

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





HE who spoke the troubled waters into silence can still the tumult of the world. He is knocking even now at the door of your heart, and saying, "Peace be unto this house." Open to Him, for there will never be peace until Christ has entered the individual heart.

# Peace

by GRACE ADELE PIERCE

Listen, ye nations! Rulers contending!  
Hear ye the Voice, trump of Apocalypse!  
Dragon of war, from the sea uprising;  
Clashing of arms and rumor of contest:  
Hear ye, O nations!  
Out of the chaos,  
Signal of mercy,  
Christ speaks to His own!  
—*"Come Unto Me."*

THE world is in tumult. From the great spaces that have been laid waste by the habitation of man, comes the voice of the dragon; war and rumors of war and the contending of the beast. The lips of the populace are not formed to the words of a song of peace. The multitudinous voices are hoarse with the cry: "Give way. It is mine, the wealth and the name and the fame bought by gold!" The nations have fallen prostrate in worship to the calf of gold and to the lust of the flesh. Tongues wag in derision at the heralds of "peace." They say: "We will have none of you, you men of the wilderness. What care we for that Beggar of Nazareth whose soon coming you foretell? Can any good come out of Nazareth and the meager huts of the poor? Give us Babylon, with her lights and her dancing and her beautiful women and wine. Give us license, each after his own heart; then will come peace, for we shall no longer contend."

Be still, ye wranglers! Peace is not of the council chambers, nor from the coming together of kings and priests and prelates. It is not to come in the light of the guttering candle of churchly bodies, nor yet through the possession of coffers of gold.

Peace is to come, as it is promised, from the manger, from the humble home of the carpenter, from the blessed lips of Him who had not where to lay His head, the triumphant Peacemaker of the Trinity, the Son of God.

And the signs of the coming of peace are at hand. Go not to the council chambers to find these portents. Go to the silence of your own closet, and ask in humbleness for the peace you are now demanding in the pride of your own strength. Peace comes not in the storm blasts that are now sweeping this sin-ridden world. In the promises of man there is not, and never will be, peace. And the signs of the soon coming of the Peacemaker are here. Read for yourself Luke 21: 10, 11, 25, 26.

He who spoke the troubled waters into silence can still the tumult of the world. He is knocking even now at the door of your heart, and saying, "Peace be unto this house." Open to Him, for there will never be peace until Christ has entered the individual heart.



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

DECEMBER, 1921

NUMBER 12

## AN ANNOUNCEMENT



**B**EGINNING with January, 1922, the SIGNS MAGAZINE is to be consolidated with the *Signs of the Times* weekly. The publishers of these two periodicals have been thinking for some time that it would be the part of wisdom to concentrate their entire energies upon one magazine rather than to publish two. The strong corps of contributors that has been making the SIGNS MAGAZINE the estimable journal that it is, will continue to appear in the *Signs* weekly, and the editors who have been editing the two periodicals will combine upon the one. It is therefore confidently expected that a magazine will be issued that will be stronger than either the *Signs* weekly or the SIGNS MAGAZINE has been heretofore.

The new *Signs* weekly that will result will be attractive not only from the viewpoint of contents, but it is to be materially strengthened so far as appearance goes, typographically and artistically. The illustrators that have worked on the SIGNS MAGAZINE are to work now upon the new *Signs* weekly. It is to be a sixteen-page periodical, issued fifty times a year. The present subscribers to the SIGNS MAGAZINE will be much the gainers by transferring their subscriptions to the *Signs* weekly, for in the place of a thirty-six-page paper twelve times a year for \$2.00, they will receive a sixteen-page paper fifty times a year for \$1.50. Twice as much reading matter for three quarters the price!

The circulation department will write a personal letter to all subscribers, offering to transfer unexpired subscriptions to the weekly *Signs* or to make other adjustment.

Not only from the monetary consideration do we invite the readers of the SIGNS MAGAZINE to transfer their interest to the *Signs* weekly, but because we feel that the *Signs* for 1922 is going to contain subject matter of such interest and importance that no one who really wants to understand the world in which he lives and his relation to it, can afford to be without it. The publishers of the *Signs* fully believe that the Bible is the only reliable commentary on the perplexities that beset men and nations to-day. They believe that the present world emergencies and greater ones to come can be explained only in the light of Bible prophecy. They believe that no man who has a desire to live a life that will be measured by the far reaches of eternity alone, can afford to overlook the wonderful power that the study of the Book of God gives in the Christian life. The *Signs* weekly for 1922 will therefore uphold the Bible as the Christian's guide in life and doctrine; it will uphold Christ as the world's Redeemer and soon-coming King; it will tell men how to live a hopeful, courageous, overcoming life in a world surcharged with sin and its fruitage; it will endeavor to make so close a study of current events and tendencies that its readers will see that a new world order is due, and is sure, by virtue of the promises of God in His Word.

*If you are interested in life,—past, present, and future,—you will want the new SIGNS weekly in your home during 1922.*

# ARE WE

*Men are agreed that if another world war comes it will mean the absolute collapse of civilization. Is there reason to believe that there will be a "next war?"*

by  
FRANCIS D.  
NICHOL



*A view of Simla, India, where very serious rioting and uprising against British government have recently occurred. England has her hands more than full in India, and no one knows what a day will bring forth there.*



*Russia and Ireland continue to be danger spots. Above, Leon Trotsky, bolshevik Minister of War, with members of his staff, inspecting Red forces in Moscow. Right: De Valera, addressing a full session of the Dail Eireann, the Sinn Fein parliament, on the question of accepting England's latest offer.*



*Wide World*



NO greater mistake is made than that frequently committed by a large class of men commonly dominated "pacifists," who fervently assure us at the close of each war that we have reached the end of warfare, and that all future

disputes will be settled by arbitration.

This mistake is dangerous because a national policy based upon such a premise would bring only ruin and invasion upon a country. The mistake is to a degree excusable because it breathes a spirit of confidence in the better impulses of men, though to an extent wholly unjustified by all past history.

Now it is not my purpose to discuss the need of greater preparedness, nor to endeavor to prove the superiority of aircraft over battleships, nor yet to consider the threadbare topic of the League of Nations, as protection and prevention against future troubles. Not to find preventives, but to disabuse the minds of many who may be deluded by a feeling that wars are, at an end, will be my endeavor.

## THE CHIMERA SHATTERED

LET those who would immediately raise the cry, "Calamity howler!" remember the shattering of the chimerical Hague Peace Pact before the onslaughts of the armies of the whole world in the sad summer of 1914. The roar of the artillery of Europe was a strangely fitting accompaniment to the closing strains of the dirge which had been chanted by far-sighted statesmen and students of world events for years before the dreadful war broke upon us.

It is an old though fatally true proverb, that we reap as we sow. In our figure the world may fittingly represent the field. If men or nations sow in this field injustice, oppression,

greed, cruelty, and kindred other evils, they will reap revolutions, civil wars, class conflicts, and wholesale destruction. As one kernel of grain brings forth oftentimes a hundredfold harvest, so one act of injustice or cruelty committed may grow and develop in an outraged heart, and at a fatal hour bring forth for a harvest, a deluge of blood. If we sow to the wind, we shall reap the whirlwind.

It is because this law of life is inexorable that wars will always continue and become more terrible. Every war sows the seeds for the next conflict. An English officer tersely, though bluntly, expressed this truth when he declared that "any fool knows that the next war begins where the last war ended." One of the most eloquent and logical pleas made during the French Revolution against the continuance of the Reign of Terror and of the guillotine, was that every man executed created ten new enemies of the Republic.

