch them with a fond caress, but there is no response. Our hearts may nearly break with grief, but still they lie unmoved, untouched by all our flowing tears. We follow them to their last resting place. But where are they now? What is their state? Silence reigns supreme. No word comes back from them. None have returned to answer us.

Where are the dead? Unanswered yet, we leave the grave and turn to ask the living ones, those learned men who claim to know. But they do not agree. Some say the dead are still alive, that death is but an opening door into a larger life; others claim they are asleep, unconscious in their graves. Some claim they know far more than when they were alive; while others say they know not anything. Some say they are in bliss, around the throne of God; but others claim they are in hell, writhing in their pain. Some claim they are in purgatory, doing penance for their sins; while others tell us they are resting in their graves until the resurrection morn. But all of these conflicting claims cannot be right. Whom shall we believe? What is the truth?

WE TURN TO THE SOURCE OF TRUTH

WHERE are the dead? Unanswered still, we turn away from man-made creeds to ask the Word of God. Surely, here we must find an answer to our questions, or they must forever remain unsolved. This Word alone can

draw aside the veil and tell what is beyond the portals of the grave. Without this Word, we are adrift

upon the unknown sea of life. With eagerness we turn to read the Sacred Book. To its decision we will bow.

Where are the dead? The living Word of God makes this reply: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, *in the grave, whither thou goest.*" Ecclesiastes 9: 10. Such language is easily understood. We go to the grave. It is neither heaven, nor hell, nor yet purgatory, but the grave, to which we go at death. And there we shall remain until the resurrection day, for says the Word, "The hour is coming, in the which *all that are in the graves shall hear His voice, and shall come forth.*" John 5: 28, 29.

Where are the dead?—They are asleep. They dwell in the dust, for we read, "Many of them that *sleep in the dust of the earth shall awake.*" Daniel 12: 2. "Awake and sing, *ye that dwell in dust:* for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19. To be asleep is not to be awake. To dwell in dust is not to be with God. This must be plain. They are at rest. They go down into silence, for thus it is written, "The dead praise not the Lord, neither any that *go down into silence.*" Psalm 115: 17. "Why died I not from the womb? why did I not give up the ghost? . . . For now should I have *lain still and been quiet,* I should have slept: then *had I been at rest,* with kings and counselors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling: and there the *weary be at rest.* There the prisoners *rest together;* they hear not the voice of the oppressor. The small

Read this article carefully, and decide for yourself whether Mr. Neilsen is pessimistic or optimistic in his views in regard to the much-discussed subject of death.

and great are there; and the servant is free from his master." Job 3: 11-19. How plain is this language! How unmistakable are these statements! The dead are asleep; they are at rest; they are still and quiet; they have gone down into silence.

THEY SEE NOT THIS OLD WORLD'S TROUBLES

ARE the dead alive? Do they know more than they did before they passed away? This may be claimed by many, and may be taught by learned men; but let us turn to the living Word, the Book of books, for an answer to the question. What does the Bible say?—"The living know that they shall die: but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6. "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Psalm 146: 4. "For *the grave cannot praise Thee*, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38: 18, 19. Plainly, then, it is stated that the dead know not anything, and that they have no portion in anything that is done under the sun. They are unconscious. They are asleep. They are at rest until the resurrection morning. These are the plain statements of the Word of God, which we cannot change, and would not contradict. So here the case must rest.

Where are the dead?—They are asleep. But this is claimed to be a gloomy, cold, and dark view, by many who would like to think their dead are still alive. It seems so dark to them to leave their friends within the grave, asleep beneath the sod. They shudder at the thought. But is it such a gloomy view? They rest in an unconscious sleep until the resurrection day. They feel no pain. They know no grief. They cannot measure time. God watches o'er their dust. He knows just where they lie, and in His own good time, he will call them forth again.

But on the other hand, consider what it means if all the dead are still alive. Many who die have not accepted Christ and His salvation. The great majority are unprepared to pass away when summoned by the hand of death. We read, "Enter in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and *many there be* which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and *few there be* that find it." Matthew 7: 13, 14. If, then, it be true, as it is claimed, that the righteous go to heaven at death, and the wicked go direct to hell, there must be now an untold number of human souls writhing in the

flames of hell, blaspheming God. They suffer all the pains of hell without one ray of hope. And some have been there many years, yea, some for ages long. The heat grows more and more intense, but still they suffer on.

There is old, wretched Cain, who for almost six thousand years has been in hell, if this doctrine can be true; and still he suffers on and on, with ever increasing pain, while his brother whom he slew looks down from heights above and views it all.

ONLY JUST TO BE TRIED BEFORE BEING PUNISHED

WE ASK, which is the gloomy view; to know that the wicked are in their graves at rest until the judgment day, or to believe that they are in the flaming fires of hell before their cases have been tried? Perchance, some friend of ours, some dear one whom we loved, was called away last year when unprepared to go. Which now would be the gloomy view—to know this friend was resting in the grave, unconscious and asleep, or to believe that he was plunged into the liquid flame the very hour he passed away, and that he has been there ever since? Which is the gloomy view? Ah, you need not answer me. Our sense of justice would demand that the transgressor should be "locked up" until his case is tried. Our God is just. He, too, will lock the prisoner up within the grave, until the case is tried before the bar of God in the great judgment day. For thus we read, "The Lord knoweth how to deliver the godly out of temptations, and to *reserve the unjust* unto the day of judgment to be punished." 2 Peter 2: 9.

"Have ye not asked them that go by the way? and do ye not know their tokens, that the *wicked is reserved* to the day of destruction? *they shall be brought forth* to the day of wrath." Job 21: 29, 30. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. Yes, this is just and right. It is just like our God.

The grave may seem to us a dark and gloomy place, but with the psalmist we may say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Psalm 23: 4. Our God is with us, watching over us, though we may be asleep. A mother lays her child to rest in its trundle bed. She tucks the robe about the little one, and with a good-night kiss, it falls asleep. Though unconscious in its sweet rest, it is not forgotten by its mother, and she awakens it again in the morning. Even thus it is with our God, for "precious in the sight of the Lord is the death of His saints." Psalm 116: 15. We may be laid to rest in the silent tomb, but the Lord watches



TO-DAY when famine is taking its toll of millions, when plague sweeps away entire villages, and when, as never before, death hovers near each of us, every individual should acquaint himself with the Word of God and its testimony concerning death and the hope of a resurrection. There has been much discussion during the past few years concerning the whereabouts and the state of those who have passed away. This question can be settled in a moment if men will only accept the plain and unmistakable evidence of the Bible. And instead of the terrible dread that grips the heart when death is spoken of, a sweet assurance and confidence in God and His promises will obtain.

over the dust, and the voice of the Life-Giver will awaken us in the resurrection morning. Death is an enemy, and the grave may be cold and dark, but—

"There is a blessed hope,
More precious and more bright
Than all the joyless mockery
The world esteems delight.

"There is a lovely star
That lights the darkest gloom,
And sheds a peaceful radiance
o'er
The prospects of the tomb."

Yes, there is a blessed hope, "the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:6, 7. This hope reaches beyond the tomb and lays hold upon the life of God through the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14. Our Saviour said, "I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live." John 11:25. This blessed hope will rob the tomb of its terror and the grave of its gloom.

Loading Our Guns for Armageddon

(Continued from page 5)

Commercially speaking, furthermore, Italy and Greece are rivals. In Albania, in Smyrna, and in the islands of the Ægean Sea, Greek and Italian ambitions clash.

One of the most competent of England's naval critics, Mr. Archibald Hurd, in the *Fortnightly Review*, tells his countrymen that England has already lost supremacy on the seas; that by 1924 the American navy will be one-third more powerful than the British, and that the Japanese will almost have attained second place. The United States is at present vigorously prosecuting a navy-building program inaugurated in 1916, when Congress passed a law for the construction of 157 warships, including ten superdreadnaughts and six battle cruisers. The program was necessarily postponed while we were in the Great War. Immediately after the signing of the Armistice work was resumed upon this building program, with the result that by 1924 we shall have twenty-one superdreadnaughts as against Great Britain's fourteen, and six cruisers against Great Britain's four. And all these new battle monsters will be larger and more powerful than any other warships in the world. Former Secretary of the Navy Daniels has openly declared that our country is destined in a few years to have "incomparably the biggest navy in the world."

From the most reliable sources we are told that Japan has officially declared that she cannot reduce her naval armaments or slacken her building program in view of the



BIRDS OF PREY

THE photograph above is of the "Owl," the giant new bomber for Uncle Sam's air fleet. It is a three-fuselage machine, carries four tons of bombs, is engined with three 400-horse-power Liberty motors, has a wing spread of 155 feet, and can fly at 105 miles an hour.

The question that has eclipsed all others in air and naval circles, both in America and in England, is the relative worth of capital ships of the navy and airplanes. In England, Admiral Sir Perry Scott, and in America, Admiral Bradley A. Fiske, have been crusading for a recognition of the value of the airplane in naval operations. Admiral Fiske, who, by the way, is easily the foremost American authority on naval problems, says there is little doubt but that the capital ship has seen its best days, and that naval engagements of the future will be decided by the fleets of giant planes. There is decided opposition to this view on the part of those who have been life-long admirers of our battleships and dreadnaughts, but the arguments so far given are largely in favor of the ships of the air. The cost of one dreadnaught would build one thousand airplanes. The projectile thrown by the gun of a dreadnaught contains but 2½ to 3½ per cent of explosive, while the air bomb is 50 per cent explosive; so in explosive effect the airplane projectile is a ten to one favorite over the cannon shell. An airship's speed is at least four times that of the sea ship, and its altitude gives it a much wider range of vision. At 20,000 yards a cannon projectile has shown an accuracy of only 8 or 10 per cent, while an airplane at 6,000 feet elevation has scored 41 per cent of hits on a target the size of a battleship. Then besides bombing planes, torpedo planes have been perfected, so that they launch automotive submarine torpedoes that are a great danger to the ships of the sea. It is quite possible that the sea ships have had their inning.

in a tone of "pride and satisfaction that 15,000 chemists have been enrolled, ready to enter the service at a moment's notice, and are already busying themselves with research along these hideous lines." The fact that Great Britain was doing the same thing "was skillfully insinuated" into an article on the subject "as a sort of justification for America, though it was frankly admitted that there is a clause in the Versailles Treaty which forbids the use of poison gas in warfare. The *Evening Post* adds: "A British chemist refuses to use his knowledge to this end."

Mr. P. W. Wilson, quoted above, says that equipment in future wars "means chemistry in its most fearful activities." He maintains that these experiments with a view of inventing the most effectual agencies of death are being made in secret laboratories, and that private citizens do not know what is being done in their name. Hence Mr. Wilson insists that it is "indispensable to disarmament that all laboratories be scheduled and rendered open to inspec-

present aggressive building policy of the United States.

Again our General Naval Board has recommended that as soon as our present grandiose program is accomplished, "we immediately begin work on a program that will precisely duplicate that ambitious scheme." It is not surprising that the editor of the *World's Work* asks the significant question: "What effect will it all have upon the world's peace, and upon those hopes, now so generally entertained, that a new order is dawning for mankind?" The same writer declares that if a settlement of the Japanese immigration question and of her aspirations in China could be effected, the scrapping of "naval programs" would become simpler and more probable. But these questions are far from being settled. Apropos of our intensive building program Mr. Simonds writes: "And if the United States should now set out upon an aggressive policy of naval expansion, the chances of eventual disarmament would be well-nigh abolished."

THE MENACE OF CHEMISTRY

ACCORDING to a statement in a recent issue of the *New York Evening Post*, chemists in this country and in Great Britain have been requested by their respective governments to carry out tests for a more deadly form of gas, and competition is on for the formulation of a chemical product which will destroy, not save, human life. The *Herald of Gospel Liberty* is stirred by the report that "many of the most noted chemists in the United States are busily engaged in making tests and experiments in the use of deadly gases in order that America may have an 'efficient gas defense' in case of another war." It is claimed

tion." He says these unimaginably hideous poisons and explosives are easily transportable over immense distances by aircraft, to be dropped on cities like New York and London. Coming wars will not be waged simply by pitting armies against armies and navies against navies. Every war will be pushed "without mercy against the civilian, including women and children. How to limit the building of lethal aircraft must be considered. . . . Britain to-day prefers battleplanes to battleships. She is building the former" and neglecting the latter. She is spending \$100,000,000 a year on her air service. The same writer says boldly that Germany has now as many airplanes as Britain and France together. In short, all the leading military experts of the civilized world predict that coming wars will be fought in the air and under the seas.

DISARMAMENT OF SIN MUST BE FIRST

WE HAVE detailed the foregoing facts solely for the purpose of illustrating the improbability, from the merely human point of view, that universal and permanent peace will be realized during the continuance of the present economy of human society. Do not misunderstand our position. As Christians we abhor war. Peace is of course the *ideal* of society. It is solemnly incumbent upon every Christian to do his utmost to prevent war and to promote peace. But we dare not fly into the face of the express preannouncements upon this subject made by the one righteous and all-wise God. Now God has not *decreed* that wars should continue to the end of the present world economy—to the end of the reign of sin—but He has repeatedly and with the utmost definiteness revealed to all who are willing to accept His testimony that war *would* continue to grow in magnitude and horror to the "end of time." War is simply one of the innumerable horrors which inevitably follow in the wake of sin. Accordingly, war can never be abolished except by the abolition of sin. Not until the kingdoms of this world shall have become the kingdom of our Lord and of His Christ, will war become a matter of the irretrievable past—not until the reign of the Prince of Peace supervenes eternally and universally.

THE BIBLE COMMENTS ON OUR SITUATION

THIS mighty propaganda for disarmament and the consequent establishment of permanent peace, with the countermovement for the perfecting of the machinery of war, constitutes one of the most striking paradoxes of all history. A mighty cry for peace, a mighty endeavor to develop the arts of war to the highest perfection of

which it is susceptible, fill the world to-day. Did God foresee and foretell this latter-day anomaly?—He assuredly did. And He foretold it for our admonition on whom the end of the world is come.

In the 2d verse of Isaiah 2 it is declared that the history anticipated in that chapter would pertain to "the last days." Read the first four verses and note how pointedly it is stated that "*Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, . . . and He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*"

Now observe that it is not God who declares the foregoing words, but the *people* say them. Think of the remarkable exactness with which this prediction is fulfilled to-day. Thousands upon thousands of "people" are "saying" these very words to-day both by tongue and pen. And the very fact that they are saying these very words is a *sign* and token that we are really living "in the last days;" for

Inspiration definitely affirms that they will be spoken by "the people" "in the last days"—the days which shall see the fulfillment of our Lord's own prophecy, "I will come again." We shall find that the Lord, whose sole prerogative it is to "know the end from the beginning," foretells that the very contrary of peace would obtain "in the last days," in our day. Turn to Joel 3, verses 9, 10. Here God is speaking, and says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. . . . Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." The context declares that this movement will take place when "the day of Jehovah is near," when the Lord shall roar out of Zion," etc. We see, then, that the verdict of Omniscience is that in the last days the world would beat its plowshares into swords and its pruning hooks into spears, and *not* the contrary, as *people* are saying.