1870 PRODUCED 1914

HISTORY abounds in illustrations and verifications of these maxims. Take, for example, the hatred of Frank against Teuton that made this last conflict so sanguinary. Was not this hatred one that originated, or rather received a mighty strengthen-

ing, at Sedan? Did the crushing indemnity levied upon them, with the loss of Alsace-Lorraine, by the iron hand of Bismarck do aught but fire the blood of the impetuous Frenchmen? Men with blood on fire and with hands on dangerous weapons are to be feared. The vengeance of 1870 brought the revenge of 1914.

The ancients, realizing the truth of these maxims, frequently annihilated every inhabitant of a conquered nation, and plowed the very land with salt, that neither literally nor figuratively there might ever spring up a harvest to their destruction. Yet even these dreadful means often failed to prevent a future war of revenge.

Is there a student of history who does not remember the closing line of Cato's addresses in the Roman senate: "Moreover, Carthage must be destroyed"? It had been this senator's privilege to visit the thriving capital, Carthage. He saw the wealth and power it contained. He realized that it lay but a short distance from Italy. He remembered that it was a bitter enemy of Rome because it had formerly been defeated by the legions of the Republic. With far-sighted eye he beheld the day, somewhere in the future, when the African city, grown mighty, would rise to avenge her an-

# FACING ARMAGEDDON?

cient grievances against Rome, and to fulfill her vows of eternal hatred toward the city on the Tiber. Feeling certain of all this, he returned to the senate and, casting upon a table before the august body, an armful of the products of that country, he exclaimed that they were grown but three days' journey from Rome. Then followed a mighty philippic which closed with the phrase we have quoted. And from that day until Rome finally acted upon his suggestion and wiped out her rival, he ever closed his speeches with the fateful injunction.

## ROME REAPED HER HARVEST

**B**UT so inexorable seems the law of reaping as we sow, that history is allowed to record the sequel to the barbaric destruction of Carthage, in the sacking of Rome by the Vandals; who, in their search for a permanent home, had lighted upon the spot which had once been the African capital, and who, in their desire for conquest and plunder, marked out the Eternal City for their prey.

Of course such methods are not followed by the so-called Christian nations to-day. No Cato arises in the legislative chamber of a modern nation and boldly declares that some mighty rival must be destroyed. That type of "shirt-sleeve" diplomacy does not now exist. In fact, we have coined from the word "diplomacy" a synonym for insincerity and equivocation. However, a keen knowledge of the world stage is all that is necessary in order rightly to interpret the seemingly friendly platitudes of the great majority of European diplomats.

I say we do not follow exactly the methods of the ancients. This is true,

not only as regards the indirect methods in diplomacy but also the highly developed scheme of alliances, which is a modern product. Nations in bitter rivalry endeavor to forestall the inevitable by secret pacts, by powerful alliances, or by a "balance of power" policy—an Entente against an Alliance. The result is that when the war cloud finally breaks, it is not two states, but two mighty combines struggling to the death, numbering in their ranks every important nation of our unfortunate earth.

What of the vast harvest from the sowing of this World War? The victorious nations are not purged of their evils, nor freed from their inherent greed. Surely it is not straining the figure to say that the men, the guns, the bayonets, the shrapnel, and the bullets sown broadcast over the fair fields of Europe, Asia, and Africa, will some day bring forth a harvest of destruction vastly more appalling than that which is now in the past. The logic of all past history demands it; and present world conditions certainly predict it.

## THAT PHRASE—"THE NEXT WAR"

**T**HE well-known writer Will Irwin, recently wrote a book under the startling caption, "The Next War." It is not the product of a wild alarmist,—far from it. As Dr. Frank Crane declares, it is "written not by a swivel-chair theorist, but by a man who has tramped up and down along the battle front, watched soldiers standing knee-deep in the mud in trenches, and generals poring over maps, who has seen devastated villages, who has smelled powder,—who has, in a word, such practical and face-

to-face knowledge of his subject that, if he does not know what he is talking about, who does?"

The very opening chapter in this most remarkable book of the year contains these words: "In the two years since the Armistice, a new phrase has entered the discussion of military affairs not only in America but in all the European countries—'the next war.' It appears many times daily in the reactionary press of Berlin, Vienna, Budapest, Paris. It sprinkles the reports in the staff colleges of the Continent, of England, of the United States. It has furnished already the theme for books in all European languages."

Lord Bryce, the greatest living authority on international conditions, is reported to have said in a recent address that "there is no one of the treaties of 1919-20 which is not now already admitted to need amendment, while some are seen to lead straight to future wars. The negotiators at Paris differed in their principles and ideals, and some at least of them do not seem to have believed in the principles they professed."

Speaking of Germany's present state, he declared: "Between her and France, the ancestral antagonism, dating back to the days of Louis XIV's aggressions, is now more bitter than ever and seems likely to last in France as long as the generation lives which remembers the devastation wrought in 1917 by the retiring German army, and in Germany as long as her government continues to pay immense sums in reparation for the losses in the war by France.

"This war has shown one unprecedented feature, painful in the prospect



Wide World



Germany's troubles are by no means confined to her one-time enemies in war, for at the present time her internal problems are most perplexing. A short time ago Matthias Erzberger, one of the leading political lights, was assassinated at the hands of the Royalists. The picture to the left was taken on the occasion of a great demonstration held to protest against Erzberger's murder.

it opens. The victors bear as much resentment against the vanquished as the vanquished do against the victors. There is no blacker cloud pregnant with future storm, hanging over Europe now than that which darkens the banks of the Rhine."

#### A LITTLE TIME OF PEACE

**WE** might continue to quote from this authoritative writer as he discusses one by one the various states of Europe and shows their hopeless condition and the animosities which control them. But it is not necessary. The whole situation is well summed up by a writer in the *Atlantic Monthly*: "The general conditions to-day, must make of the present so-called European peace a mere truce, a truce in which to take breath; the hush—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life, of the Old World!"

Thus do able and far-seeing writers speak. And this is not all. Germany, the leader of the Central Powers, signed the Peace Treaty only under great pressure. At the time of the signing, the Berlin *Vorwärts*, considered at that time the organ of the German government, declared: "Extortionate pressure renders signature of the Peace Treaty worthless. We must never forget it is only a scrap of paper. Treaties based on violence can keep their validity only so long as force exists. Do not lose hope. The resurrection day comes."

Has any one read during the past two years an official renunciation of this utterance? Every day that has passed since the notable Armistice of November 11, 1918, has only added to the hatreds and the suspicions which have always characterized the workings of the European nations.

#### ARE WE FACING ANOTHER WORLD CONFLAGRATION?

**I**N the years just before the World War, many made light of all the evidence that could be adduced to show the great probability of a world conflict. The usual arguments were that the great nations were too well armed to risk battle, and that the expense and the horrors of such a strife would deter any state from entering upon a world struggle. But how weak, yes, and how ridiculous do these arguments appear in the light of the past few years. Without doubt the great reason why we see such widespread despair regarding the future is because the great majority who a decade ago could keep optimistic by repeating the worthless argument that war preparations made war impossible, now realize that with the future dark they have nothing but an empty shibboleth to fall back upon. Men get little con-

solation when they endeavor to offset stern facts with exploded arguments and theories. The stern facts are those statements of actual world conditions cited in this article; the exploded arguments and theories are the utterances of numerous good men that peace pacts on the one hand and great armaments on the other make future strife impossible.

What, then, does it all mean? Are we headed toward another terrible world conflagration that will consume civilization? Not only does the logic of all past history demand it and present world conditions predict it, but surest of all, Bible prophecy plainly foretells it. Out of the mouth of two or three witnesses, declares the Good Book, shall every word be established. We have before us three unimpeachable witnesses to the future course of this world. In keeping with the witness which history and present conditions bear, is the prophetic witness of the prophet. Speaking of the evil spirits which will finally control men, he declares that they "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." Revelation 16: 14, 16.

#### WORLD AFFAIRS AUGUR MORE WAR

**H**ERE is predicted a battle in which the rulers of "the whole world" will be involved. It is a new thing to think of war in terms of the world. But we have come to the place in this earth's history where a world war is not only possible, but has already taken place. Surely we are drawing near to that day when the great prophetic battle of Armageddon will take place. That battle marks the close of earthly history, and is immediately followed by the second coming of Jesus Christ.

Certainly one is not called upon to exercise any large amount of faith to believe that another great conflict is ahead of us, and that the ultimate result of that conflict will be the virtual annihilation of the race. Lord Northcliffe, the English journalist, in commenting on President Harding's invitation to the Powers to meet for world disarmament, solemnly affirmed: "There is a reaction from the high idealism that animated the Allies and associates during the war. People are feeling a little disheartened. They are wondering whether human affairs will ever be settled by anything except force, and whether good will, reason, and common sense will ever regulate the intercourse of nations. At such a moment comes President Harding's call to a conference on disarmament. . . ."

"I can conceive of no work fraught with greater possibilities of weal or of woe to civilized humanity at large.

"Its failure would be a catastrophe."

Those are strong utterances, but they are true. The prophet foretold a world conflict that would bring destruction; far-seeing men sorrowfully declare that the future holds for us "a catastrophe."

#### GOD'S PROMISES OFFER HOPE

**T**HE mighty advances in the art of war and the science of killing in the last few years, make it impossible for the imagination to picture the awfulness of a future struggle. "Catastrophe" is none too powerful a term to apply.

But what of this ray of hope held out,—this Disarmament Conference? Max Nordau, the well-known Hebrew philosopher, declares that "America invites the world to this Disarmament Conference at a moment when England fights Sinn Fein and the rebels of Hindu tribes.

"Germany, pretending to be at peace, continues the war of 1914 in Upper Silesia. Austria still fights Hungary. Russia reeks with blood, and its inhabitants find themselves in the state to which they were reduced by the pestilence of 1348; famine and extermination reign in half Eastern Europe and Northern Asia"

With a world situation such as this, surely none should disparage the laudable endeavor on the part of our President to bring about disarmament.

On the other hand, have we any real reason to believe that the nations have suddenly developed such implicit confidence in one another that they are ready to lay down their arms by mutual consent? Have we not already had demonstrated how worthless is a solemn compact to a nation lusting for power? It is but a "scrap of paper." And, further, are not great armaments simply the result, rather than the cause, of that overweening ambition which is at the root of nearly every war? Men fought bloody battles before the word "armament" was known. The shedding of a coat of mail in the fifteenth century did not transform men into peaceful citizens; nor would the possible shedding of armor plate in the twentieth do more. The seat of the trouble is not to be found in the protective armor which surrounds men, but in the deceptive hearts which control them. "The heart is deceitful above all things, and desperately wicked: who can know it?" declare the Scriptures. And they further solemnly affirm that "evil men and seducers shall wax worse and worse." Jeremiah 17: 9; 2 Timothy 3: 13.

In view of all this, can we believe that a disarmament conference holds the solution to the world troubles?—Ah, no! Man has no solution. The one ray of hope, the only ray of cheer in the universal gloom, is the promise that God will change the individual heart, and make it ready for His soon coming to this earth.

# Why I Must ACCEPT the BIBLE at Face Value

BY EARLE ALBERT ROWELL

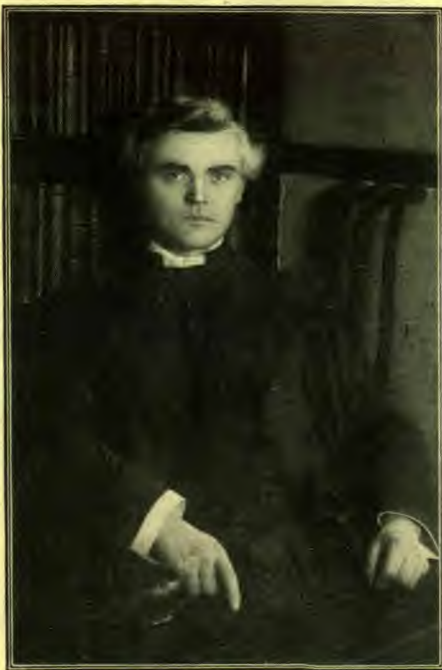
(A CONVERTED INFIDEL)

**S**URELY you do not mean to say that you actually believe everything in all the Bible, just as it is found in the Old and New Testaments!" exclaims an astonished reader upon reading the title of this article.

That is exactly what I do mean.

"But the time is past," insists the objector, "when intelligent people take the Bible at face value. Surely you are aware of the fact that evolution and science these past few years have demonstrated that the Bible story of creation is only a beautiful poetic fable; that all records of miracles are but legends recounted by credulous people in an age of rank superstition and blissful ignorance."

Yes, I am aware of the fact that there are people who do not believe the Bible to-day any more than they believed it a thousand years ago. It is true that the form of unbelief has changed, the professed reason for doubting is different, but that is all. The unbelief is dressed up in the bright garments of learning and culture, and says: "By your leave, dear sir, allow me to inform you that it is not the fashion to believe thus and so.



To-day infidelity is not taught so much from the public platform as it is from the pulpits of the land. Reginald Campbell and all the school of ministers to which he belongs, although garbed in the robes of Christian ambassadors, wage an unceasing war on the teachings of Christ as revealed in His Book, the Bible.

All intelligent thinkers of to-day, and I am sure you are one of the most discerning, now believe so and thus."

MINISTERS NOW THE CONVEYORS  
OF INFIDELITY

**Y**ES, I am aware that the fashion in unbelief has changed. In the time of Voltaire and Paine, and even of Ingersoll, infidelity was contemptuous and rabid. They reviled the Bible, preachers and churches alike. The Bible ought to be destroyed, the ministers were hypocrites, their hearers fools, and churches a monument to superstition, useful only to burn.

To-day it is the ministers themselves who too often deny the truths of the Bible, who do in the pulpits what the professional skeptics tried to do in hired halls. To be sure, the ministers call their skepticism evolution or higher criticism. But high-sounding names do not alter the fact that they, equally with the most violent infidel that ever wielded vitriolic pen or shouted defiant blasphemy from a platform, reject the Bible as the inspired word of God. If to agree with an infidel in his criticism of the Bible is not infidelity, then I do not know what infidelity is. And I cannot see that unbelief is a whit less unbelief when taught by a minister from the pulpit than when proclaimed by an Ingersoll from the lecture platform at \$500 a night. In fact, if I may speak as a former infidel, I have considerably more respect for an open, honest infidel like Ingersoll than I have for an actual infidel who parades in the sacred garb and receives a salary from Christians to teach a religion he in reality rejects, and often spurns.

THE GENESIS STORY MUST BE CORRECT

**B**UT surely," exclaims the objector, "while you may believe the story of creation as it appears in Genesis, you certainly do not mean that all persons must accept it as the word of God? You cannot mean that we shall all be judged according to our faith in the literal story of creation."