THE PEACE CRY FORETOLD

THE same thought is substantially expressed by the Spirit of Inspiration through Paul. In 1 Thessalonians 5:2, 3, we have this prediction: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace* and safety; then sudden destruction cometh upon them." But our Lord never forgets to minister to His children the consolation and hope born of divine assurance and promise. So through Paul He adds: "But ye, brethren,

(Continued on page 33)



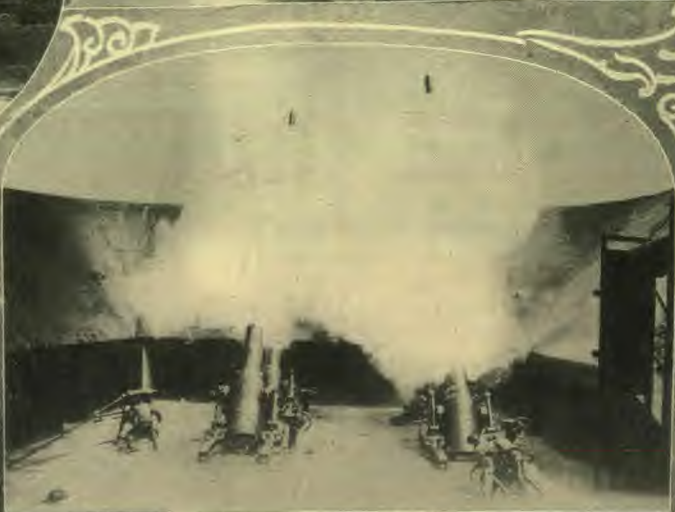
Wide World

THE SEEDS OF WAR

THE photograph shows General Mangin, one of the great generals of France, at his desk reading the finished proofs of his book that is to appear shortly, "How the War Finished." This volume has for its thesis, "The Peace Treaty Will Never Bring World Peace." The men who are intimate with the facts of the last war and who helped to patch up the treaty of peace are anything but sanguine over the prospects. As one has said, "The treaty made at Versailles contains the seeds of a hundred future wars." It might be expected that the losers in the struggle would not be satisfied with a treaty that laid on them the odium of the war, but with the Versailles Treaty, not only are the Germans dissatisfied, but the victors themselves are anything but agreed over the disposition of the spoils, plans for reparation, boundary lines, *et cetera*. We are inclined to agree with General Mangin's statement that "the Peace Treaty will never bring world peace."

Right: The U. S. S. "Delaware" passing through Gatun Lake in the Panama Canal en route to the Pacific.

Below: New American 12-inch naval gun mounted on a 40-wheel railway gun carriage.



Above: Shells in flight just as they leave 12-inch mortars at Fortress Monroe, Virginia.

Left: The big 14-inch guns of the U. S. S. "Mississippi," pointed toward the mansions on Riverside Drive, New York City.



Right: An aerial view of America's newest dreadnaught, the "California." She is not yet completed.

Below: Two ships of the Atlantic fleet, the "North Dakota" and the "Delaware," going through the Gatun locks.



These pictures are copyright by Underwood, International, and Wide World.



Left: One of the giant seaplanes that recently made the round trip from San Diego to the Panama Canal.

Below: The U. S. S. "Pennsylvania," Admiral Wilson's flagship, steaming into Cuban waters under the tropical moonlight.



Left: A new 16-inch disappearing gun with bomb-proof shelter that throws a 2,700-pound shell 35 miles and weighs 510 tons.

Right: A new style tank that carries a 6-inch gun and that can detach its caterpillar treads, greatly increasing its speed.



Above: Battleships of the Pacific fleet at anchor at Mare Island Navy Yard.

Left: The newest and best thing in parachutes is the invention of Jean Ors, of France.

The Immensity of Our Universe

If one had an arm long enough to reach out and touch the sun, and he burned his fingers thereon, he would not feel the burn for one hundred sixty-seven years; and yet our sun is right at the end of our nose, compared with other suns.

by LUCAS A. REED

EARLY every school child knows that it is nearly eight thousand miles through this earthly globe on which we live, and twenty-five thousand miles around it. But few persons know and realize the insignificance of earth distances as compared with those in the heavens above us. Let us consider, then, some of the distances which astronomy summons to our attention.

First of all, what are these distances on the earth as compared to other distances we find beyond the confines of this puny sphere? Our nearest neighbor is the moon, but it is some distance away from us, as distances are counted here on earth, for all of that. About a quarter of a million miles of space floats in between the lunar and the earthly orb. In a way, it is an almost incomprehensible distance. Counting it by velocities alone, a telegram would travel by the radiant energy of electricity to the moon in a second and a half! A projectile from a high-power gun would arrive there in about eight days; while an express train would be almost six months in making the journey, though traveling at the rate of sixty miles an hour, a mile a minute.

Yet this distance to the moon is but a tiny step out into the great and vast spaces of the universe. The moon, in this sense, is but a suburb of the earth. It is only just a little way out yonder.

TEN GENERATIONS TO BRING BACK WORD

THE distance from the earth to the sun is almost four hundred times as far as to the moon; 388 times, to be correct. And the distance of the nearest star is 10,000 times greater than the distance from the earth to the moon.

As great as is this distance between the earth and the moon, as compared with earthly distances, yet thirty earths, placed side by side between us and the moon, would bridge the sea of space that intervenes. Now, the sun is 93,000,000 miles from the earth. It would, therefore require 11,640 earths to throw a bridge from here to the sun; and an express train running at a constant speed of about a mile a minute would consume 176 years in crossing the distance that separates us from that orb. Given the normal length of life, neither the traveler who sets out, nor his children, nor his grandchildren, would arrive there; only those of the fifth generation would reach their destination in the sun, and it would require the tenth generation to bring back news to the earth.

If one had an arm long enough to reach out and touch the sun, and he burned his fingers thereon, he would not feel the burn for 167 years! But light traveling at the velocity of 186,000 miles a second can travel the distance in eight minutes and seventeen seconds!



The nebula in Orion is more than five billion miles across.

Distance may be annihilated, if there are means of transit rapid enough to cross the ocean of space between us and the sun. Light can cover the distance from sun to earth in the time one would travel only a few miles here on earth in a train or automobile. But there are distances in the universe so tremendously great that light moves altogether too slow to measure or to cover them within the average lifetime. The nearest fixed star is Alpha Centauri, visible only in our Southern latitudes. It is twenty-five and one-half billion miles away. Light is four years in making the distance from that star to our eyes. If it were possible to flash us a signal from that star by means of its light, we would get the message four years after it had been sent. But there are much greater distances than this.

Another star, a little farther away, is one in the constellation of Cygnus. Its distance is forty-two and one-half billion miles away, and light takes seven years to cover the distance. Considering again the distance between us and Alpha Centauri, the star nearest to us, we realize that our solar system sets in a vast ocean of space. Our solar system, with Neptune as the outer measure of its circle, is 5,542,800,000 miles from rim to rim; but from the orbit of Neptune at the outskirts of our solar system across to the first star that marks the boundary of the unbroken space that intervenes, there stretch 25,500,000,000 miles.

In the past some wonderful computations of star distances have been made by various astronomers. We cannot conceive directly of such distances, and in order to imagine them, we resort to measuring space by time. For this purpose we use for our measuring unit the distance that light will travel in a year's time. Light moves at the

great velocity of 186,000 miles in a second. In a year it moves over a distance of nearly 5,000,000,000,000 miles.

TEN THOUSAND SUNS IN ONE CLUSTER

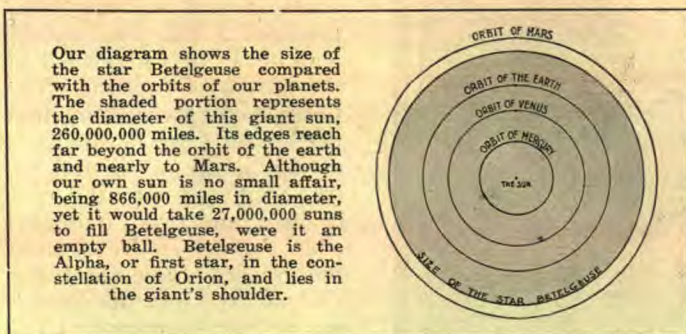
NO ONE knows how far are the most distant stars in the universe. But it is known that there are single groups, or clusters, of stars in which there shine more than ten thousand mighty suns, and the whole cluster on so great a scale that light requires 500 years to cross a single cluster. And some of the most distant of these grand galaxies may be as much as 180,000 light-years from the earth! That is 900,000,000,000,000,000 miles.

"When Professor A. A. Michelson, of the University of Chicago, announced at the annual meeting of the American Physical Society, held at Chicago, December 29, 1920, that he had developed a method of determining the size of far-distant heavenly bodies based on the interference of light, the interest of men of science familiar with the work of this great physicist naturally was aroused.

"Professor Michelson, to whom in 1907 the Nobel Prize in physics was awarded, long since had developed a brilliant series of optical methods and instruments of the highest precision, involving the phenomena known as the interference of light. These he has been able constantly to put to new uses, and therefore, when it was announced that there was now available a new means of determining the size of the largest heavenly bodies at inconceivably great distances, even the attention of the newspaper-reading public was temporarily arrested.

THREE HUNDRED MILLION MILES IN DIAMETER

OF COURSE, when it was said that the brilliant red star Betelgeuse, Alpha in the constellation of Orion, suspected of being one of the largest of the great stars, whose diameter was measured and found to be approximately equivalent to one fourth of the orbit of Mars, or some 300,000,000 miles, such figures meant but little to the man who had difficulty in visualizing the earth as a sphere 7,900 miles in diameter. Furthermore, this great



star, or distant sun, Betelgeuse, was located well over 400 millions of millions of miles from the earth, or at a distance that would be represented by some seventy years for its light to reach us."

Can we comprehend such awful magnitudes and distances? Light can travel a distance equal to that of a journey round the earth in less than one sixth of a second, but to reach us from Betelgeuse it would require 70 years, the lifetime of the normal man.

Not only is its distance tremendous, but think also of its gigantic size! Its diameter is between 260,000,000 and 300,000,000 miles. In other words, were the diameter of the earth is 7,900 miles, Mercury 2,770 miles, Mars 4,230 miles, Neptune 34,800 miles, Jupiter 86,500 miles, and the sun less than 1,000,000 miles, the diameter is 300,000,000 miles, or about one quarter of the orbit of the planet Mars, whose orbit it would roughly fill.

Many of the readers of this magazine are interested in the constellation Orion and particularly in the wonderful nebula it contains. An astronomical writer has said of this nebula: "Seen through a powerful telescope, it forms one of the most magnificent objects in the heavens. Its real size is so enormous that the mind cannot realize its

vastness. It has been estimated that if a million disks as large as the orbit of Neptune [five and one-half billion miles across] were placed in front of the nebula, they would not be sufficient to hide it from us."

It is plain from all these facts and figures that the universe is something so mighty and vast as to be, to us poor mortals, an entity utterly incomprehensible. And what shall we think of Him who created it? And what shall we realize as to His power and ability in sustaining it?

Does He intend for His loyal creatures to behold all parts of this magnificent domain? We believe that He does. We read in Isaiah (33: 17, A. R. V., margin) the promise that all such shall see "a land of far distances." It is true that the ordinary version reads "the land that is very far off," but even this gives the same idea.

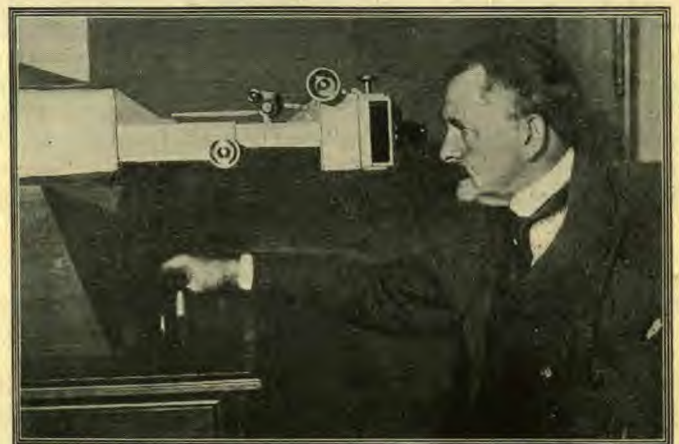
There are many persons who long to see and hope to see the land that is very far off, the country, or universe, of far distances. But before we can do that we shall have to receive the body of power and glory promised by the gospel of Christ to be given on the morning when Christ shall come to raise His beloved and to glorify and translate His children to that land so far away.

COMPARED WITH ANGELS, LIGHT IS SLOW

SOME have asked, How can we travel over such vast distances? It will take ages to get over such tremendous reaches. Oh, no! not at all. Ezekiel tells us that the "living creatures," angels, ran and returned as the appearance of a flash of lightning. And one day when Daniel prayed, God gave orders to an angel to visit the prophet at the earthly house where he cried to God for light and knowledge, and in less than five minutes, to judge by the context, the angel touched the prophet as he kneeled in prayer. The short time occupied by the angel in traveling from heaven to earth is explained in the text by his "having been caused to fly swiftly."

By this we know that angels can travel more swiftly than the flight of light. We know that distance becomes as nothing to them, because of that marvelous ability God has given them to traverse the universe in a wink of time.

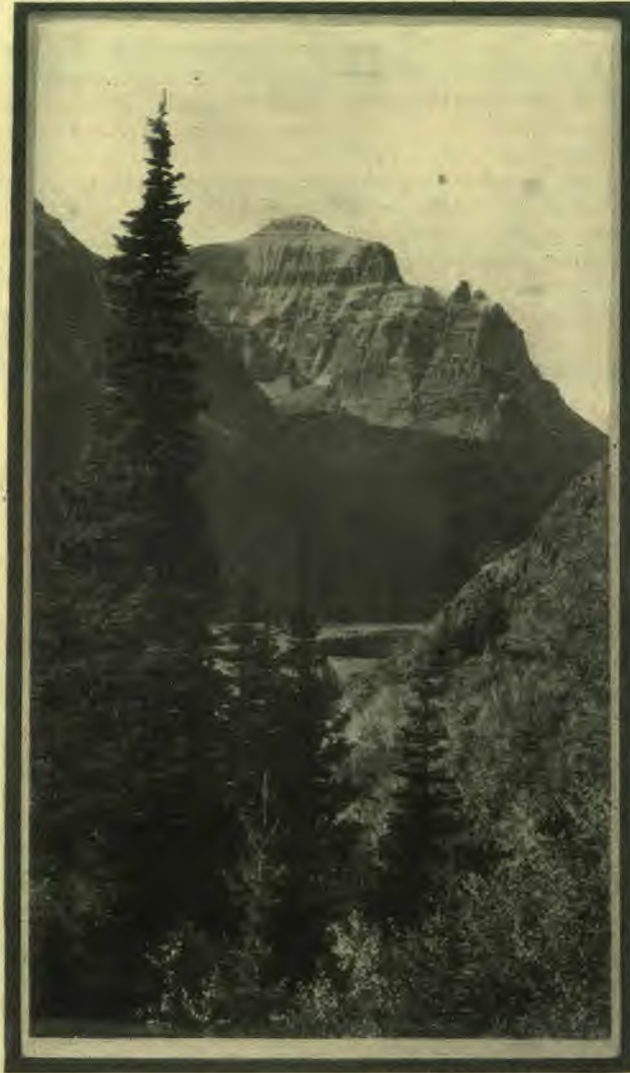
And again, some have urged that a creature could not pass over the vast spaces between the heavenly orbs because of the terrible cold of the interstellar space. Such again forget the glory of the child of God whose vile body, as it is now, shall one day be fashioned into the likeness of Christ's glorious body by that power by which He is able to subdue all things unto Himself. Christ spoke of the time to come when the righteous should shine forth as the sun in the kingdom of their Father. Daniel tells us in the last chapter of his book that the wise shall shine as the brightness of the firmament, and the righteous as the stars forever and ever. If we are to have bodies as glorious as the body of Christ, we must remember that His glory was above the light of the sun. Paul, who saw Him, fell at His feet with seared and blinded eyes; and John, who saw Christ in vision, fell at His feet as one dead. Does the sun feel the cold of inter- (Continued on page 17)



International
Professor Albert A. Michelson, who has performed the wonderful feat of accurately determining the diameter of Betelgeuse.

Does the Bible Make a HODGEPODGE of SCIENCE?

WILLIAM B. RILEY



HY word is true from the beginning" (Psalm 119:160), is an expression of the psalmist's that must be explained away before one can pit science and the Sacred Scriptures against each other. Arthur Pierson thinks the psalmist meant to say that from the first word, the Sacred Scriptures are true.

The modern method of study objects to any assumption. It insists that every theme and thing shall be subjected to whatever tests are essential in the establishment of its claims. To this, intelligent believers take no exception. If the Bible will not bear investigation; if scrutiny discloses shortcomings; if research disproves its assertions; if true science discredits its clear claims, let it fall! We could forfeit it without a tear, join in digging its grave without regret, and return to the duties of life smitten by no serious bereavement.

True, it is serious business to discredit a book which has accomplished for the world what the Bible has wrought, but it would be more serious to believe a lie, or even to accept an irresponsible chart in making one's way over the sea of life. True, the Bible "was not written to show how the heavens go," but rather "how to go to heaven;" it is not a textbook on science, but a guidebook for "godly living." And yet, when it addresses itself at all to a subject of scientific concern, it should essentially speak the truth, if it makes the claim of inspiration. When we study the words of men, however wise they may be, we expect to come upon mistakes. When we read and properly understand what "God hath spoken," we are conscious of no such results. "Let God be found true, but every man a liar." Romans 3:4, A. R. V. "He that believeth not God hath made him a liar."

"But," we are told, "God has two books. One we call 'nature,' the other 'revelation;' He is just as certainly the author of the former as of the latter; one is the work of

His hands and the other the fruit of His lips." When Jesus stooped down and wrote in the sand, can any man imagine that His writings were out of harmony with His spoken addresses? Is it possible that an all-wise God has produced in nature and in revelation contradictory volumes?

We have no fear whatever that the Scriptures will be maintained at the expense of science; and we are fully persuaded that true science will never be established at the cost of Scripture. The thing to be feared is, that the dust of false reasoning—of which the air is full today—will get into the eyes of men, and make it impossible for one to read from the Sacred Page, and for another to see the meaning of the open book of nature; and thus impossible for either to discern the perfect agreement between God's

Word and God's work. First of all, then, let us give the definition of the terms involved.

ARE SCIENTISTS INFALLIBLE?

WHAT is science? Can we improve upon the Standard Dictionary's statement: "Knowledge gained and verified by exact observation and correct thinking; especially as methodically formulated and arranged in a rational system"? That definition takes you at once out of the realms of speculation. It disposes of such terms as "theory" and "hypothesis," making them possible servants of science, but never its synonyms. It is admitted that almost every assertion made in the name of science a hundred years since, is now out of date; and while this clearly demonstrates our progress, it also suggests that we are still in the hypothetical and theoretical stage. No one would dispute that Sir Isaac Newton was somewhat of a scientist; nor yet that Tyndall was equally worthy the name; and yet when they take exactly opposite positions concerning the refraction of light, both may be wrong, but both cannot be right. Huxley and Darwin are names that somehow

sit easily together in the same sentence, and yet these men, working in almost the same realm, are not always in agreement. The explanation is easy: "The verification of knowledge by exact observation and correct thinking" is the highest accomplishment of which the human mind is capable, and not every man who cries "Eureka!" has found it. This is not to inveigh against the sincerity of investigators, nor even to deride their conclusions, but only to call attention to the most patent fact of their experience! "Knowledge, gained and verified by exact observation and correct thinking," will never be overthrown by mortal men, nor yet by God. God would dethrone Himself by such an endeavor! True science will stand!

GOD ASSERTS HIS AUTHORSHIP

WHAT is Scripture? Paul defines "all Scripture" as that which is "God breathed," and the process of it is that "holy men of God spake as they were moved [or borne along] by the Holy Ghost." Knowing himself to be of that company, Paul affirms, "We speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." 1 Corinthians 2:13, A. R. V. If one runs through the Old Testament, he will find God everywhere assuming the authorship of the Sacred Scriptures. The phrases are like these, "The Lord spake unto Moses, saying;" "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel;" "The Lord spake unto Joshua;" "The words of the commandment of the Lord," etc. Not scores but hundreds of times, does God claim to be the author of both the thought and the language of the Holy Book. David declares, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Samuel 23:2. It is the most remarkable evidence of the skepticism of the age that because there are some difficulties in the theory of verbal inspiration, men are willing to throw it away, and adopt such notions as are now current, to the effect that God simply stimulated the thought, but did not determine the speech; that some parts of the Bible are literally true, and others are only allegorical; that some are fact, others only fiction; that some are to be treated with credence, and others with criticism; that all must come to the test of one's "inner consciousness," and be either accepted or rejected at that court.

The same men who so define "inspiration," or "illumination," or whatever it is, would go into court to-morrow to insist that an estate in which they were named as heirs should be settled on a *verbal basis*. They would call the attention of attorneys and judge to what was "written," and unless they had some unrighteous end to be conserved, they would permit no departure from *the very words* in which the testator expressed himself. It is little wonder, therefore, that the New Testament writers, who may be conceded to have known what the Scriptures were, refer to the Old Testament more than eighty times, as that "which is written." Never once did they abandon the verbal interpretation of the same.

If the words of the Old Testament were "the words of God," perhaps no believer, at least, will dispute that the New Testament stands upon the same level. And so the Bible does not "contain the Scriptures,"—the Bible *is* the Scriptures,—God's revealed Word, which can hardly have been given to men with less care than any intelligent, faithful father would show in framing the article that bequeathed his posses-

sions to his children. If, in civil courts, the lightest word of the testator is the weightiest law, who will dare to treat with contempt, one thought or phrase found in the Divine Will?

Mark you, there is a decided difference between the plain statement of the Sacred Scriptures and some absurd opinion. It may be, that in the centuries of the past an uneducated Christian conceived of the world as having a flat surface, the sky as a roof, and the stars as holes through the same. Kepler, who was something of a scientist, once expressed the conviction that the world was a living animal. Is that assertion to be confounded with science? Fanciful interpretations in the one realm are just as common as in the other; and they neither prove nor disprove anything. I do not have to harmonize the Scriptures with the absurd statements of every man who may speak in the name of science; and I do not have to harmonize science with the assertions of every man who may mistakenly appeal to Moses, or even to Christ. Science is God's voice in nature; the Scriptures are God's voice in grace, and it does not fall to the lot of any mortal man to harmonize them; the harmony is in Him. He cannot contradict Himself!

HARMONY BY ANNIHILATION

TO SAY the least, it is a strange procedure when a man proclaims as his theme, "The Harmony Between Science and Scripture," and then shows how that comes to pass by just quietly disposing of the latter; by saying, for instance, that the first chapter of Genesis is "the best that Moses knew,—the impression of that early age, but a mistake none the less." Is that harmony? Is it not rather annihilation? It may let you out of your difficulty, but you escape at the expense of Inspiration; and to the unspeakable loss of the people. There used to be an eccentric preacher in Kentucky, well known to the writer. He did no great amount of study, and yet he commonly preached with unction. One day he found himself before an audience with no unction on hand; even thoughts refused to come. He floundered through a few ill-formed sentences, and then, squarely facing his audience, he said, "Brethren and sisters, you think I have got into the brush and can't get out, don't you? Well, I'll show you; we'll just look to the Lord and be dismissed." But let it be understood that when you dismiss the claims of the Sacred Book and walk out of your difficulties, you have lost the divine message and left the hungry multitudes unsatisfied.

It will scarcely be disputed that so far as men have seen any inharmony between the Sacred Scriptures and science, the first chapter of Genesis has been made the storm center. On that account I invite your attention to this part of the Word, and dare the assertion that its careful study, instead of demonstrating the inharmony between science and Scripture, will reveal the most undreamed-of agreement in these great books of God.

IS IT GUESSWORK OR INSPIRATION?

FIRST of all, think of the argument from fifteen facts in order: First fact in order, God created the heavens; second fact, "and the earth;" third, water; fourth, light; fifth, firmament; sixth, grass; seventh, herb; eighth, tree; ninth, appearance of heavenly bodies; tenth, fish; eleventh, moving things; twelfth, fowls; thirteenth, creeping things; fourteenth, cattle; fifteenth, man!

Now, the latest science will consent to this order of creation. The heavens were certainly made first; the earth cer-



WASHINGTON'S Bible, which was used in the inauguration of Warren G. Harding as the 29th President of the United States. We Americans make quite a bit of the Bible in our various activities, as is evidenced in such exercises as the inauguration, in our courts of law when an oath is taken, and otherwheres; but is the Bible the living word of the living God to us, or is it only a fetish or an amulet? Do we allow its messages to correct our wayward course and to direct us in the way of life everlasting, or are we content with a mere formal acknowledgment of its worth and station?

tainly was made second; water certainly appeared third; light, fourth; firmament, next; grass, thereafter; the manifestation of sun and moon, ninth; the appearance of fish, tenth; moving things, eleventh; fowls, twelfth; creeping things, thirteenth; cattle, etc., fourteenth, and last, man.

Other writers have called attention to the unspeakable significance of this order when considered before the laws of permutation. The Standard Dictionary says, "The number of permutations of any given number of things, taken all at a time, is equal to the product of the natural numbers from one up to the number given, inclusive."

Now, if Moses spoke only the science of his times, he knew practically nothing of the order of creation. Consequently he must guess at it. He must guess whether the heavens or the earth were first formed. In his day no man imagined that the heavenly bodies were bigger than the earth, and all men supposed that they moved about it. How then does it happen that Moses, when he came to guess which was first formed, the heavens or the earth, mentioned the heavens in the primary place? You say, "Well, it was an easy accident, since there was only one alternative." Did you ever hear the story of the Irishman who, meeting a neighbor, said, "We have a fine baby at our house this mornin'." "What is it?" asked the interested friend. "Guiss." "A girl," said the neighbor. "No, ser; guiss agin." "A boy." "Now, who's bin tellin' ye?" To be sure, Moses had but one chance out of two on this arrangement. But he guessed right.

Third fact, the appearance of water. Here Moses' task was not so easy, for it was not one in three, but one in six, according to the law of permutation. It could have been the heavens, first; water, second; earth, third; but that was not true. It could have been the earth first, water second, and the heavens third; but that was not true. It could have been water first, the earth second, the heavens last; but that was not true. It could have been the earth first and the heavens second and the water last; but that was not true. In other words, there are six different arrangements of these relations, 1-2-3, 1-3-2, 2-1-3, 2-3-1, 3-2-1, 3-1-2. But Moses somehow struck the right one. A good guesser! Introduce light, and you make twenty-four such relations. Moses hit it again. One chance in twenty-four, but he was the lucky man.

When you get the fifth, you have 120 possible orders. Strange to say, Moses does not miss it.

When you get to the sixth, you have 720. In other words, there are 719 chances against you. But Moses got it right.

When you get to the seventh, you have 5,040. In other words, 5,039 chances against him. But Moses hit it.

When you get to the eighth, you have 40,320. Not a glorious prospect of striking it straight, but still Moses accomplished it.

When you get to the ninth, you have only one chance in 362,880.

When you get to the tenth, you have only one chance in 3,628,800!

When you get to the eleventh, 39,916,800. When you get to the fifteenth, one chance in 1,307,674,367,900. And yet, strange to say, in the whole arrangement, he never missed!

One feels that Bob Ingersoll should have a chance to apologize for ever having spoken of the "mistakes of Moses."

NOT ONE MISTAKE IN GENESIS

BUT this is not the end. We make bold to assert that from a scientific standpoint, there is not a blunder from the beginning to the end of Genesis. It is scientific that the heavens were created first, and the earth second. The very latest science would tell you that the earth was "waste and void" and the "darkness" resulting from the nebulous state, "was upon the face of the deep." For a long time science spoke of the third verse of Genesis as certainly involving a mistake, "And God said, Let there be light: and there was light." This, in advance of the appearance of the sun, supposed to be the only source of

light; but finally La Place declared it to be a scientific certainty, that in the condensation of the originally formless chaos, there was such molecular and chemical action as must have emitted great volumes of light. No wonder Boardman, in his "Creative Week," says, "Why will the Academy vote Moses a blunderer for declaring that light existed before the sun appeared, and yet vote La Place a scientist for affirming precisely the same thing?"

But surely Moses was mistaken in the eighth verse, "And God called the firmament heaven"! Even Mr. Huxley slipped here, by charging Moses with believing that the heaven was a solid substance, resting like a canopy over the earth. But Mr. Huxley was not a Hebrew scholar; hence his mistake. The Hebrew word translated "firmament" means "expanse." Can you improve it by your latest scientific expression?

And the fact is remarkable that instead of speaking of the sun and moon as giving their light from the first, Moses holds back their rays until the fourth day, at which time he does not declare they were created, for that belonged in the opening sentence, "In the beginning God created the heaven"—but they were made to "divide the day from the night," "and to be for signs and for seasons and for days and for years." Many scientists believe that the earth took on its present angle of axis at this very period in its development, when it cooled to the point where the vapors condensed and fell upon it as water. We do know that without that axis-angle, determining the earth's relation to the sun and the moon, our seasons would fail.

"EVERY SEED AFTER ITS KIND" AN IMMUTABLE LAW

NOW, as to whether the law of generation as set forth in Genesis, "every seed after its kind," is true, or whether the origin of species is by "natural selection," the whole weight of discovery is with Genesis and against Darwin. We know the truth of Genesis, from the lowest form of grass to soulful man; everything is bringing forth "after its kind." We have seen that law executed tens of thousands of times and in millions of forms. The creation of a new species, by natural selection, no man has ever yet seen. Why, therefore, should we imagine that there is any conflict between Scripture and science? At every point where it is possible to institute a comparison that is reliable, perfect agreement appears.

Permit me to mention some other inexplicable instances of science in Scripture. Harvey, in modern times, discovered the circulation of the blood, and declared its relation to life. More than three thousand years ago Moses affirmed that life is in the blood. You have heard Galileo glorified for having discovered that this part of the universe was heliocentric and not geocentric, as the ancients supposed; and Newton honorably mentioned for his great discovery of the law of gravitation. The Scriptures declared both a few thousand years before these men were born. Job declared of the dayspring, that it takes "hold of the ends of the earth, . . . it is turned as clay to the seal" (chapter 38: 13, 14), and as for gravitation, while scientists and churchmen alike were adopting fanciful theories of the earth's support, such as Atlas holding up the world on his huge shoulders, or the Hindu belief, that the earth was a flat plane, with possible stories above and below, supported on the heads of elephants, with their feet resting on the shell of an immense tortoise, and the tortoise in turn on the coil of a snake, Job was remonstrating in these words, "He . . . hangeth the earth upon nothing" (chapter 26: 7),—the very finding of your latest science!

It is only in very modern times that any man imagined the atmosphere to have any weight, and we still employ the phrase, "light as air," and yet we know that it has a weight of fifteen pounds to every square inch; and modern science could almost tell you exactly what was the awful pressure upon the face of the globe twenty-five thousand miles in circumference. This, however, was not information to the Old Testament writers! Job, one of the most ancient of them all, says of God, that He makes "a weight for the wind: yea, He meteth out the waters by measure." Job

28: 25, A. R. V. Galileo discovered that air has gravity; but thirty centuries before him, Job affirmed the same. It would seem, therefore, that inspiration is as accurate as experimentation.

SHAKESPEARE CORROBORATES JOB

IT IS only within a few years that weather bureaus have been established, or that men have imagined that storms, and waves of heat and cold, obey unchangeable laws, and therefore might be tabulated and reported even in advance of their arrival. But Solomon understood it, and wrote long since, "The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its course, and the wind returneth again to its circuits." Ecclesiastes 1: 6, A. R. V. It is only recently that men have discovered that there were other sounds than those which our ears catch; now we know that the ear cannot follow beyond thirty-eight thousand vibrations per second, and every heavenly body, in its motions, is making music; so that Job was not mistaken when he declared "the morning stars sang together," nor David when he declared of Jehovah, "Thou makest the outgoings of the morning and the evening to rejoice [margin, "to sing"]." Job 65: 8.

Arthur Pierson, after having called attention to some of these remarkable instances of agreement, says Shakespeare was right when he wrote:

"There's not the smallest orb which thou beholdest,
But, in his motion, like an angel sings,
Still chording to the young-eyed cherubim.
Such harmony is in immortal souls!
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

But the most remarkable instance of Scripture anticipation of science was the late discovery of T. N. T., the highest-powered explosive ever known or conceived.