Yes, I mean just that. Any truth must be believed by any one who expects benefit from it. The truth that two times three makes six is a fact that all interested in mathematics must of necessity accept as fact if they are to make any headway in mathematics. One may argue till the end of the



In a previous generation, infidelity was openly taught by avowed infidels. Robert Ingersoll reviled the Bible and the churches in no uncertain language.

world that two times three is in the process of evolution, and that it originally made four, and then five, and then six, but that now it has evolved to seven, but all the argument that can be used will never make it seven, nor has it ever been other than six, nor will it ever be.

Unless I am to believe that God is a careless trifler; that He took Moses into the mount with Himself for forty days and nights and then deliberately gave him wrong information as to how He made this world; that He inspired Moses to begin the Bible, which is called "the Word of Truth," with an inexcusable, calculated falsehood; that although "it is impossible for God to lie," He nevertheless did lie,—then I must believe the words of Moses when he says that God made the earth in six literal days, each with an evening and a morning. I must believe that when God commanded, the earth stood fast; that "He spake, and it was done," and that "by the breath of His mouth" He spoke the earth into being.

"Behold, I have taught you," said Moses, "even as the Lord my God commanded me." "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deuteronomy 4: 5, 2.

IF MOSES DID NOT TELL THE TRUTH

**N**OW, either Moses did as he says, or he did not. If he did not, he is the biggest fabricator in all history, for he was in the actual presence of God longer than all other human beings on earth put together, and was given a clearer conception of the origin of the world than any other man on earth. There is no possible manner by which Moses can be white-washed if he did not tell the exact truth. If he teaches that God spoke and it was instantly done, when in

(Continued on page 10)

# WILL THE WORLD SURVIVE?

JOHN T. KNOX



Wide World Photos

The photograph above shows a great pile of guns and pistols that the Germans used in the war, and that are consigned to the melting pot by the Versailles Treaty. On the right, German soldiers are breaking up army rifles. It is quite significant that as one nation is beating its swords into plowshares under compulsion, the other nations are all voluntarily converting more and more of their plowshares into swords. It seems that the louder the call for peace, the more feverish the preparation for war.



deep-cut rock bed of the mountain torrent is the work of a single night.

In the year 1908, Mr. Churchill, lord of the British Admiralty, made a statement substantially as follows, "Some day a match will be lit on the Bosphorus which will set on fire all Europe." That this was not a wild statement of a mere alarmist was proved by the Great War. That it was based on a knowledge of diplomatic maneuvers is now a self-evident fact. Viscount Bryce, former ambassador from England to America, in summing up the causes of the World War, said: "It was nervousness and tremulousness which led the greater European states to increase from year to year their naval and military armaments till in 1914 there were some who seemed to wish for war in the hope that the decision it was to bring would put an end to costly preparations for it. The price has been paid, and the result desired has not been attained."

## THE WAR CAUSED BY POLITICAL MACHINATIONS

THE question is, Was anything really done by them to bring that wish to pass? An editorial from the Los Angeles *Examiner*, under date of March 16, 1920, gives the following as definite information received from Russian archives upon the overthrow of the Czaristic monarchy. "The proof is absolute and undeniable that the French and Russian diplomats on the one side, secretly plotted and planned a European war, and the German and Austrian diplomats on the other side, did the same wicked thing. And the proof is equally absolute and undeniable that the British and Italian diplomatists made secret engagements to join in the conflict and to share the spoils of victory. As long as the British government coquetted with both sides and made no definite promise to either, peace was practically assured, but when Sir Edward Grey secretly agreed to join France and Russia in the event of war, and Isvolsky disclosed to the French government that Russia had the same kind of secret agreement with the Italian king that France had, war became inevitable. It was at this time that Admiral Sims, as he testifies, notified our government that war was sure to occur by 1914, and Sims admits that he ob-



**D**AMNED by deceit, diplomatic duplicity, and diabolical double dealing, it seems that the destruction of the world is inevitable; its ruin irretrievable. In the great drama of deception, with its kaleidoscopic scenes and disillusioning acts, the

historian portrays the coronation of kings, the assassination of rulers, the victories and defeats of war. But while thus absorbed in the rise and fall of nations, he has ever failed to note the leading causal factors. It is not enough to know that certain events are accruing and that nations are changing the map of the world. We must know the cause and the meaning of the actions, otherwise history is but a meaningless recital of names, dates, and facts. Moreover, no correct solution can be offered or successful remedy applied without a definite knowledge of the malady, and a true understanding of the causes that produced the diseased condition.

THE PRICE PAID, BUT END NOT  
ATTAINED

**T**HAT our old gladiator, the world, has been hard hit by the mailed fist of the mighty Mars, no one will deny; that the last blow was well-nigh a

knock-out is a fact well understood by all. Many an encounter has ensued since they first "squared away" for battle, but none with such direful results as the last one.

But who can account for the cause of the colossal contest and give the reason for the consequent present distressing condition of the world? What, after all, was the true cause of the conflict? Shall we hark back to the early summer of 1914 to hear the diplomatic notes of the siren song of peace and safety, and there find the reason? At that time the world was basking in professed security; journalists were writing of the triumphs of peace; orators were proclaiming the early dawn of the millennium, while the political philosophers were impressed with the "ominous hush" that had settled down on the earth; when suddenly a pistol shot rang out on the still air, and an heir apparent to a monarchy fell with an assassin's bullet in his body. Before the world could fully awake to the strange situation, millions were marching to the murderous pit of organized slaughter, euphemistically called war. While the historian may record this date and this event as the cause of the World War and its terrible aftermath, the fact is, it was but the spark that exploded a prearranged powder magazine. It was no more the result of the lone act of the Serbian youth than the



tained his information confidentially from British officers."

These maneuvers will serve to throw some light on the actions of ex-President Wilson in the early spring of 1914. He made direct appeal to Congress to repeal that part of the act for the operation of the Panama Canal which exempted American ships from the payment of tolls. He carried his cause, with the following significant request shrouded in all its secrecy: "We ought to reverse our action without raising the question whether we were right or wrong, and so once more deserve our reputation for generosity and the redemption of every obligation without quibble or hesitation. I ask this of you in support of the foreign policy of the administration. I shall not know how to deal with matters of even greater delicacy and nearer consequence if you do not grant it to me in ungrudging measure."

THE SUN OF HOPE SINKS INTO  
A CLOUD

**T**HIS in part constitutes the diplomatic background of a world-wide war. The place was correctly chosen for its start, the forces lined up practically as planned, and the commencement for it was almost to the hour on time. The result?—A sacrifice in blood and treasure transcending everything in the history of human kind. Speaking of the course of humanity, the apostle Paul said, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

With tens of millions of men,

and preservation of political integrity vanish as the sun of hope sinks into a black cloud of despair, and despondency once more darkens the whole earth. Discouragement deepens as depression, incident to the war and its heavy taxation, settles down on the already overburdened back of humanity.

WILL DISARMAMENT PLANS  
SUCCEED?

**B**UT now once more, right in the dark hour, a rift appears in the black bank and the clouds show a silver lining, as America's chief, our honored President, Warren G. Harding, lifts an ensign and calls the nations of earth to a Disarmament Conference. Without a desire to cast a reflection on the lofty call, without a wish to impugn the worthy motive, I ask the questions: Will there be disarmament? Is there good ground for expecting the happy culmination of all our fondest hopes? Some one has said, "Actions speak louder than words." While the clarion voice of our great Executive is sounding the disarmament note, Congress lays a bill before him for his signature which calls for the expenditure of more than four hundred millions of dollars on the navy alone.