It was conceded from the beginning of the World War, that the alliance discovering the highest explosive would win. Two young Americans—chemists—set themselves to that task. Knowing that snow and hail were contractions formed at 32 degrees above zero, while ice formed at 30 above and became an expansion, they took the explosive chemicals in liquid state and crystallized them by the temperature of hail and snow, and lo, the result was T. N. T. Then for the first time men knew what Job meant when he wrote 3,500 years ago, saying, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22.

We candidly believe that if the men who are spending much time in seeing what can be said against the Scriptures, should assume a friendly attitude and search with a kindred diligence for its remarkable defenses, they could find them with perfect ease, and would be shortly confirmed in the "faith once delivered to the saints."

The Immensity of Our Universe

(Continued from page 13)

stellar space? Do the stars shiver in the depths of the far-off abyss? No, their energy and heat make them independent of their environment. They are not subject to the conditions about them; they make their own conditions.

There is no reasonable chance to doubt that the universe is vast and tremendous beyond the grasp of the most giant intellect. But that universe is for the delight of the children of God.

Some have wondered how the saved would spend their time in the ages to come. Strange thing to wonder about! It is true that the eternal years of God reach out before, but there also stretches out a universe worthy of those eternal years, and there, too, will present themselves the most marvelous and ennobling themes that even immortal minds can study, partly grasp, and comprehend while everlasting ages roll.

Do you long to see "the land of far distances"? Do you desire to have the abilities and powers that will place them all within your reach? If you do, read Isaiah 33: 13-17, and Daniel 12: 3, and the secret will be yours.

Favorite Words

WHAT are the favorite words of the destructive critics? We find a very representative flock of them in chapters 20 and 24 of "The History of Religion," by E. Washburn Hopkins, professor in Sanskrit and comparative philology in Yale University. He uses over thirty times the following terms, when speaking of the most important matters: "perhaps," "inferable," "probably," "possibly," "we may suppose," "may have been," "it seems," "may have," "mere probability," "is supposed," "appear to have," "supposedly," *et cetera*.

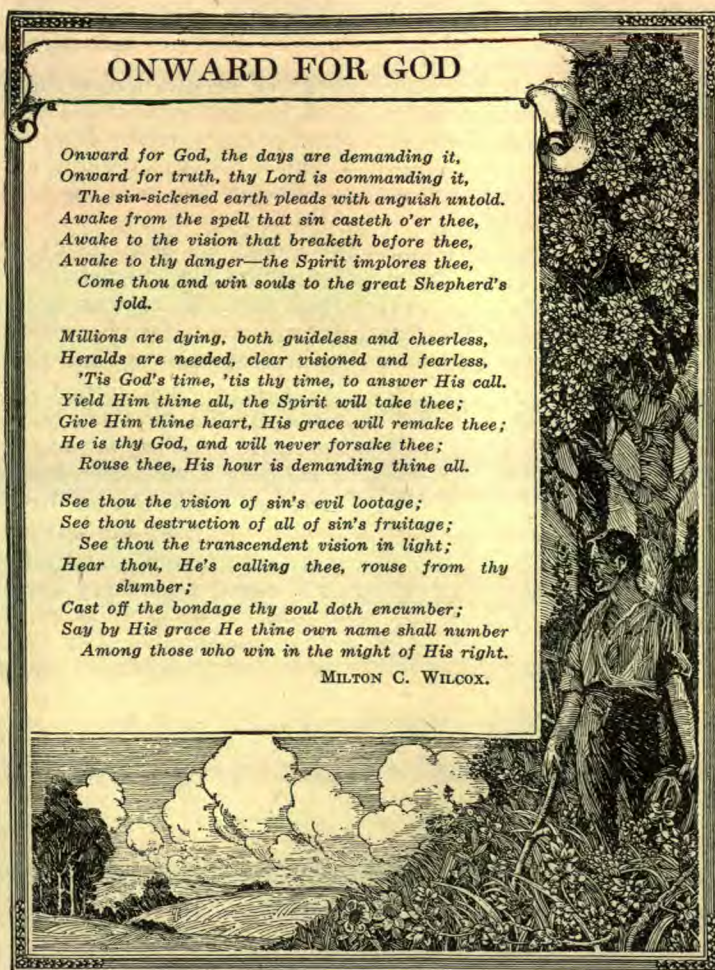
Is it any wonder that Dr. I. M. Haldeman, of New York, tells us that about the only unity left in Protestantism is unity in compromising its convictions and beliefs? Protestantism hopes to maintain itself in some way by classifying many of its former convictions as "nonessentials."

He says further that "there are scores of men who once stood for a whole gospel and a certified Word of God who now stand first on one foot then on the other debating with themselves whether this Scripture that was once considered holy and sufficient is after all a revelation from God or an invention of man."

Is not this situation ominous? "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8.

And we dare say that the Son of man will have to come soon, if He finds faith on the earth, for even many of the "orthodox" and the "evangelical" are following with itching ears the teachers of new and pleasing doctrines.

H. M. S. RICHARDS.



The Coming War—

EAST vs. WEST

S. S. McClure says: "The most important fact to-day is coming struggle between the races of color and the white ra-

IT IS the opinion of many eminent men that we are living to-day on the eve of a colossal, unparalleled struggle between the armed forces of the East and the West. Some of us at times become so engrossed with our own country's affairs,—our labor troubles, trade difficulties, elections, and the like,—that we are liable to forget some of the larger issues that are at stake beyond our borders. Occasionally a reference is made in our daily papers to the "Eastern Question," and we think for a moment of the Orient, only to turn away confused by the complicated problems involved, relieved that their solution is in the hands of others.

Yet the "Eastern Question" is one of immense importance to every Westerner to-day, if only because the "Western Question" is becoming of more and more importance in the minds of the people of the East. For it is a fact that the Eastern na-

tions are awaking to a sense of their possible power, and having obtained all they desire from Occidental civilization, are seeking to throw off the yoke of Western countries.

THE EAST RESENTS WESTERN DOMINATION

THE penetration of the East by the nations of modern Europe began at the end of the fifteenth century of our era," says Professor Toynbee in "The League in the East." "And it is not exaggeration to say that the external action of Europe has been the most potent positive force in the Middle East during the last four centuries; that its influence over the destinies of the East has been increasing in something like geometrical progression; and that the only fresh native movements in the East that appear to have any future have either been inspired by contact with Europe or are reactions against European penetration.

"In proportion as this Western ascendancy has grown stronger, the Oriental peoples have become increasingly conscious of being in the grip of an irresistible and at the same time alien power and increasingly disturbed at their situation, while we, on the contrary, have taken our position in the East and our relation to Orientals more and more for granted. And yet if one studies previous periods of Western ascendancy over the East, or even the general history of the ascendancy of races and civilizations over one another, one begins to feel that our own acceptance of the present position has less justification than the Orientals' uneasiness at it, because one realizes that the



International

Marines of the U. S. S. "Florida," operating an aerial defense gun.



by ARTHUR S. MAXWELL

OUR LONDON CORRESPONDENT

relation of the nations of modern Europe to their Oriental dependencies is abnormal or at least unprecedented."

India presents the most striking example of an Eastern nation anxious to dispense with its European government. At the present time a strong movement is on foot to obtain home rule, and the agitators have gone so far as to urge a general boycott of everything British. Sir Valentine Chirol, who recently went to India to investigate present conditions there on behalf of the *London Times*, reported to that journal: "Though it is little more than three years since I was last in India, things seem to have moved during that short period at a more breakneck speed than almost anywhere in Europe. . . . The atmosphere is surcharged with heat, the horizon is hidden behind dense smoke screens of racial passion. . . . I find a large and extremely vocal section of the 'politically minded' class . . . hearken to a new prophet, and his gospel is as simple as it is massive: 'Away with Western civilization! Go back to the ancient ways of the Vedas.'"

Such is the critical situation in India to-day, and when one remembers that some of the leaders of the revolutionary movement openly state that their object cannot be achieved without "wading through oceans of blood," one begins to realize the seriousness of the peril in the East. But there are other, perhaps greater, dangers lurking in that hemisphere. Not only are the three hundred millions of India seething with discontent, but the five hundred millions of China are awakening from an age-long sleep, and are becoming organized and developed along the lines of the powers of the West. They have, perhaps, a long way yet to go to become equally efficient, but China is advancing with rapid strides; and if her teeming masses were but fully organized and her vast resources properly developed, she would be the most powerful nation on the earth.

JAPAN MUST EXPAND

STILL farther east lies Japan, and in that nation a situation is developing which threatens the peace of the world. Japan's population is outgrowing the capacity of the country to support it. The amount of land that can be

farmed in Japan is about 16,000,000 acres, or about four fifths of the area of Ireland. The population of Japan is 60,000,000, equal to the sum of the combined populations of the United Kingdom, Holland, and Belgium. No nation in the world needs emigration so much as Japan, yet where are her people to emigrate? With longing and envious eyes they view the productive and sparsely settled territories of the United States, Canada, and Australia, but all these countries have given an uncompromising refusal to permit Japanese immigration. Is it any wonder that Japan is spending half her annual income on armaments? Her needs compel her to be strong enough to impose her will on adjacent continents.

To what must all this inevitably lead?

S. S. MCCLURE DIAGNOSES THE SITUATION

"THE struggle for land," wrote Mr. S. S. McClure, in the *London Times* of January 15, 1921, "has caused innumerable wars in Europe for hundreds of years. *The coming struggle for land will be on the scale of continents and hemispheres.* The situation on the Pacific is sufficient explanation for the great navies of the United States and Japan, but there is another struggle between the peoples of Asia, a struggle looming in the future which will include also the people of Africa against the dominance of the white race. Four centuries ago the white race occupied only a portion of the continent of Europe. To-day the white race occupies not only Europe, but North and South America and Australia, and rules 97 per cent of Africa, and nearly a half of Asia, and *the most important fact to-day is the coming struggle between the races of color and the white race.* In this struggle the British Empire will bear the first brunt and the main onset, and the nation next most interested and involved in this question is the United States. Nothing can prevent the struggle of the people of Southeastern Asia to get more land, land which can be secured only across the Pacific; and nothing will prevent the peoples of Asia and Africa who are now ruled by Europeans from endeavoring to overthrow that rule. In this coming struggle, should sections (Continued on page 34)

Samson Shorn of His Locks



GEORGE
McCREADY
PRICE



VERY respectable journal has recently given us an account of the spread of evolutionary science and "liberal" theology among the native Christians of Korea. Some of my readers will remember how a few years ago a mighty Pentecost fell upon the believers in Korea and how thousands were brought to accept Christianity within a very short time. This evangelical work still continues, and the believers in Korea have been taught to look for the second coming of Christ and to take the Bible at its face value, as Luther, Wesley, and the other Reformers used to believe it. But now we are told by this "liberal" periodical that a wave of doubt and of cynical unbelief is about to sweep over this part of the world.

According to this writer, these Christian Koreans are living in a sort of fool's paradise. Their theology, we are told, is that of a bygone age. Sooner or later these simple-minded people will awake to the fact that their religion is behind the times; and this author wonders what will be the result.

"Not this year, perhaps, but in this generation, the young men who have been nurtured on the anti-evolution doctrine are going to run up against science. Then what will happen? Will they adhere to the old faith? Probably not. With an access of skepticism, they will be tempted to throw away their entire religion with their antiquated theology."

There is no doubt that the "new" theology has already found its way to the mission fields. A considerable share of the mission funds annually appropriated by the various mission boards, and a certain proportion of all the missionaries sent out by the larger denominations, are pledged to the humanitarian and social uplift work of the "liberal" theology, after the manner with which we have become acquainted here in America. It is not my object here to discuss the effect of such teaching in the mission fields. But I wish to take a brief review of the present situation in science, in order to estimate, if possible, what science is now teaching, so that we may better understand what these Christian Koreans are likely to meet with if they become acquainted with the results of modern scientific study. And we can best accomplish this statement of the present situation by a series of quotations from four very modern and competent authorities. And since our space is very limited, we shall have to con-

A liberal church paper of America is greatly worried over what the Christian Koreans are going to do when they find that the Bible is wrong and evolution is right. Professor Price tells what they will do in the accompanying article.

fine ourselves to the field of biology, and to those parts of biology which are associated with the theories of biological evolution.

DARWIN'S DOCTRINES REPUDIATED BY SCIENCE

WE MAY first notice a statement made by John Burroughs, in an article in the *Atlantic Monthly*, August, 1920. In this article, he says, almost in his opening sentence, "He [Darwin] has already been shorn of his selection doctrines as completely as Samson was shorn of his locks."

Now it would be very rash for any good theologian to use this picturesque statement in such a way as to seem to teach that Mr. Burroughs has given up his belief in the theory of evolution. Nothing of the kind. Mr. Burroughs is still an ardent believer in the ape origin of man and in the general theories of biological evolution. But in this statement he very candidly and positively states that certain parts of the general theory of evolution, namely, what he terms Darwin's "selection doctrines," have been entirely given up by modern scientists. For those who are acquainted with this subject in all its bearings, this statement is easily understood as referring to Charles Darwin's special private patent, the theory of gradual and slow changes accomplished by natural selection, these slow changes having come about by the gradual accumulation of minute differences which had become piled up or pyramided on one another. This theory of Darwin's as an explanation of how evolution has come about has now been abandoned, for the great master has been shorn of these doctrines "as completely as Samson was shorn of his locks."

This result has come about chiefly as the result of the discoveries which are summed up under the head of Mendelism, a system of real scientific discovery, which shows us quite definitely how the variations in plants and animals actually do come about, and which absolutely negates Darwin's ideas. We shall not pause here to discuss this matter further, but must proceed to the statement of our second fact.



We must next note an article dealing with the new experiments in embryology, which during the last five or six years have made the study of embryology quite largely an experimental science. These experiments are in the nature of changes brought about in various kinds of developing embryos, sometimes brought about by clever surgical operations. The article referred to is found in the *Scientific American Monthly*, February, 1921, and is a translation from a paper by Dr. A. Weber, of the University of Geneva, Switzerland. I shall give the quotation first, and then explain its bearings afterwards. The quotation is as follows:

"The critical comments of such embryologists as O. Hertwig, Keibel, and Vialleton, indeed, have practically torn to shreds the aforesaid fundamental biogenetic law. Its almost unanimous abandonment has left considerably at a loss those investigators who sought in the structure of organisms the key to their remote origin or to their relationships."—Page 121.

DO EMBRYOS REMEMBER THEIR REMOTE ANCESTORS?

THE so-called biogenetic "law," to which reference is made in this quotation, is a theory chiefly associated with the name of Haeckel, and is also called the theory of recapitulation. According to this theory, the developing embryo of one of the higher types of animals, say a horse or a man, passes through various successive stages which are supposed to resemble more or less closely the more mature forms of some of the lower types of animals. And Haeckel said that these embryos act this way because they are recapitulating, as it were from memory, the various forms through which their ancestors passed millions of years ago. And it is this theory of recapitulation which this quotation says has been "practically torn to shreds" by the work of some of the foremost embryologists of Europe.

And while this has been done by students of the science of embryology, we must also remember in this connection how the supposed order of the fossils in their geological arrangement has been found within recent years to be also a huge blunder, and how, in fact, the geological arrangement of the fossils in the usual order has been shown to be as purely an artificial arrangement as would be a similar arrangement of the living forms of to-day. Thus both from the embryological side, as well as from the geological side, this long popular argument of Haeckel and others, an argument which has been called the strongest argument

by far in favor of biological evolution, is now "practically torn to shreds."

One of the subsidiary theories which were incorporated by Charles Darwin in his own theory of evolution was that of Lamarck, to the effect that the increased development of parts or organs through exercise and use, and likewise the lessened development of parts through disuse, are passed along in some measure to posterity. This is usually stated in scientific language as the theory that "acquired characters" are transmitted by heredity.

WHAT MADE THE GIRAFFE'S NECK SO LONG?

LAMARCK had taught that snakes, for instance, had acquired their characteristic form because of repeated endeavors during long generations to creep through narrow passages. The giraffe, also, had acquired his long neck through the habits of his ancestors in browsing upon the leaves of tall trees, being driven to this habit because of the difficulty of obtaining other food in an arid region. The long legs of such birds as the crane were ascribed by Lamarck to the results of repeated attempts of the ancestors of these birds to obtain their food in shallow water without getting their feathers wet. Also the difference between race horses and draft horses was said by Lamarck to be the direct result of the different kinds of work to which the ancestors of these races had been respectively subjected. This theory, that the acquired characteristics of one generation are passed along to the next, is known as Lamarckism. And as above remarked, Charles Darwin incorporated this idea into his general theory, though he partly apologized for it, and did not place as much stress upon it as upon his theory of natural selection. We have already noted that Darwin has been "shorn of his selection doctrines as completely as Samson was shorn of his locks." It remains now to see whether this theory of Lamarck has fared any better.

THE MOSAIC CREATION MORE BELIEVABLE

ON THIS point let us present a statement in the latest edition of that standard work, "Heredity," by J. Arthur Thomson. This is the latest English edition, and was issued in 1919, so it is reasonably modern; and as every one knows, this is a standard authority on this subject.

This author devotes a long chapter of almost ninety pages to the subject of the transmission of acquired characters; and in the course of his discus- (Continued on page 25)



Lamarck taught that animals have acquired their peculiar features because of their habits. The elephant got its trunk because of its mode of life, and the giraffe's neck is long because of constant stretching in trying to get the topmost leaves from the trees.

LOST—The American Father

by ARTHUR W. SPALDING

An apostle of the simpler life

IT WAS at a Hardshell Sunday school. I was listening intently to the closing words of the superintendent, muffled in the confusion of moving classes, when some one crowded by my knees and snuggled in between me and my neighbor.

"I hope he'll do that when he gets to be twenty years old," I heard, and turned to look into the proud eyes of a father who held within his encircling arm that little snuggler.

"What?" I asked vaguely.

"Come to me instead of going with the fellows. Didn't you see that? He'd rather be with me than with the boys. I hope he always will."

I looked at the little chap. We were talking over his head, literally and figuratively; for he was with his father, and the huge content that shone in his velvety brown eyes made him oblivious to man-talk. An ordinary boy, with outstanding ears and close-cropped head, like his father; not much to look at, except his eyes; but—he hadn't lost his father, and his father hoped he never would!

A "RARA AVIS" INDEED!

AND somehow, whenever I meet Overton since then, anywhere along the road, or up at his house on the rocky hill, or in town—which is not often—he envisages to me the American father who still keeps his rights, a *rara avis* these days. For—you don't believe it, perhaps, but the American father is almost a lost species. Progenitors there are by the million, but few fathers. And happy is that man, above all men, who has kept the divine power of fatherhood. You have only to turn to current literature—a fair reflection of current life—to support my statement. Or, if your business carries you into various communities and many homes, you have a safer and a no less convincing source of knowledge. Young America has a certain necessary, if often flippant, respect for "dad," or "the old man," or "the governor," because he is the source of supplies; but Young America's projects and confidences and dubious accomplishments are kept for cronies who share in his age prejudices, or, rarely, are half revealed to the mother, in the hope of her propitiatory services. As for the head of the house, his blood relation makes him hope for the best from the little scions to whom he has given his nature and his name, and he prays to whatever god he knows that civilization's agencies,—the school, the church, the court, and the Boy Scouts,—may keep his son straight and decent while he keeps him fed and clothed.

Once in a while (at least so the writers tell us) a man gets the idea that he has a further responsibility, and that the way to meet it is to become "a regular fellow" with his son. Familiar scene from the novels: "Dad" and "Bob" sit in the "old man's" den, their equal feet on a common mantel, their man-size cigarettes mingling fraternal smoke, their learned talk saturated with sporty slang, and innuendo of the underworld forsaken for out-and-out confession of

youthful escapades, wherein the experience of the nineteenth century instructs the daring venturer of the twentieth. Or, cleaner and more virile, they chum along the rocky pools of a trout stream or the wilderness paths of big game, and for a whole fortnight vie with each other in the enduring of hardships and the taking of life, before the one returns to his stock ticker and the other to his college frat house for another year of unacquaintance.

AMERICAN CHILDREN ARE ORPHANS

WELL, but, of course, these are the exceptions. The most of American fathers and American sons stick right to work, on the farm, in the store, the factory, the mine, on board ship or train, and their association is caught up at the hasty meal or in the few minutes before sleep claims the one and evening amusement the other. Where comes in any chance, or any great desire, for companionship, instruction, guidance? The tension and speed of the modern world, especially in the cities, require all the powers of old and young in desperate grip on the safety rail of life, while the days go flying past and the great gifts of life,—peace, contentment, reflective appreciation of matter and mind,—fly by in the winds that our rate of progress makes. American children are orphans from the day of their weaning.

I hold it to be the duty of a father, even when his privileges are forgotten, to lead his son into the paths of right-doing for the love of right; patiently to teach him the lesson of self-control for the sake of the keen sense of enjoyment which only the temperate know; diligently to make him exercise body and mind and soul that he may have the right to stand as a nobleman in life's great crises. And how can a father do this unless he holds communion daily with that germ of divinity, dormant but stirring, which God implants in the tiny soul of every son? What an unconscious tragedy is being played by millions of men who know no more of the developing ideas and aspirations of their boys than a horse knows of its colt,—pleased for a time with his playful antics, ready to defend his helplessness and to feed him, but all oblivious to his higher needs, and soon to pass him out to be a forgotten drafter for the world!

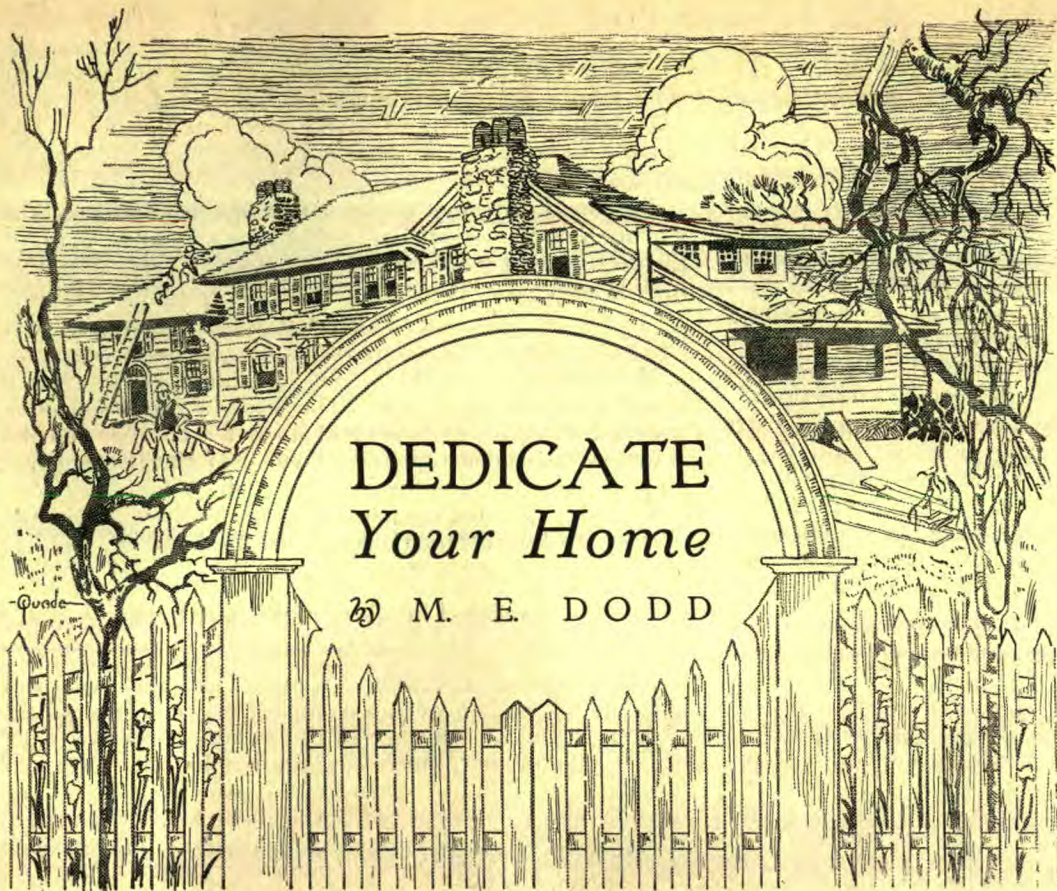
God gave to man the power and privilege of fatherhood to teach him the highest things in heaven and the deepest things in earth. The mystery of divine love is enwrapped in human fatherhood, as the embryo in the seed. If it be cherished, if its right conditions be given it, it germinates, it grows, and unfolding before the eyes of the watcher, reveals for loving admiration, for deeper and eternal study, the central science of the universe.

THE FOUNDATION OF THE NATION

AND not for heaven alone and for heavenly things—if in truth they may be disassociated from earthly—is the office of fatherhood intended to be our teacher. The welfare of nations, of communities, of every individual, is involved in the right (Continued on page 24)



WHAT an unconscious tragedy is being played by millions of men who know no more of the developing ideas and aspirations of their boys than a horse knows of its colt,—pleased for a time with his playful antics, ready to defend his helplessness and to feed him, but all oblivious of his higher needs, and soon to pass him out to be a forgotten drafter for the world!



WHAT has become of the motto we were wont to see as we went from home to home, "God Bless Our Home"? That motto has been discarded because it does not fit any more. And to hang up one saying, "God Bless Our Flat" or "Our Apartment" or "Our Hotel" or "Our Room" or "Our Tenement," would not sound right. One of our missionaries reports that in one village scores of heathen altars have tumbled down and the true God is worshiped instead. But what would be the report of a heathen in this country should he see the family altars fast falling down and idols being set up in their stead?

THE other day one of the members of our church asked if I would dedicate the new home into which she had recently moved. She wanted to invite guests and serve dinner and make an affair of it. I told her the idea was new to me; I had dedicated many church buildings, but this was my first invitation to dedicate a home.

So I asked her to let me see what the Bible had to say about it. I had not searched long until I came across Deuteronomy 20:5: "The officers shall speak unto the people saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it." I then agreed to go and dedicate that new home.

And in the meantime I did a lot of thinking about our homes, and here are some of the things that ran through my mind:

We read, these days, about the great shortage of houses. No town or city has houses to supply its increasing population. But that is nothing to compare with the shortage in homes, *real homes*.

HOUSES APLENTY BUT FEW HOMES

WE TAKE our visitors for a drive and we say, "That is the home of Colonel So-and-so."

Is that so? No! Speaking more truly we should say, "That is his house." He sleeps there (part of the time) and usually eats breakfast there. But he lives in his office, lunches up town, dines at the club, and frolics at the theater. Yes, he has two or three houses, one for the winter and one for summer, but no "Home, Sweet Home."

So it is with many of the places we pass, they are only houses, not homes.

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years.

"A house, though but a humble cot,
Within its walls may hold
A home of priceless beauty,
Rich in love's eternal gold."

What has become of the motto we used to see as we went from home to home, "God Bless Our Home"? That

motto has been discarded because it does not fit any more. To hang up one reading, "God Bless Our Flat," or "Our Apartment," or "Our Hotel," or "Our Room," or "Our Tenement," would not sound right.

The center of our interests is being rapidly transferred from the home to outside institutions. Formerly all the family cooking was done in the home, but now one runs by the shops and out to the house where he stays, grasps a can-opener and a bread knife, and in three minutes the meal is on the table!

The spinning wheel and loom have given way to the factory and sweatshop. The old-time governess has surrendered to the public school, and alas! family worship and religious instruction around the home's altar have been abandoned.

WHAT WOULD THE HEATHEN REPORT?

ONE of our foreign missionaries reports that in one village scores of heathen altars have tumbled down and the true God is now worshiped instead. I rejoiced when I read this statement, but wondered what the report of a heathen in this country would be on the question of our family altars? Have they not been falling down fast, and have not idols been set up in their stead?

We need to have dedications of the new homes being built, and some old homes may need rededication.

Since relating the above story to my people, I have had several invitations to dedicate new homes. It is a wonderful privilege and pleasure, and I wonder if many a pastor's heart would not glow afresh if the people who read this would set about dedicating their homes?

To dedicate means to set apart to specific purposes, so I will give some of the purposes to which one's home should be dedicated:

Dedicate your home to diligent religious instruction. Of course every normal home is supposed to have children. Not to have them was a reproach among God's people. (Genesis 15:2, 3; 1 Samuel 1:6, 7.) Children are given in answer to prayer. (1 Samuel 1:10, 27.) They are the gift of God. (Psalm 127:3.)

Therefore, it is written, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Deuteronomy 6:6, 7.

Children are the little rulers of the world, capable of infinite possibilities for either good or bad. And what they learn the first ten years will largely determine their character, career, and destiny for time and eternity.

They should be taught to memorize Scripture from the time they can talk. They should be taught the exceeding sinfulness of sin, the necessity for regeneration, and the blessedness of being God's children by faith in Jesus Christ. They should be taught honesty and sobriety, morality and godliness, obedience and loyalty.

Dedicate your home to the highest social and civic ideals. The first four of the Ten Commandments having been dealt with and the family's attitude toward God settled, the remaining six commands should then be taken up.

The terrible tide of lawlessness now sweeping the earth is traceable directly to the breaking down of authority at what should be its source,—the home. Children who are permitted to show disrespect for their parents and to disregard parental authority will have little regard in after-life for the rights of their fellows, and will consider themselves above the laws of both man and God.

WHAT DO YOU TALK ABOUT IN YOUR HOME?

DEDICATE your home to thoughtful religious conversation. "Thou . . . shalt talk of them when thou sittest in thine house." Deuteronomy 6:7.

I would dislike to describe the average family circle conversation. Hats and shoes and dresses and automobiles and the "movies," and on and on and on *ad nauseam* in senseless chatter. What poverty of heart and brain is revealed in the ordinary conversation of the day!

And, what is worse, even among some Christian families the conversation turns to dissatisfaction with the church and preacher, and even to bitter criticism.

I know a deacon in Kentucky who loved his church and was faithful to it, but who had a habit of falling out with his pastor about a year after the pastor's arrival; and being influential in the church, he had a new pastor about every two or three years. When his sons were grown, he bemoaned the fact that they had gone to the bad and would have nothing to do with the church. Of course they had, for about all they ever heard in their home about preachers was bitter criticism. And I have known at least one preacher's family to go the same way because he carried back to his home every difference and difficulty he had with any of his flock.

Not an unkind or ugly word should ever be spoken in the presence of children about any person. What a different world we should have if all home conversations were about health and happiness, joy and beauty, poetry, music, art, flowers, love, God, Jesus, heaven!

Dedicate your home to religious hospitality. What a haven of rest was the home of the Bethany sisters to Jesus!

Many a mother prays for her son to be a preacher, and one good way to have her prayer answered would be to invite the pastor to her home often. Many

a missionary and preacher can trace his first inclinations to yield his life to the service of the Master, to the visit of some man of God to his childhood home.

Dedicate your home to devout religious worship. The home without its family altar is denying itself life's greatest treasure.

The breakfast hour is, for many, the best hour of the day for family worship. A few verses should be read, or each member of the family should repeat a verse of Scripture, then prayer should be offered. For family worship, D. L. Moody said that to read the Bible is good; to read and pray is better; to read, pray, and sing is best.

If every home would become a church, every church would soon become a home. The world is dependent upon America, America is dependent upon the church, and the church is dependent upon the home. If the home leaves out God and remains undedicated to high and holy purposes, the church and the nation and the world will collapse.

How shall we escape if we neglect the home?