A greater appreciation of the duly signed bill may be found in a comparison. In 1913, the year prior to the war, with the race for armament running at breakneck speed, England, France, Russia, and Germany combined, expended, in round numbers,

two hundred millions of dollars upon their navies. Now it is not only proposed, but passed, that we expend this year a sum equal to more than twice the amount that these four great powers combined expended that year. Does that sound like disarmament? And though the coming conference should succeed in cutting the stupendous sum in two, or even dividing it by four, would that mean the cessation of a building program and the dismantling of our present "floating forts"? May we expect to see swords beaten into plowshares? Rather may we not expect to see the nations fulfilling the language of the fourth chapter of Micah, in which it is foretold that in the last days many nations would advocate peace? While this is their professed wish and proclamation, their actions are prophesied by the prophet Joel: they will beat "plowshares into swords" and prepare for war instead of learning peace. And the apostle Paul says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." The implements of agriculture become engines of war. The plowshare becomes a sword; the tractor, a tank; the truck, a transport; the mower, a machine gun; the cornfield, a battlefield; the farm, a "no man's land;" the home, a hospital; and its altar, a cross with peace crucified.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." We cannot sow battleships and bombs, giant cannon and shrapnel, submarines and torpedoes, without reaping war. We cannot set the old eagle with eggs of war and hatch out doves of peace. The seed of satanic subtilty and deception planted in that fertile field, the human heart, in the early dawn of time, has never ceased to bring forth its poisonous fruit of destruction, with an ever-increasing crop.

Disappointing as the fact is, ugly war not only must continue, but must

(Continued on page 11)



women, and children under the sod, and a war debt of two hundred sixty-five billions of dollars hanging over our heads as the result of the World War, no wonder Mr. Wilson, in his famous Fourteen Points, urged for "open covenants openly arrived at," that the death knell of secret treaties might be sounded forever. And yet, as Mr. Bryce says, "While the price has been paid, the desired results have not been attained." The war did not end war; it did not make the world safe for democracy; open diplomacy was not enthroned; self-determination has only a limited application; and the race for armaments, one of the chief things the war was to destroy, is a faster and more far-reaching race than ever before.

Thus all the cheering promises of the brighter day of peace, prosperity,

International  
Photos



Upper left: For some time British aviators have been training Japanese fliers. Hardly a month goes by but that a new detachment of trainers arrives from England. It appears that the sons of Nippon see in the airplane great possibilities for future wars. Left: A Japanese peace postcard. Lower: Japan is erecting a big new military academy that is patterned after our West Point. Of course we do not believe half the reports that appear in the yellow press of America concerning Japanese ambitions and war preparations, but nevertheless it is certain that Japan will not be caught unprepared when the day of war arrives.

## Why I Must Accept the Bible at Face Value

(Continued from page 7)

reality it was done by a long process of evolution extending over billions of years, then Moses is not to be believed in any particular, but is to be classed so far below the ordinary liar that even Ananias appears like a George Washington in comparison. This is not said for rhetorical effect. I mean it just that way, for Ananias deceived not a solitary soul, while if Moses has falsely reported God's words, he has misled many millions for thirty-five hundred years, and furthermore has corrupted the whole Bible, for Moses' account of creation and the fall permeate every book of the Bible.

"Why all this pother about Moses, anyway?" asks the objector. "What difference does it make whether or not we accept the words of Moses, so long as we believe in Christ, who is the Saviour?"

It is indeed true that Christ's words are of supreme importance, for He said, "The words that I speak unto you, they are spirit, and they are life." "The word that I have spoken, the same shall judge him in the last day." John 12:48.

"There!" exclaims the objector, "I told you so; all I need to do is to accept the words of Christ and I have spirit and life, and I will be judged by the words of Christ, not by the words of Moses."

It would be well, before jumping gleefully to sweeping conclusions, to learn just what Christ's words are, which have spirit and life and which will judge one at the last day.

### MOSES AND CHRIST INDISSOLUBLY LINKED

**T**HE man who does not believe Moses in every particular, I boldly assert, cannot believe Christ. "Absurd, preposterous!" cries the objector. "They have nothing to do with each other."

"Had ye believed Moses, you would have believed Me," said Christ, "but if ye believe not His writings, how shall ye believe My words?" John 5:46, 47. Mark you, this is in the present tense. It applies just as much to the reader to-day as it did to the Jews in Christ's day.

"Do not think that I will accuse you to the Father," said Christ, "there is one that accuseth you, even Moses." John 5:45. Note that this is also in the present tense. Moses and his teachings are far from being the antiquated poetical myths we have been taught to believe they are.

To reject the words of Moses concerning anything is to reject Christ. To maintain that Moses was mistaken in his account of the creation of the world and of the fall, is to pronounce Christ a liar. No other conclusion is possible in view of the words of the Bible. Why deceive ourselves with

smooth words? Of course no one would dream of calling Christ a liar in so many words, but it is done over and over again in euphonious phrases of deft evasion, in philosophical verbiage, and in mazes of brilliant commonplaces.

So many persons are guilty of this sin of the rejection of Christ through the rejection of Moses and the Old Testament, that only by a realization of what their act means can they be brought to sense its seriousness. If they realize that they are making a liar and deceiver out of Christ, many will awaken as from a fool's nightmare and mend their ways of thinking and their ways of living.

This matter cannot be passed by as idle. Nothing is more vital in our life. "I say unto you," said Christ, "that every idle word that men shall speak, they shall give account thereof in the day of judgment."

There are no idle words in the Bible. Man is to live not by bread alone, said Christ, "but by every word that proceedeth out of the mouth of God." Matthew 4:4. And this very quotation was taken, together with two others, from the writings of Moses. Thus did the Son of God gain victory in the Wilderness of Temptation by using as the very Word of God the books of Moses.

### CHRIST BELIEVED ALL THE SCRIPTURES

**H**EAVEN and earth shall pass away, but My words shall not pass away," said Christ. His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness, or diminished their force. Familiarity has not spoiled their freshness, or usage their delicate fragrance. Time and culture have robbed the wealth of many centuries and many lands, but there has come no rival to the words of Christ. They shine as peerless as ever, the calmest, simplest, wisest; so true, so soft in their strength, so reasonable, so fitted to make life peaceful, gentle, happy, and holy that even Ingersoll was constrained to exclaim, "For that Name I have infinite respect and love. I gladly pay the homage of my admiration and my tears."

We must remember that the higher we exalt the words of Christ, the higher we place the writings of Moses, because enshrined in the heart of Christ's teaching are His memorable words concerning Moses and his writings. All the Old Testament is likewise authenticated, for "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25, 27.

Christ believed all the Scriptures, and for us to refuse to believe all the Scriptures puts us in the category of "fools," however distasteful the appel-

lation may be. God does not alter His Book at the caprice of every changing generation of critics, nor at the bidding of cavilers and agnostics.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3:14. A consideration of this fact will cool the eager, chatty, chirpy familiarity with which modern critics grandiloquently assure us that only certain portions of the Bible are reliable and trustworthy.