Lost—The American Father

(Continued from page 22)

exercise of parental duties. No nation without homes can long endure; no home can be complete or wholly successful without the active influence of the father. Great as is the office of the mother, much as depends upon the sweet and

tender and softening influences of her life, not less does the burden of training youthful lives rest upon the father. Priest of his household, he is to exemplify and enforce the sterner virtues of life: industry, truthfulness, probity, fortitude, unbending courage, and self-reliant initiative. To this object of so training his children, the greatest mission he can find in life, he is in duty bound to bring all the powers of his manhood. If the beggarly elements of the world, ambition, greed, and love of power, engross him to the neglect and injury of his fatherly mission, he has lost his life.

There are fathers in America, I am persuaded by the sign of Overton, thousands of fathers; men who, without losing the dignity of manhood, yet sit often at the mental board of their children; who, judges of conduct, act as a cooler upon the hot and fluid metal of their children's lives without alienating their affections; who shape and mold and solidify the passions and the powers of their sons and daughters into increasing service for men and God. And if, in the presence of the clamoring multitude, we faintly cry with the disciples, "But, Lord, what are these among so many?" let us remember that the arm of our God is not shortened nor His power lessened. Through all of them, not only in America but throughout the world, who yield themselves to be His agents, His teachers, His fathers, He will make a nation of righteousness that shall inherit His world-wide kingdom that is to be set up in the very near future.



The Children on Our Street

By GRACE ADELE PIERCE

"Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven."

ARE the children playing up and down,
As they used to play in the old home town,
On our street?
The little lad with the gold-red hair,
And the sturdy two, a precious pair,
Who led the others a merry chase
As they romped, after school, to grand-
ma's place,
And the little dog that barked with delight
As he followed the troop from morn till night,
On our street.

Where are they now, the happy clan,
That played so merrily, "Every man"
On our street?
One grew weary and they laid him down
In his shadowy bed, above the town;
And the sturdy two have wandered on,
And the girls are scattered hither and yon,
And some are married and many are gone,
And a dreamy silence has settled down
On our street.

And one sits alone in another clime,
And hears the call of a far-off time,
On our street.
The maple shadows are still and deep,
The old homes nod in their childless sleep;
But the one who listens, knows in her heart
That the merry music will form a part
Of the heavenly rhythm beyond earth's screen,
For no good is lost that ever has been
On our street.

Samson Shorn of His Locks

(Continued from page 21)

sion he shows how hard it is to *prove a negative*; that is, how hard it is to prove in a scientific way that acquired characters are *not* transmitted. In this connection, he says that, "although a few good cases of the inheritance of an acquired character would prove the possibility of such inheritance, hundreds of failures to demonstrate the transmission experimentally do not prove that it is impossible."—Page 239.

But in summing up the whole matter, he uses the following language:

"The question resolves itself into a matter of fact: Have we any concrete evidence to warrant us believing that definite modifications are ever, as such or in any representative degree, transmitted? It appears to us that we have not. But to say dogmatically that such transmission is impossible, is unscientific. In regard to that, the truly scientific position is one of active skepticism.—Page 242.

The tremendous importance of this result can be best appreciated by considering how much stress has been placed upon this doctrine of Lamarck by many of the foremost evolutionists. Thus Haeckel declared that "belief in the inheritance of acquired characters is a necessary axiom of the monistic creed," or the particular form of evolutionism which he had espoused. But it is just as necessary a part of any scheme of biological evolution; and Haeckel goes on to say that rather than agree with such men as Weismann, Alfred Russell Wallace, and E. Ray Lankester, who denied the inheritance of acquired characters, "it would be better to accept a mysterious creation of all the species as described in the Mosaic account."

Herbert Spencer also was so convinced of the importance of this theory of Lamarck that he declared: "Close contemplation of the facts impresses me more strongly than ever with the two alternatives—*either there has been inheritance of acquired characters, or there has been no evolution.*"

But we have just seen that according to the best of modern evidence there is no proof in favor of this doctrine. The world has been ransacked for examples, tens of thousands of guinea pigs, rabbits, frogs, mice, bugs, beetles, pigeons, starfishes, and what not have been subjected to all kinds of experiments in hundreds of the most noted laboratories throughout the civilized world. Scientific literature has been burdened for more than thirty years with the wrangle over this point as to whether this theory is true or not, and the discussion is still on, for the popular prejudice in favor of this doctrine is very strong. But there is absolutely no scientific evidence to support this idea. Acquired characters are not transmitted in heredity.

THE PROPS KNOCKED OUT FROM UNDER DARWINISM

ANOTHER very recent work which takes a similar stand against Lamarckism, and also against the old selection theories of Charles Darwin, is, "Variation, Heredity, and Evolution," by Robert Heath Lock, revised and edited by Professor Doncaster. The latest revision having been issued in 1920, this is the edition which we shall use. Space will not permit my giving any lengthy quotations from this book, though it is one of the most charmingly written and candid discussions of this matter which I have ever seen. It is especially strong in showing how the results of the experiments carried on under the study of Mendelism have completely changed the long-accepted notions usually connected with the name of Charles Darwin. On this point this book remarks as follows:

"On the mind of a biologist familiar with what was known of heredity only about twenty years since, these facts must fall with a sense of complete novelty. The ideas current even so short a time ago are not so much extended, or even altered, as *replaced by an entirely new set of ideas.* And it may be remarked in passing that the biologist of fifty years ago and more was much nearer to our present line of inquiry."—Pages 225, 226.

Let us now sum up what we have learned by our present line of study.

1. We are told by a very good authority that Darwin's selection theories have been entirely discarded as unscientific.

2. We have learned that the so-called biogenetic "law" based on embryology, which was long regarded as one of the strongest arguments in favor of evolution, has been "practically torn to shreds."

3. We have learned that Lamarckism, or the doctrine that acquired characters are transmitted to posterity, has been repudiated by the best modern scientists because of a complete lack of any positive evidence in its support.

IF THE KOREANS KNOW FACTS AND NOT THEORIES

IN VIEW of all these facts, it is not difficult to suppose that if the simple-minded Christians in Korea, mentioned above, should become thoroughly acquainted with what modern biology has discovered, it might not seriously disturb their faith. Of course, if instead of these recent discoveries they should be taught simply the *theories* which were popular twenty years ago, the case might be very different. Or if they should be taught the kind of "science" that is to-day still being given in a belated form through the popular magazines or in some college textbooks, they might have occasion to wonder at the disagreement between these teachings of science and the teachings of their Bibles. But if they were really to have the most recent discoveries in all the various departments of biology placed before them, the results could only tend to confirm their belief in the accuracy of that statement in the first chapter of their Bible, that the Creator formed each type of plant and animal life to reproduce "after its kind."

And if to these biological discoveries were added the even more astonishing discoveries in geology which tend to confirm the record of a universal deluge, their faith would still further be confirmed.

That the doctrine of evolution is still widely taught and believed, can be understood as illustrating the principle of mental inertia. This doctrine has had a very wide vogue, and it cannot be quickly displaced by other views. But it is safe to say that for those who know and understand all these newly discovered facts, the speculations of Darwin and his followers are now known to be without any scientific foundation.

"Yea, let God be true, but every man a liar."

Living for the Best

MAZZINI'S fine saying that "life is a mission and every right is a trust," is abundantly illustrated in the biographies of the Bible. Every great prophet felt this. The apostles taught it by precept and example. Jesus was its supreme demonstration. Is not such a purpose as this the keynote of genuine and abiding greatness—"I will make my life a mission, and treat every right as a trust to be administered for the common good"? Has any man who exploited his fellows, and demanded and used his rights for selfish ends, ever become an honor to his generation, or loved and revered by his contemporaries? Jesus was great because of His unselfishness. The message of His life on earth was simply this: "I came not to be ministered unto, *but to minister.*" He came not to gather for Himself, but to be spent for the welfare of others. Such is the path that leads to the greatest joy. ERNEST LLOYD.

THE Bible is God's Word and so speaks to man's soul with divine authority. The trouble with us is that we do not give it an opportunity to speak often enough to us. A man's doubts are dissipated when he reads the Bible and not about the Bible. "The life that throbs in it from beginning to end," says James Jenney, in his late book "Jesus and the Gospel," "the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Saviour has quickened in Christian souls."—James A. Clarke.

Have You Discovered the BIBLE? *∞*

The world-known and world-loved opera singer, Jennie Lind, was one day sitting on the seashore. In her lap lay an open Bible. Now she would gaze at its pages, now at the glorious sun sinking into the restless deep. A friend stepped up to her. He knew she had left the stage; and having wondered why she should drop out when the world was at her feet, he decided to ask her the reason. She looked at him steadily, as she said quietly but with a world of meaning behind her words: "How could I do otherwise when I realized every day that I was losing my appreciation of that," pointing to the sunset, "and my love for this," laying her hand tenderly on the Book of books.

by MATILDA E. ANDROSS



IN a summer conference of Christian workers in 1918, a group of men were talking about the lectures of one of the instructors. This man, a professor in a large school, had been recognized for years as a forceful speaker, but in the 1918 conference his words carried with them compelling power. His appeals were irresistible. "Why?" they asked one another. So greatly were they impressed with the power of this man, that one of their number was delegated to interview him. They longed to know his secret, that they too might go forth from that conference endued with power for true living and effectual service. So one day the man appointed to interview the speaker lingered in the classroom where the studies were being given. When he made known his request, the professor replied:

"My school realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible, I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and I have discovered the New Testament."

THE BOOK THAT EVER LIVES

THIS man of learning acknowledges thus to us that the secret of his power was his discovery of the most wonderful Book the world has ever known. His experience reminds us that the Book of books has not changed. Time passes, but it ages not. It comes down to us through storm and bloodshed, unsullied and without loss of power. Floods of criticism and persecution have descended upon it, but like the ark upon the restless deep, it has ridden safely through the storm. It is the one Book in the world that the enemy has worked unceasingly to destroy. Cruel hands nailed the world's Redeemer to the cross, but they could not keep Him there. They laid Him in the tomb, but the bands of death were broken to let Him go forth on His mission. And when the Word that dwelt in flesh ascended, the enemy began to hurl his attacks at the Bible. But from every attack it has come forth more than conqueror, for it is indeed and in truth the living Word of God. When the prison, the faggot, and other means of torture failed to annihilate the Book of books, Satan laid other plans for its destruction. He placed a pickax in the hands of "higher critics" and set them to work chipping

away at the Gibraltar of truth. But their efforts are futile so far as the Gibraltar of truth is concerned. Their broken weapons lie beside an unmarred Rock. Satan invented a thousand other ways of keeping people from the Book that He could not keep from them. No other book in the world has had such bitter foes as has the Bible; no other book has had as devoted friends. To those who have really discovered it, it has become more precious than life itself.

A LOAD OF HAY FOR ONE HOUR'S READING

WYCLIFFE discovered the value of the Bible at a time when the minds of men in England were greatly agitated; and He saw in that Book the panacea for the ills of the age in which he lived. There was no English Bible at that time, and he felt that what England needed was an open Bible in the hands of her people. So in the face of bitter opposition he spent his life translating the Bible into English, that others might discover the Book that transforms lives. Yes, so much did he love the Bible that he risked his life for its freedom.

And how the people appreciated that wonderful Book! "A considerable sum was paid for even a few sheets of manuscript; a load of hay was given for permission to read it one hour a day for a certain period." There is a touching incident of one Alice Collins who was called to different gatherings to recite the Ten Commandments and other portions of the Bible she had committed to memory. The people were so hungry for God's Word!

Not only was it difficult to gain access to the Bible, but whoever studied it, studied at great risk. There was opposition to meet. "God grant us," runs the prayer in the preface to Wycliffe's Bible, "to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it." That prayer did not go unanswered. "Readers of the Book were burned with copies round their necks; men and women were executed for teaching the Lord's Prayer and the Ten Commandments in English to their children; . . . children were forced to light the death fires under their parents; and possessors of the banned Wycliffe Bible were hunted down as if they were wild beasts." Still the people read. They risked their lives. They died rather than give up the Book, for they had discovered the Bible.

Tyndale, who came about a hundred years after Wycliffe, also realized that an open Bible was England's greatest need. "We had better," said his opponent, "be without God's laws than the Pope's." In indignation Tyndale arose and said emphatically: "I defy the Pope, and all his laws; and if God spare me, I will one day make the boy that drives the plow in England to know more of Scripture than the Pope does." Tyndale prized the Book of books so highly that he decided to give his life to the work of translating it into modern English. But where could he do his work? After searching for a place, he sadly confessed that "in all England there was no room for attempting a translation of the Scriptures." Still he did not give up. Even a life of exile would he cheerfully accept if only he could spread the Bible over England. So he left his native land, never to see it again; and in a foreign country, amid poverty, distress, and constant danger, he worked incessantly.

SMUGGLING THAT IS LAUDABLE

A YEAR or two later a small stream of Bibles began to flow across the English Channel. In cases, in barrels, in sacks of flour, in bales of cloth, and in other secret ways the forbidden Book made its way into Tyndale's native land. Thousands of copies were seized and burned with solemn ceremony, before they could reach their intended destination; but Tyndale despaired not. The Bible was worth everything to him, and his people must have it. So he worked on, feeling that in time the recently invented printing press would defy the enemy. "In burning the Books," he said, "they did none other thing than I looked for; no more shall they do if they burn me also." His expectations were fulfilled. He was not permitted to see the wonderful change that came to England in a few short years, for in 1536 he was strangled, and then burned to ashes, praying fervently as life went out: "Lord, open the king of England's eyes." So died another great discoverer of the Bible.

What changes time has wrought! To-day we see not a few Bibles here and there. To-day the Bible, or parts of the Bible, is printed in 733 languages and dialects. During the World War the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland together published for the forces of the contending nations more than 16,000,000 Bibles and Testaments. The report of the American Bible Society for 1917 showed that up to the close of that year that house alone had put out 128,110,923 volumes.

IT MEETS THE NEED OF HUMAN HEARTS

THESE are not days when the lover of the Bible must risk his life to gaze at its sacred pages. To-day we do not have to walk fifty miles to get a copy of the Bible, nor yet to spend six years saving money enough to buy one, as did little Welsh Mary. But these are days when we need the same love of the Bible as possessed those who hazarded their lives for the privilege of studying the Book of books. To-day, as J. Q. Adams said of his time, "it is not so much praiseworthy to be acquainted with the Bible as it is shameful to be ignorant of it."

All rejoice in the protection afforded by the Bible. We are glad that it has made our community a safe, comfortable place in which to live. We rejoice in the miracles the Book is working in heathen lands. We find real entertainment in reading the thrilling testimonials of what the Bible does for others; and such testimonials abound. They come from every corner of the globe and from all strata of society. This chorus of witnesses proclaims emphatically that in all the vicissitudes of life, the Bible meets every need of the human heart. In heathen lands or in civilized

countries, in prisons or in palaces, when racing up the sunny hills of youth or when sauntering down the western slope of life, in times of famine or in days of feasting, in poverty or in prosperity, that precious Book has just the message the human heart needs. When enjoying the comforts of peace or when suffering the calamities of war; when absorbed in problems of business or when meditating on the glories to come; when thrilling with exuberant health or when languishing on the bed of sickness; when rejoicing over the cradle or when weeping over the grave; when doubt, perplexity, and fear struggle for possession, or when pleasure, wealth, and popularity lead to forgetfulness,—yes, under all circumstances, as many have testified, the Book of God meets every requirement of the human heart. It, and it alone, brings the blessed message that is needed.

"Then why does it not bring it to me?" you ask. What the Book has done for others it can do for you and me. The Book has not failed. No, no! It is we who have failed, for we have failed to discover it. It is not enough to have the medicine in the home. It must be taken according to directions before its value is realized—before it is really discovered. "It is one thing to treat the Bible as a book of good moral instruction, to be heeded so far as is consistent with the spirit of the times and our position in the world; it is another thing to regard it as it really is,—the word of the living God,—the word that is our life, the word that is to mold our actions, our words, and our thoughts. To hold God's Word as anything less than that is to reject it."