Because the Bible is accurately true in its account of creation, in the history of the world from remote antiquity; because it is true in its account of the fall of man and his dispersion over the earth; because the world of science is only now beginning to catch up with the advanced scientific truths of the Bible; because its hundreds of prophecies have been accurately fulfilled and are being fulfilled before my eyes; because the words of Christ are the lodestar words of the universe; because here only can I find forgiveness of my sins and life eternal, I *must* accept the Bible at face value, as the inspired, infallible, unchangeable, eternal Word of the living God.

### Idol Worshipers

**C**EASING to carve images does not mean necessarily an end of idolatry. Not only in pagan lands do men and women to-day bow down to gods of wood and stone, but there is a making of false gods also in enlightened lands. In his Letter to the Romans, Paul said that wise men became fools by changing "the glory of the uncorruptible God into an image made like to corruptible man." Thousands of men who would have an utter contempt for a heathen on his knees before a wooden idol, are guilty of that same sin by worshiping *the god of their own ideas*. "I do the best I know how; I do not harm my neighbor; I pay my honest debts; and I don't believe God is going to be hard on a man who lives by these principles." That is making an idol of man's own notion of God, and worshiping it. It is right to have these principles, but they are not enough of themselves to save men. Our Lord Jesus Christ was the only "image" of God whom God allows to be worshiped (Hebrews 1:3), and man does not like to accept God's idea of God rather than his own. But unless we worship the Lord Jesus Christ, virgin-born, atoning for sin on the cross, risen from the dead, and ascended on high, interceding for His children and indwelling them for holy living, we are worshiping a false god. Where are you getting your conception of God, from modern cults, or your own philosophy, or from the Word of God itself?—*Sunday School Times*.



# “I'd Be Kinder”

*We cannot read God's label on our days. We do not know which one is marked, “Last.” He is counting on our making each day just as glorious as we should wish the last one to be.*



MATILDA E.  
ANDROSS



**I**F I had my life to live over again, I'd live it differently. I'd be kinder; that's what I'd be,—just kinder,” said a man of seventy-five to a little group of young people. That *if*, however, is immovable. None of

us can go back and live over the past. But if we will, you and I may begin to-day to live the life of kindness. That is the happy life; that is the nobly successful life; that is the life that wins in the end; for, as Franklin said, “When you are good to others, you are best to yourself.”

Let us suppose that our Master is saying to us this morning, “To-night your services will end; this day is your last opportunity to work.” How anxiously we scan the path our feet have trod! We forget the flame of selfish

ambition that has raged in our breasts and spurred us on, jostling others aside in our eager race. How suddenly it has been quenched! How we now wish we had taken time to be kind; to lend a helping hand! Achievements seem so little against the great opportunity of being kind,—just being kind. But we cannot read God's label on our days. We do not know which one is marked, “Last.” It is not His plan that we should know. He is counting on our making each day just as glorious as we should wish the last to be.

And this is a wise plan, for after all, the things that will give us joy when we shall reach the end of life's road are the things that are worth our while to-day. We shall be glad to recall that we always did our best, and always were pleasant and kind. But while we strive to make ourselves as symmetrical, as efficient, as skillful as pos-

sible, let us never forget that greater than all these accomplishments is the ability to be kind. Let us be kinder in our judgment of others; more considerate of their opinions and less positive in our own; and let us at least be as charitable to the faults of others as we are to our own. Most of all, let us not forget the law of kindness in the home. If you would find a little balm for your breaking heart when you gaze for the last time into the face of some loved one, be kind. Fill each day with acts of kindness, remembering that truly, as Mrs. Sangster says,

“Life is too brief  
Between the budding and the falling leaf,  
Between the seedtime and the golden sheaf,  
For hate and spite.  
We have no time for malice and for greed;  
Therefore, with love make beautiful the deed;  
Fast speeds the night.”

## Will the World Survive?

(Continued from page 9)

become worse and worse. Disarmament is impossible so long as the cause for armament exists, and that cause is found in the human heart, which, in Holy Writ, is said to be “deceitful above all things, and desperately wicked,” and out of which “are the issues of life.”

### THE INDIVIDUAL CITIZEN MAKES THE NATION

**O**NE fact to which the voice of history furnishes no exception, confronts us to-day; that no form of government, no matter how democratic, can save a wicked people from swift and sure destruction. The history of the race reveals the fact that back of any form of government there must be a virtuous people, if the political integrity of the nation is preserved. There is no recorded instance of the

downfall and overthrow of a pure-hearted people. But from Sodom to Babylon, from Babylon to Jerusalem, from Jerusalem to Rome, wickedness has worked out national death. The heart of the individual citizen determines the life of a nation. The individual is the nation in miniature, the nation is but the aggregation of its people. Therefore, moral corruption works out the same result in a nation's life that it does in the life of the individual citizen. Jehovah says, “Righteousness exalteth a nation,” and conversely it is true that sin and deception dooms and destroys.

From Roosevelt we have the following: “The most perfect machinery of government will not keep us as a nation from destruction if there is not within us a soul. No abounding material prosperity shall avail us if our spiritual senses atrophy. The foes of our own household shall surely pre-

vail against us unless there be in our people an inner life which finds its outward expression in a morality not very widely different from that preached by the seers and prophets of Judea when the grandeur that was Greece and the glory that was Rome still lay in the future.”

Therefore, true patriotism as well as true Christianity, calls for a conquest of self, the overcoming of vices, the enshrining of saving virtues. With Israel's greatest king let us cry unto the Lord, “Create in me a clean heart, O God; and renew a right spirit within me.” It is when Christ lives and abides in the heart that the defeat of the old deceiver is complete, and true victory achieved. The crown of that man who conquers sin in his own heart and life, will be brighter than ever decked a Cæsar's brow; his royal robes, whiter than the driven snow that mantles the lofty mountain.

### Arbuckle Casts a Shadow

IT is an astounding thing, the credulity and gullibility of the American people. Every day during recent years millions upon millions of them have occupied plush seats before the silver screen, and have laughed over the antics and prantics of a Chaplin, an Arbuckle, a Fairbanks, and wept over the troubles and tragedies of a Pickford, a Talmadge, a Theda Bara. And so enamored of the celluloid heroes did the public become, that it literally jeered and hooted at any one who intimated that the movie folk were not all saints; and if it were suggested that the world would be better off morally without the movies and their home-destroying and love-despoiling propaganda, the person making the suggestion had better look out for his name and frame. The opposer of films carried on a losing fight.

But Roscoe ("Fatty") Arbuckle and his wine-and-women party in the Hotel St. Francis, San Francisco, allowed the ignorantly innocent public a little glimpse into the libertine life of moviedom, and it seems that a reaction has set in. Daily newspapers, monthly magazines, and weekly periodicals have, almost without exception, expressed great amazement at the revelations of Hollywood's debaucheries as if they were some new and accidental thing. We cannot comprehend how any one could imagine that the lives of moving-picture actors and actresses could be anything else than recent developments have shown them to be. Pray tell, how could any group of people who spend their lives portraying before the lens the silly, the sordid, the sensuous, the salacious, be other than silly, sordid, sensuous, and salacious in their personal living? If such were not the case, then all laws of mind training and psychology should be thrown into the discard. How should it be thought extraordinary for men and women who assume leading parts in bedroom scenes to be found in a bedroom of the St. Francis? How should it be thought extraordinary for those who play "Mixed Wives" on the screen to play mixed wives in real life? It is nothing more than the old but irrevocable law of beholding and becoming changed applied in daily life.