THE SECRET OF ENGLAND'S SUCCESS

THE army cannot win victories without ammunition; the engine cannot pull the train up grade without fuel; neither can you and I live the victorious life without giving the Bible its proper place in our daily program. When an Eastern ruler asked Queen Victoria the secret of England's success, that noble Englishwoman laid her hand reverently on the Bible, saying: "That Book is the secret of England's success." She might have added: And it is the secret of all true success of men and of nations. We must be willing not only to let the Bible make our country safe for democracy; we must also let it make us fit subjects for the kingdom of heaven. But that the Bible may do its appointed work, it must be studied with prayer, until Jesus becomes a blessed, bright reality.

"The whole Bible is a revelation of the glory of God in Christ. Received, believed, obeyed, it is the great instrumentality in the transformation of character. It is the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God, and meditate upon it, as they should. The lack of firm, decided will-power, which is manifested in life and character, results from neglect



In the early days of Bible translation, more than one translator and publisher was haled before the ecclesiastical courts of the day, and made to suffer, because he enabled the common people to read the Word of God for themselves.

of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought, and divert it from that which is impure and untrue. There are few who choose the better part, who sit at the feet of Jesus, as did Mary, to learn of the divine Teacher. Few treasure His words in the heart, and practice them in the life.

"The truths of the Bible, received, will uplift mind and soul. If the Word of God were appreciated as it should be, both young and old would possess an inward rectitude, a strength of principle, that would enable them to resist temptation."

That "if" in the previous paragraph is the barrier between you and me and the victorious life we long to live, for I feel sure that R. F. Horton is right in saying, "There is no greater hindrance in our day to a full, triumphant Christian experience than the depreciation of Holy Scripture." "But I understood that prayer was the secret of the victorious life," you say. So it is. But one side of prayer is Bible study, and one side of Bible study is prayer. You cannot separate the two. There can be no effectual praying while our Bibles lie unused; there can be no Bible study with transforming power in it, when our lips and hearts have no time for prayer. "But how can I ever find time for Bible study and prayer?" you ask with a note of despair in your voice. That is a hard question to answer; and yet there is a way. And we shall find it if we seek for it with all our hearts.

WHY JENNIE LIND GAVE UP THE STAGE

ONE day Jennie Lind was sitting on the seashore. In her lap lay an open Bible. Now she would gaze at its pages, now at the glorious sun sinking into the restless deep. A friend stepped up to her. He knew she had left the stage; and having wondered why she had dropped out when she had the world at her feet, he decided to ask her. She looked at him steadily, as she said quietly but with a world of meaning behind her words: "How could I do otherwise when I realized every day I was losing my appreciation of that," pointing to the sunset, "and my love for this," laying her hand tenderly on the Book of books.

Friends, there is a way to discover the Bible; there is a way to find time for it. Jennie Lind found it. It was no small price she had to pay. But she paid it; and victory came with her choice to give the Bible preference to fame. We too must learn to give it preference to that which is keeping us from studying it as we should, for "the one never-failing method of living the victorious life is daily study of the Bible,—study, not hasty reading; daily, not at fitful intervals." And the study, of course, must be with prayer and faith and a sincere desire to know the will of God in order to obey.

"They read the *Journal* and the *News*,
The *Green Book* and the *Red*,
They kept the serials of the month
Securely in their head.
They went through books both old and new,
Best sellers too, they thought;
They read the jokes and studied styles;
No item went for naught.

"They read the sporting page; they knew
Each athlete by name;
They read of baseball, football, golf;
Familiar with each game.
They looked the funny paper through;
They watched the mails to seize
The magazine they liked the best,
Whose columns most did please.

"But in their home there was a book
With pages never turned,
Whose messages of truth and hope
Were still by them unlearned—
The Book that tells of Him who came
To earth that we might know
The beauty of a sinless life,
Lived here so long ago.

"What pity 'tis they do not know
This Man of Galilee,
Who healed the lame, the blind, the deaf,
Beside the sapphire sea!

And still they read and laugh and cry
O'er stories of the hour;
And let the Book, dust covered, lie
Unopened in its power."

But perhaps it is not reading other things that is keeping you from discovering the Bible. Perhaps you just can't get interested in it. Well, if you are not interested in the Book, if you do not love it, there is only one explanation—you do not know it. You have not been drinking deeply enough of its living waters to wash the dust of common things out of your throat. Drink deeply, and you will long for it as "the hart panteth after the water brooks." Drink deeply, and you will seek it as the desert traveler seeks the cooling spring.

"But," you say, "I do enjoy the Bible. I long for time to read it. That is my problem. How shall I solve it?" Many sympathize with you. It is hard to find time. There are so many duties that must be given attention. The day is short; the hours full. And when night comes the willing spirit finds the flesh too weary for study. You know how it is. My friend, I know not how to solve your problem, but God does; and just as He helped Jennie Lind to solve hers, so will He lead you to the solution of yours, if you can truly say: "Father, take out of my life that which is hindering my taking time for Thy sacred Word, however precious it is to me." It must have been hard for Jennie Lind to give up her career on the stage; and it will probably not be easy to readjust your life program so as to make room for the Bible. But it will be worth while.

Pick up the neglected Book! There is still hidden in it the same transforming power that has wrought miracles in the lives of men and women. It is still a proclamation of liberty from sin to those who really discover it. Do not take my word alone for it; take the testimonials of the host of witnesses that speak to us from every clime and age. But most of all, "Taste and see that the Lord is good." Remember, the Master who prayed "Sanctify them through Thy truth: Thy Word is Truth," gives us this promise which cannot fail: "Ye shall know the truth, and the truth shall make you free." Free?—Yes, free from "the sin which doth so easily beset us;" free from that corrosive worry that hangs over us; free from that feeling that gnaws at our heart because our neighbor sails past us in a limousine while we must trudge along through the dust; free from that stinging word, that uncalled-for criticism, that needless gossip that has been so prone to soil our lips; free from the deafness that has kept us from hearing our brothers' plea; free from that blindness that has kept us from seeing the sinfulness of sin and the glorious reward of obedience; yes,—"free indeed." Free to enjoy "the peace of God, that passeth all understanding" amid life's troubles and perplexities, and FREE TO LIVE THE LIFE THAT WINS.

"O may I love Thy precious Word
May I explore the mine;
May I the fragrant flowers glean,
Thy graces all divine."

Do Not Ridicule Religion

WHATEVER may be truth in regard to religion, it must be admitted to be the most important subject which can engage the attention or possibly occupy the thoughts of a rational creature. It cannot be wise to treat it as some have done, with levity and ridicule; for even on the supposition that there is no true religion, it is a serious thing that it has such a hold on the human mind that it cannot be shaken off. Men of the noblest minds, men of the greatest intellect and the highest moral courage have been subdued and led captive by its impressions—patriarchs, prophets, apostles, kings, and statesmen. And they who boast of complete exemption from its influence and glory in the name of atheist or skeptic, do nevertheless betray a mind ill at ease, and in the extremity of their distress are heard sometimes to call upon the God whose existence they have denied, and to implore that mercy which they have been accustomed to deride.

D. E. LINDSAY.

GOD OR DR. QUIMBY?

From what source did Mrs. Eddy get her ideas regarding Christian Science?

by WILLIAM G. WIRTH

SOME new and very excellent material on Christian Science has recently been published, and we have asked Professor Wirth to prepare a series of articles for this magazine that will inform our readers as to the truth and the error in this system of religion and healing. The subject will not be considered in a rabid or caustic manner, but with the sincere endeavor to arrive at the real truth of the matter.
—EDITORS.



SURELY no apology is needed for the appearance of a few articles on Christian Science. The Christian world must needs reckon with this cult, for plainly it has passed the "fad" stage, and has become a settled thing. To dismiss lightly Christian Science, as many do, with a derogatory remark or a jest will not solve the problem.

As one writer has aptly said, "it has thrived too well upon this treatment." We have no disposition to upbraid this cult, much less to hold it up to ridicule. That would be unchristian. It would also be unfair; for we are only too willing to admit that Christian Science has emphasized some truths that present-day Christianity has passed over indistinctly. This much to its credit.

Any Christian religion stands or falls according as it is founded or not founded on the Bible. This is the great arbiter, the great test: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20. Tried by this rule, where does Christian Science find itself: in the "light" of heaven's truth, or in the darkness of earth's error? It shall be our purpose to set the teachings of this religious system alongside the Word, that the reader may determine the case for himself. But before entering into the doctrinal aspects of Mrs. Eddy's religion, let us consider this fundamental question: Is Christian Science a revelation from God?

MRS. EDDY ASSERTS THE SOURCE

MRS. EDDY claimed that her religion and her textbook "Science and Health," with "Key to the Scriptures," which is the basis of Christian Science, came to her direct from heaven. Let us read her own words regarding this: "In the year 1866, I discovered the Science of Metaphysical Healing, and named it Christian Science. God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing. No human pen or tongue taught me the science contained in this book . . . and neither tongue nor pen can overthrow it."—"Science and Health," edition 1898, pages 530 ff.

Will the reader please note the words, "No human pen or tongue taught me the science contained in this book." We shall presently examine this assertion to see if it be true. In 1901 Mrs. Eddy wrote: "I should blush to write of 'Science and Health,' with 'Key to the Scriptures' as I have, were it of human origin and I, apart from God, its author, but as I am only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be supermodest of the Christian Science textbook."—"The Religio-Medical Mas-



Mrs. Eddy's home at Chestnut Hill, Massachusetts



Mrs. Mary Baker G. Eddy

querade," F. W. Peabody, page 57.

Again, in the *Christian Science Journal* of January, 1901, Mary Baker G. Eddy writes: "It was not myself . . . which dictated 'Science and Health' with 'Key to the Scriptures.' It was the divine power of Truth and Love, infinitely above me."

As a part of the Christian Science Church procedure, every sermon is preceded by this declaration: "The canonical writings, together with the word of our textbook ["Science and Health"], corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and authorized by Christ."

So much for the claims. Now for the facts: As is well known, Mrs. Eddy was not a strong woman. Throughout her life she suffered, more or less, with nervous disorders. Particularly was this true during the earlier part of her life. This nervous condition made her at times very irritable, hysterical, and without self-control. As Mrs. Eddy herself declares, it was in her search for good health that she found the principles of her religion. For years she tried different doctors to get physical help, but in vain. It was not until she met a Dr. P. P. Quimby, a mind doctor in Portland, Maine, that she received relief; and it was from Dr. Quimby and not from God that she got her religion.

DR. QUIMBY DISCOVERS "SILENT TREATMENT"

AS THIS Dr. Quimby plays so important a part in the founding of Christian Science, we shall do well to pause a moment for a glance at his life. Quoting from Dr. Snowden's recent excellent book (pages 61, 62), "The Truth About Christian Science," from which we have drawn much in this study, Quimby "was a man of Christian faith and fine character and sterling worth, whose simple goodness and kindness won the instinctive confidence of all who came into contact with him, and this faith in himself which he inspired was, no doubt, the chief secret of his healing power. While uneducated, he was yet not an ignorant man, but was a constant reader of the Bible and even read some philosophical books. About 1838 he became interested in the power of the mind as exhibited in mesmerism, clairvoyance, and Scriptural healing by laying on of hands. Charles Poyen, the French mesmerist, . . . was then traveling around and lecturing in New England, and Mr. Quimby heard him and was influenced by him. He practiced his method of healing for a time, but soon abandoned it and began to heal diseases by the silent treatment, declaring 'Truth' to be the healer. Though he said that 'error is matter,' yet he did not mean to deny the reality of matter, and was little interested in metaphysics. 'His explanations were concrete, and he saw no reason for denying natural facts.' He ceased to practice mesmerism or hypnotism because he discovered that 'any person or drug which could put the patient in this attitude of mental receptivity would give (Continued on page 34)

The Paradox— Preparing for WAR

This is what we are doing:

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."—*Joel.*



Bombs in position for instant release under airplane wings.

T NOW appears that the nations which united in the World War to defeat Europe's greatest military nation have themselves contracted the disease of militarism in a most virulent form. According to press, platform, and pulpit, the last war was to have been the war to end war, but ever since the Armistice there has been a wild race for supermilitarism. The world was led to think the Versailles Treaty was the requiem of war, and millions were preparing to sing "Te Deum laudamus," but where militarism existed before in tens, now it is to be found in hundreds.

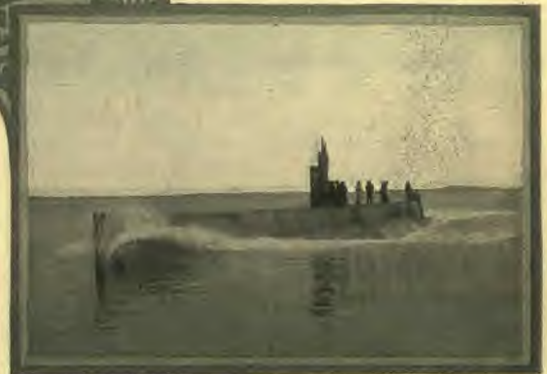
"Have we helped to defeat the greatest military nation of Europe only to become ourselves the greatest military nation of the world?" asks the *New York Evening World*. And this question is answered decidedly in the affirmative when we learn that approximately ninety-three cents out of every dollar of American taxes goes into the pocket of Mars to prepare and pay for war. Ninety-three cents of our taxes buys guns. One per cent pays for our children's education, and six per cent goes for all other needs. General Pershing has figured out and reported that our army and navy program will spend \$5,000,000 a day for this coming year.

We have always conceded that the throne of Neptune was established in England, but how about this: Archibald Hurd in the *Fortnightly Review* informs England that she has already lost supremacy of the seas, and that by 1924 the American navy will be one third more powerful than the British, and that the Japanese will be giving her a hard run for second place. And it seems that the leading nations of the world are on a "hard run" for martial suprem-



Above: A scout plane being hoisted aboard a battleship.

Right: America's largest type of sub., the "A.A.-3" on her trial run. She is 268 feet in length, has 4 1000-horse-power engines, weighs 1,100 tons, and makes 20 knots on the surface, and 12 submerged.



Underwood and International

a new man of war costing twenty-three million. By way of comparison, notice right here what Herbert Hoover says: "The entire sum needed to save the lives of three and a half million of starving European children is less than the cost of one modern battleship." What is the meaning of this squandermania? What has possessed the leaders of the respective nations to spend so much of their people's money when the world is aching from war and longing for peace?

In the very face of this extensive and expensive preparation for war there never was a time when the talk of peace, of millenniums, and of disarming has been so prevalent. Peace leagues are on foot, naval holidays are being advocated, and nothing is so flourishing as the cause of peace, except the manufacture of war implements. What a paradox! The world is crying, "Peace, peace!" and preparing all the time for war. The national leaders are advocating peace leagues, the press is publishing long editorials crying for disarmament, the pulpit is preaching the millennium, and the whole world is preparing for Armageddon!

HERE IS WHAT THE WORLD IS SAYING

AMERICA. "Disarmament is the only means of preserving the world from bankruptcy, and civilization from ruin."—*Major-General Tasker H. Bliss, American representative at the Peace Conference.*

FRANCE. "The piling up of armaments is causing general bankruptcy, anarchy, and perpetual and universal war."—*Baron d'Estournelles de Constant, chairman of the Air Commission of the French Senate.*

ENGLAND. "Why should the nations waste thousands of millions on probably useless battleships, about the future utility of which the best experts are now violently divided."—*Lord Northcliffe, owner of the Times and other British newspapers.*



The new English airship, the "R-33" on her trial flight. She is to be put into commercial use immediately.

But Talking PEACE

This is what we are talking:

"Many people shall go and say: . . . They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—*Isaiah.*

by
ORVA
LEE ICE



Columbia University students being taught modern warfare.



Above: One of Uncle Sam's new sliding-mount field guns in action. This piece can throw a 12-inch shell weighing 510 pounds 26,830 yards.

Left: Our new 8-inch railway howitzers for coast defense can fire one shot each minute, and their radius is fifteen miles.