And the least regrettable part of the whole tragedy is the effect that is seen in the lives of the participants themselves. They are few and inconsequential compared with the multitudes of impressionable children and youth whose chief educator is the moving picture. Whether Arbuckle spends ten years in the jute mill of San Quentin prison, or whether his money and the money of the producers who depend on him for an income shall pervert justice and set him free again to satiate his lusts, is less than nothing when compared with the plastic lives that his pictures are molding day by day.

When will the American public realize that the moving pictures are unquestionably the greatest educators in the land to-day, and that they are educating a future generation in marital infidelity, in divorce-court adultery, in crime, in a false and artificial living, and in utter abandon of God and heaven? These men and women who are the heroes and heroines of the time, outdo Antony and Cleopatra in free love, they out-marry and out-divorce old Henry VIII, their orgies put stories of the old Roman baths and Turkish harems completely out of the running. If they keep up their baleful work, does it need a prophet to describe the world fifty years from now?

### The Awfulness of Disillusionment

ONE of the saddest things in life is the realization that comes to every man and woman sooner or later that some high hope and fond ideal is shattered. And when such an experience comes not to individuals alone, but to a nation or a world, then the tragedy is a thousandfold greater. A world reeled and staggered in 1914 when it found that its "millennium of peace" was ended ere it began. The world wept bitter tears of disappointment when it found that the peacemakers at Versailles were not pursuing high and lofty ideals, but were bickering and dicker-ing as opportunist politicians have of yore. And now after the war is three years gone, are the peoples of earth due for another disillusionment on the question of disarmament?

Woodrow Wilson well illustrates the bitterness of disappointment when an idea is rent in twain. First, last, and always, an idealist, Woodrow Wilson saw in the war a crucible that was to try mankind and render it freer from dross. When the Armistice was signed and the hearts of the world were mellowed and softened by the joy of the moment, he thought the time had come to banish self-seeking and greedy nationalism from the earth. The beauty of the ideals which he expressed in his "Fourteen Points," no one, be he Democrat or Republican, British or American, Pro-League or Anti-League, will for a moment question. But alas, more than one man instantly saw that his principles were all too good for the world as it is. And when he himself realized that his idealism was utterly foreign to the sordid materialism of the day, he broke, and is to-day a broken man.

When the war began, the Secretary of State, William Jennings Bryan, asked the Secretary of War for an old cannon. Mr. Bryan had the cannon cut up into little plowshares, and distributed them around his department. His ideal was grand, but time has proved the vanity of it. And Mr. Bryan, who had hoped that by means of Hague

Conferences, and Tribunals, and International Law Courts, and Councils, and Committees, the world could be made a dovecote, is now a disillusioned man.

And woe be unto the man, whether he be you or me, or President Harding or Secretary Hughes, who thinks that the Washington Conference is going to bury the hatchet! No! we as individuals, and we as nations, must learn that if we are not to be disillusioned concerning the world and its future, we must put our trust and our hope in God and His Word alone. War is bound to be the portion of mankind until Jesus Christ comes again, and no matter how dreary the prospect of a world again bathed in blood, the whole landscape can be made glorious, if we believe in God and the eternal right of His providences. Disillusionment comes only to those who put their faith in man, and make flesh their arm.

### Pray for Disarmament

**A**FTER reading the five articles in this number of our magazine on the theme of disarmament and world peace, you may think that we are opposed to peace and in favor of war. But do not mistake. Because we do not place much faith in the schemes and efforts of men for world betterment, do not think for a moment that we are happy that things are so distressingly topsyturvy. Some shallow thinkers and vaporous optimists who take exception to our views on "these last days," allege that we greatly rejoice at every new calamity that besets the human family. Such is far from true, for no man who lays the least claim to Christianity, can rejoice when trouble and woe befall his fellow men. We see Mars and his legions on every horizon, ready again to charge across the earth, and we doubt not but that they will plunge all nations into another war; but we look toward the "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind [war] should not blow on the earth, nor on the sea, nor on any tree," and we cry with the other angel ascending from the east, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

The hosts of evil that would continually harass and destroy men, must be held in leash until every living man has had opportunity to accept the gospel for this time. Then, according to Bible prophecy, after the world holocaust of Armageddon, Christ will come, and the age of peace everlasting will begin. Every Christian, therefore, should pray these days for two things; first, that God will bless and aid in every plan that is made for the limitation of armaments and the postponement of war; and second, that the gospel of the

kingdom may speedily be carried to every nation, kindred, tongue, and people, so that Christ may come and live and reign among men.

### Are We Bigots?

**S**OME not of our persuasion, have been very zealous in disseminating the idea that Seventh-day Adventists believe that they have a monopoly on religious truth; that all outside their pale are in gross error; and that if Christ should come to-day, every Adventist would be saved, and all others eternally lost.

Such an allegation is absolutely false and without foundation, no matter who makes it, whether he is one who would defame us from without, or some narrow soul within our ranks whose zeal plunges him into extravagant expression.

Seventh-day Adventists believe the Bible from Genesis to Revelation, and in that Book they find by diligent study that God has a special message for the world at this time, a message of preparation for the kingdom of God that will be established when Christ comes to earth the second time. Because of the imminence of the great Judgment Day, they believe that men should prepare in heart and life to stand before the Judge of all the earth, and that such preparation involves obedience to all of God's commandments, and faith in Jesus Christ as our Sin Bearer and Saviour.

Now, as any evangelical Christian will at once recognize, this is not some new, unheard-of doctrine that Seventh-day Adventists have invented and seek to corner; it is merely the old gospel reemphasized in this time when the whole trend of popular religion is away from Bible truth. And further, Seventh-day Adventists believe that any man who fully believes in Jesus Christ, and is conscientiously doing God's will as far as he knows, is sure of salvation, no matter what his name or sign. Christ's statement to the bigoted Jews of His day, "Other sheep I have which are not of this fold," forever closes the mouth of him who would say that just because a man may not belong to his particular church, he cannot be saved. And Seventh-day Adventists believe most implicitly in Christ's dictum.

We suppose that we are called denominational egotists because we continually and everywhere emphasize a whole-souled belief in the Bible and its various doctrines. In this time when the modernists have set the fashion of a "know-nothing-for-sure" attitude in things religious, whoever voices a certainty is labeled a dogmatist and an egotist. But the world's supreme need to-day is men who will stand uncompromisingly for the verities of the Christian religion, and who will say with Martin Luther, "Here I stand; I can do no other. May God help me."

# COMBING *the* EARTH *for the* MISSING LINK

by GEORGE McCREADY PRICE



GOOD deal of publicity is being given to the fact that an expedition has been sent out by the American Museum of Natural History, of New York City, to look for fossil remains of man in various parts of Central Asia. This expedition left San Francisco on February 19, 1921; and is in charge of Roy Chapman Andrews, the explorer of the Gobi Desert. It is composed of several well-trained scientists; and the thought behind it is that perhaps they can discover more ancient remains of man than have hitherto been known; for this expedition is commissioned to explore that part of the world where it is supposed human beings first made their appearance by natural development from some creature like the walking or the climbing apes.

No such expedition has ever been sent out before. Individuals aplenty have searched the strata and the caves of Western Europe and elsewhere; and learned societies have listened to many "reports" written by high-class scientists regarding what they have discovered or what they thought they have discovered. But here is a considerable number of trained scientists, well equipped and with plenty of money behind them, to "go the limit" in unearthing that supposed connection between "primitive" man and the lower animals which is popularly known as the "missing link."