International

JAPAN. "It is foolish and it is tragic to think of the big states of Great Britain, the United States, and Japan competing in a race for armament. Japan cannot afford it."—*Baron Hayashi, Japanese ambassador to Great Britain.*

ITALY. "What is wrong with the world is that we still keep the war spirit. We do not cultivate the peace spirit."—*Signor Nitti.*

HERE IS WHAT THE WORLD IS DOING

AMERICA. America is extremely active. Congress laid out a program in the year 1916 for 157 ships of war. The declaration of war caused a postponement of this, but it was feverishly resumed as soon as the Armistice was signed. Following this program, the United States in 1924 is to have by far the largest navy afloat. To-day America has two fleets,—the Atlantic and the Pacific. Either of these is larger than the famous fleet led around the world by "Fighting Bob" Evans. In 1909 we had sixteen vessels in our one navy. The largest vessel was the "Connecticut." She carried four twelve-inch guns. She could present in one volley, broadside, a mass of steel of 5,356 pounds. One of the new type now under construction can fire a broadside, all sixteen-inch guns, of 24,000 pounds, which is a greater presentation from one side of this one vessel than the entire fleet could fire in 1898 at the Battle of Santiago. Ten of the new dreadnaughts are to be armed with sixteen-inch guns. The largest guns Great Britain is placing on her vessels are fifteen-inch caliber. America's largest ship is to have a displacement of 43,200 tons; the largest ship in the British navy displaces only 27,500 tons.

GREAT BRITAIN. Great Britain is, on the other hand, bending her efforts toward building submarines and airplanes. A submarine carrying twelve-inch guns is one of Britain's latest creations. Lord Fisher states that the near future will see fleets of submersible battleships, carrying full armaments of heavy guns.

JAPAN. Japan and the other nations that are able to keep the mad pace, are spending lavishly. The total appropriations for armaments by the five great powers in 1920 was the staggering sum of \$16,185,356,422. The cancer of militarism was not cured in the war operation with the Central Powers. Rather, it has spread. The roots of that cancer are sprouting out in the other nations, and are becoming malignant. A groan, a cry for less taxation and peace, outweighed by a mad, frantic, extortionate arming for war!

THE WORLD SEIZED WITH SUSPICION

SOME say America is urged by Anglophobe. And it seems a sort of *circulus in probando*, the circle of reasoning being that Japan fears America's increasing armaments, America wants to be prepared as well as England, and England is finding out that Japan is giving her a "hard run" for second place. Other nations are wishing the United States would stop building so they could stop, and the United States is wishing they would stop so she could. It is a sort of a cosmophobe—a universal distrust and suspicion among the nations the world over. Germany has taught the world a lesson of distrust with her "scrap of paper." Probably the first and best move toward disarmament, would be to disarm suspicion.

No nation is seriously considering the sinking of its dreadnaughts or the melting of its great guns or the wrecking of its airplanes. No, world leaders know in their hearts that sooner or later another war is inevitable. The final battle of the world lies before us. The nations are preparing for it. Let us prepare to meet our God.



Wide World
A photograph taken during the recent maneuvers of the Swiss Army shows a fast airplane ready for the hop-off, and an observation balloon ready to rise.



IF ALL church members followed the counsel that the apostle Paul wrote to the believers in Corinth, "Let every one of you lay by him in store, as God hath prospered him," for the purpose of advancing the cause of God in the world, including the support of foreign missions, there would be a large sum at the command of governing boards for advancing the gospel to the ends of the earth.

The denomination issuing this paper believes in, and practices, tithing as taught in the Scriptures. Abraham paid tithes, so did Jacob his grandson, and Jacob's descendants, the children of Israel. Christ commended tithe paying, for it was He who instituted it.

Besides the tithe, offerings are made each week to missions. As greater demands were made upon our denominational Mission Board treasury, a plan was devised by which to raise, aside from the tithe, a sum equal to an average of ten cents a week per member, as a mission goal. The amount of this goal has been increased year by year as demands have multiplied. For 1919 it was twenty-five cents a week per capita; for 1920, it was doubled by action of assembled delegates representing the home field in North America, that is, the United States and Canada. Reports just in show that while this amount of fifty cents per capita each week was not reached, \$2,267,124 was willingly donated to the cause of foreign missions. Deducting from this total, offerings by other than regular church members, this means that during 1920, each church member in the United States and Canada gave on an average \$17.34 to foreign missions. This amount, it will be understood, is wholly apart from what is spoken of above as the tithe fund. Neither does this amount include money raised for missions by the constituency outside of North America.

EACH MEMBER GAVE \$48 FOR GOSPEL WORK

THE last report for the entire world, collected by the denomination's statistical secretary, is for the year 1919. This report shows an annual average of \$11.73 per capita given for foreign missions, and \$48.12 per capita, including tithe and all funds paid in for the support of church work of all kinds both at home and abroad. Including only the membership in the United States and Canada for 1919, all funds raised for gospel work at home and abroad amounted to a trifle less than 18 cents per capita a day, or approximately \$1.25 a week. Published reports for the previous year, 1918, including the members of all other Protestant bodies in North America, gave as the amount contributed for all church purposes, an average of 2.7 cents a day, or 18.9 cents a week.

HOW ONE RAISES MONEY

BY TYLER E. BOWEN

Some have thought the belief in the near advent of Christ in power and glory prior to the millennium, proves a sedative to gospel activity. If gifts to the world gospel enterprise can be relied upon as proving anything, one would gather that the belief in Jesus' soon coming proves quite the opposite.

BECAUSE OF THEIR BELIEF

NOT long ago a prominent member of a certain Protestant mission board, on a journey across the continent, fell in with the chairman of the Seventh-day Adventist Board, as a traveling companion. Among other questions considered, this gentleman raised the query as to how the laymen in the Seventh-day Adventist Church are made to pay a tithe of their net profits in business, and to donate so liberally to missions. And, further, he wanted to know what sort of contract we have with our outgoing missionaries. In reply it was explained that it is not necessary to "make" the people return one tenth of their profits from farm and shop to the cause of God, but that the people believe in it, and do this of their own free will; that they are simply taught it from the Scriptures by the ministers, who, by the way, themselves set the people this example, as they also tithe their salaries. There are no compulsory methods used, but it is wholly voluntary on the part of the church membership. And, moreover, after returning to the treasury of the Lord this tithe, that portion God claims as His own (see Leviticus 27: 30-33), out of the remainder, the nine tenths, offerings to missions, church expenses, etc., are made. And as regarding contracts with missionaries, it was explained, nothing of this sort is entered into or needed by our Mission Board. The appointees willingly enter the various mission fields, including those most dangerous to life and health, implicitly trusting God and the Mission Board to provide for their needs; and a good-sized waiting list of appointees is always on hand at our Mission Board offices. Young men and women out of our colleges and training schools are not only ready but anxious to get out into the foreign fields to answer the pressing calls for help, and as fast as funds permit, these are sent forward.



FACULTY AND STUDENTS OF SHANGHAI MISSIONARY COLLEGE, SHANGHAI, CHINA

DENOMINATION

In 1919 Seventh-day Adventists the world over gave \$48.12 a member to gospel work. In 1920 Adventists in North America alone averaged \$75 in gifts, \$20 of which went to foreign missions.

The gentleman seemed deeply interested in the explanation of these methods, some of which were quite new to him.

In passing, it may be of interest to the reader to know that last year, 1920, because of the material increase of funds, our board was able to send forward into various mission fields, 310 adult missionaries. This exceeds by nearly one half, appointments of any preceding year, the former best year being 157 missionaries sent out in 1913.

God emphasizes in His Word the importance of the early training of children. "Train up a child in the way he should go," He says, "and when he is old, he will not depart from it." Proverbs 22:6. Children's interest and help in the salvation of souls can be aroused and maintained. Raising money for missions by kindergarten, primary, and intermediate departments in the Sabbath school, and the study of Bible truth, link together very well indeed. Of the \$2,267,124 brought in for missions to our Mission Board treasury last year, \$1,106,742 came through our Sabbath schools.

That some very little people had a hand in making up the total of this splendid offering, a recent incident brought to my attention will illustrate. The birthday of a little grandson in an adjoining State was drawing near. A box was prepared and mailed to him, timed to arrive on the day he was to become a four-year-old. Into the box an aunt had slipped a quarter for him. The word soon came back from his mother saying that a very pleased little boy had opened his package on the morning of his birthday. When he found his quarter, he did some thinking, then came to her to ask if he might put it into his Sabbath school envelope, an envelope containing mission offerings to be turned in on the last Sabbath of the quarter. She told him he could do so if he wished. So in went his twenty-five-cent piece. And who dares say there is not a very vital connection made in heaven between such giving by the children and the breaking forth of gospel light amid heathen darkness at the ends of the earth?

God has set His hand to the task of gathering out of the nations a people for His name in *this* generation. His kingdom is soon to come. The subjects for that fifth

universal kingdom the prophet Daniel tells us about, which the Son of God is to set up here on earth at the *close* of the millennium,—not at its *beginning*,—are being selected from among the nations to-day. Here is God's own word for it:

"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring *My sons* from far, and *My daughters* from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him." "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isaiah 43: 5-7; 52: 10.

The words of the Master Himself are: "And [when] this gospel of the [coming] kingdom shall be preached in all the world for a witness unto all nations," "then shall the end come." Matthew 24: 14.

Loading Our Guns for Armageddon

(Continued from page 9)

are not in darkness, that that day should overtake you as a thief. Ye are all the children of light." Verses 4, 5. The children of light are simply those who live by God's Word; for as the psalmist says, "The entrance of Thy Word [into the heart] giveth light." Peter declares the sure word of prophecy to be "a light that shineth in a dark place, till the day dawn." Finally, the light of prophecy points out that the seemingly interminable wars of this world will end in a *world war*, a war of all "the kings of the earth and of the whole world."

Begin reading at verse 13 of Revelation 16. "I saw three unclean spirits like frogs. . . . For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." It is then, as stated in verse 15, that our Lord declares, "Behold, I come as a thief." It is then there comes "a great voice out of the temple of heaven, from the throne, saying, *It is done.*"

Ah, it is then that God will have "done," accomplished, His eternal purpose in Christ, in our world; and Christ, the Prince of Glory, the Prince of Peace, whose right it is to rule, comes to establish His endless, sinless, deathless, warless, kingdom, the kingdom prepared for the children of light from the foundation of the world. *Then* God's universe shall know war no more forever.



THIS IS ONE OF THE SCORES OF MISSION SCHOOLS OPERATED BY SEVENTH-DAY ADVENTISTS.

The Coming War—East vs. West

(Continued from page 19)

of the white race join the Asiatics, civilization would be threatened."

Quoting from an address by Mr. M. N. Chatterjee before the Clark University, Worcester, Massachusetts, in the early part of 1916, Mr. McClure continued:

"The colossal struggle in Europe brings to our mind visions of the future—appalling, when we think of the destruction, waste, and massacre of a far greater war that is to come. . . . It is not 'America and the next war,' it is not 'Japan and the next war,' but it is 'the West against the East and the next war.' Then we shall see a world war in a real sense."

THE BIBLE FORESEES THE CRISIS

TURNING from the affairs of the world and the evident signs of a coming storm, to the Christian's Guidebook, it is of heart-thrilling interest to find therein a graphic foreshadowing of the very events which we see taking place to-day. In the 16th chapter of Revelation, verses 12-17, this remarkable prophecy occurs:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, *that the way of the kings of the East might be prepared*. And I saw three unclean sprits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

While it is true that the sixth plague has not yet been poured out upon the inhabitants of the world, it must be admitted that the preliminary movements necessary for the complete fulfillment of the prophecy are even now in progress. The "river Euphrates"—acknowledged by many expositors to be the Turkish Empire—has been shrinking considerably during recent years. The action of the Western powers in partitioning this Mohammedan country has inflamed millions of the prophet's followers throughout the Orient, and thus is the drying up of the Euphrates preparing the way for the kings of the East.

Solemn indeed are the times in which we live! Before us lies that colossal struggle between the West and the East which the Bible describes as "Armageddon," and immediately beyond that, the return of Jesus Christ in glory.

God or Dr. Quimby?

(Continued from page 29)

his own mind a chance to work upon the disease, would accomplish the same result.' He then gave up manipulating his patients, and declared the cure was purely mental. Finally he lost all faith in the science of medicine and thought that doctors were hypocrites. 'Instead of gaining confidence in the doctors, I was forced to the conclusion that their science was false. . . . My theory exposes the hypocrisy of those who undertake to cure in this way.' Mr. Quimby was a simple-minded man who found no difficulty in thinking that all his own opinions were infallible knowledge and that all other men's opinions were false. In one of his circulars he described his method as follows:

"My practice is unlike all medical practice. . . . I give no medicines and make no outward applications, but simply sit by the patient, tell him what he thinks is his disease, and my explanation is the cure. . . . If I succeed in correcting his errors, I change the fluids of his system, and establish the truth or health. The truth is the cure. This mode of treatment applies to all cases."

It was in 1862 that Mrs. Eddy came to Dr. Quimby, after having tried various cures without avail. So weak was Mrs. Patterson (Mrs. Eddy's second husband was

The Signs of the Times Magazine

Entered as second-class matter, March 25, 1912, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

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J. R. FERREN, Circulation Manager

Dr. Patterson, a dentist) when she arrived at Quimby's office, that she had to be helped up into the waiting room. Under Quimby's care, in three weeks her spinal trouble left her, and she thought she was cured.

When Mrs. Patterson returned home from Portland, apparently restored in health, "Quimby became the great possession of her life." Dr. Snowden says (pages 67, 68): "She talked of him incessantly, and wrote him many letters, containing such statements as: 'I am to all who see me a living wonder, and a living monument of your power. . . . My explanation of your curative principle surprises people, especially those whose minds are all matter.' A few days later she writes asking him for 'absent treatment,' and to 'please come to me and remove this pain.'"

When in 1864 Mrs. Patterson again spent two or three months in Portland, Dr. Quimby gave her much of his time, and Mrs. Sarah Gosby, a patient of Dr. Quimby with whom Mrs. Patterson became intimate, says of her: "She would work with Dr. Quimby all afternoon, and then she would come home and sit up late at night writing down what she had learned during the day [Snowden, page 68]."

MRS. EDDY SAYS SHE GOT HER IDEAS FROM QUIMBY

IT WAS during the years 1864-70 that Mrs. Patterson taught the Quimby "science" of healing, using for this purpose a manuscript which she said had been written by "Dr. P. P. Quimby," and having her students copy it, while she guarded it most jealously. There is an unbroken chain of witnesses and affidavits and other evidences to prove this important fact beyond a doubt. As late as 1871 Mrs. Eddy acknowledged that she had derived her "art" from Dr. Quimby in a letter to Mr. W. W. Wright, of Lynn, who had asked her, "Has this theory ever been advertised or practiced before you introduced it, or by any other individual?" She wrote:

"Never advertised, and practiced by only one individual who healed me, Dr. Quimby of Portland, Maine, an old gentleman who had made it a research for twenty-five years, starting from the standpoint of magnetism thence going forward and leaving that behind. I discovered the art in a moment's time, and he acknowledged it to me; he died shortly after that and since then, eight years I have been founding and demonstrating the science. . . . Please preserve this, and if you become my student, call me to account for the truth of what I have written. Respectfully, M. M. B. Glover." (Mrs. Eddy's first husband's name was Glover.)

The fact that later on in her career, Mrs. Eddy, after she had gotten her religious system under way, denied having had any dependence on Quimby, does not change the truth of the origin of Christian Science. We would not take the position that because Dr. Quimby taught Christian Science before Mrs. Eddy, that necessarily proves Christian Science did not come from heaven. It is plain from the history of the church in the past that God does reveal the same truth to different men. However, when Mrs. Eddy did intimately know Dr. Quimby, studied his methods, taught them to others, as proved above, and then later on, when her church was in full swing, denied having been taught by him, but declared she received it from God and Him alone, there is just ground for investigation of her doctrines, to see if they really came from God or are fabrications of the human mind.



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