But how will these gentlemen recognize this earliest and most "primitive" of the human race, when they do come across it? It may be easy enough to recognize the bones of a human being wherever discovered; but how are these scientists to recognize what is really *older* than other examples of fossil man? Is there really any reliable, scientifically accurate method by which, when it is discovered, one skull or one skeleton will be capable of being labeled as really *older* than all other somewhat similar finds?

The following is a set of rules which one finds prominently displayed in a glass show case in the American Museum of Natural History (see picture on opposite page), and which we have every reason to believe will be the rules governing these men who have been sent out by this same institution for this field work in Asia. These rules are displayed along with numer-



*Geologists who take the evolution theory as the basis of their speculations have always decided the age of various strata of earth by the fossils found therein. This method is taking the thing that needs to be proved as the ground for many conclusions.*

ous certified models of certain famous skulls, in the archaeological department of this institution. It is headed:

"HOW THE ANTIQUITY OF MAN IS ESTIMATED

"THE dating of human skeletal remains is at best only a rough approximation. The probable error of our estimates would undoubtedly be expressed in thousands of years. Nevertheless we have several guides in determining the probable position in time of a given find.

"The first and best indication is afforded by geological records. Geologists know that the sands, gravel, loam, and loess of certain localities were deposited by glaciers, rivers, or winds during certain geological periods. Another valuable guide is the association of human remains with the skeletal remains of animals now extinct. Palæontologists have a fairly clear idea as to the time at which these animals became extinct. A third indicator is the kind of articles of human manufacture found with the skeletons. Archaeologists have a general idea of the gradual development of human industries in Europe up through the exclusive use of rough stone implements, to the more finely finished products of polished stone, bone, copper, bronze, and iron. Finally, the nature of the skeletal remains themselves affords an indication of their probable place in man's evolution.

"The attitude of modern science is decidedly critical, and not until a given specimen has been subjected to the above four tests is it finally assigned to a definite position in man's history. Many finds, which have failed to satisfy the demands of science on one or more of the four points of geological position, associated animal re-

mains, associated implements of human manufacture, and morphological form, have been temporarily placed to one side to await the possibility of future discoveries throwing some light on their true position."

THE RULES ARE WRONG

BUT since these scientists are "decidedly critical" regarding the kind of "human skeletal remains" which they will admit as evidence, it may be worth while to turn critics ourselves, and consider whether or not these rules are strictly scientific, and what sort of results are to be expected from following out such rules in

human archaeology.

It will be noticed that the first of these rules takes for granted all the theories regarding the age of the rocks as taught by geology. These theories themselves are at the best highly questionable; but according to this rule, the results of these theories are made the test by which to judge of the value of any human remains which may be found. It would lead us too far afield to go into a discussion of the methods of geology in assigning some beds of rock to one age and some to another; but these matters have been discussed elsewhere, and we need only remember that these matters are purely theoretical, and at the best subject to grave suspicion as to their accuracy.

The rule regarding the association of human remains with those of animals now extinct, is of considerable value; for we know that at the time when elephants and lions and rhinoceroses and palm trees lived in England and France, a very different kind of climate must then have prevailed over this part of the world, perhaps over the entire earth. Accordingly, when human remains are found associated with the bones of such extinct animals, we may know that these human remains are very old. But there is always in such an instance the possibility which must be considered of these human remains having been mixed up with the bones of such animals which were lying on the top of the ground, in such a situation that they all might have been washed together into some crevice of the rocks or might have lodged in some river deposit. From all this we see that this rule, while fairly good, is not wholly reliable as a real test of age. And it is wholly unreliable and worthless when it is spliced onto the tail end of the mythical geological "ages."

The third rule assumes that we know definitely the kinds of articles manufactured by these early races of man. Of course, it may be quite self-evident that no articles involving the use of electricity or machine manufacture are to be expected in connection with these early human remains. And yet, are we sure that the earliest human beings were mere degraded savages? and are we sure that a science founded on such an assumption is going to give us accurate and reliable results? Certainly this is what this rule really amounts to; for it assumes that the lowest and most degraded types of human industry must necessarily be the earliest; and such a rule does not leave any room for the possibility that the earliest remains of human industry may have been produced by well-developed, intelligent beings, and that afterwards *degeneration may have set in* and a much more degraded type of life may have followed.

#### CONCLUSIONS BASED ON AN ASSUMPTION

**T**HE last rule, regarding the nature of the skulls or bones themselves, is really very much like the first one. For it tacitly assumes that the earliest types of men must necessarily have been more like their assumed brute ancestors. That is, those skulls which are the most ape-like, with strong orbital ridges above the eyes, with low and sloping foreheads, and with other signs of degraded mentality, would thus, according to this rule, be placed as much older than skulls which were large and well developed in every way. In other words, this rule assumes the very thing that ought to be made the subject of investigation. It assumes the very thing which requires to be proved. For it assumes the whole theory of the ape origin of man, and accepts or rejects evidence according as it agrees or disagrees with this theory.

From all this it will be seen that there is no possibility of getting at the real truth regarding the age of certain human remains which may be found, if these remains should happen to be of a much higher type structurally than these scientists would expect; and no possibility also of any large and well-developed human remains being given a hearing under such rules as these.

As a matter of fact, the geological evidence, as given in the first of these rules, is capable of being adjusted in almost any way one chooses. The "age" of a rock is always determined by the fossils which are found in it, or

above it or below. And this fossil evidence is really the result of assuming the whole evolution theory to start with. For as we have now definitely outgrown the old onion-coat theory in geology, and as we know that no single geological deposit is of more than very limited extent locally, it is impossible to compare the rock beds in one locality with other beds in some far-distant locality, without basing this comparison on the fossils which are found in these beds. Thus the geological succession of life, as it is termed, is assumed to begin with, and then in any new deposit which we happen to find, the age of these rocks is judged entirely by the kinds of fossils associated with these beds.

For example, in the year 1902, the first fossils were found on the Antarctic continent. About a dozen specimens were brought to the homeland; and among them were some fossil ammonites, chambered shells quite similar to the living pearly nautilus. But these fossil ammonites were already familiar to geologists, and the rocks in which they have been found in Europe and America are always classified as belonging to the "Cretaceous System," and are never found in any other rocks except those classed as Cretaceous. Accordingly, on the basis of these few ammonite shells, geologists declare with the utmost confidence that these rocks in the Antarctic continent were laid down during the same geologic "period" as the chalk rocks of Kansas, England, and

elsewhere. Thus we see that the fossils are used as the test of the age of a rock deposit. Other considerations sometimes influence the decision in one way or another, when the fossils are scanty or when they are of doubtful significance. But whenever fossils of a definite kind are present in any rock deposit, these fossils are the one and indisputable evidence of the age of the rock.

#### BIASED INVESTIGATORS

**F**ROM all this I think it will be seen that these scientists who have gone on this expedition toward central Asia are going with very definite, preconceived opinions as to what they are likely to find. With such rules as those which we have already considered as their guides, these scientists are certainly not in the calm, judicial attitude of a coroner, when called upon to hold a post-mortem examination. They already think that they know what kind of human skulls or bones are the ones which will really be older than all others. With this preconceived notion in their minds, they will rule out of consideration any such evidence as they may find which is not in accord with this assumption. And under these circumstances it is quite evident that a really impartial and strictly scientific investigation cannot be expected.

But I suppose that if they do happen to find some skull that resembles the skull of a gibbon or a chimpanzee a little more than any human remains hitherto discovered, such a find will please them very well; and such a discovery would probably be telegraphed all around the world as a still nearer approach to the long-sought-for "missing link."

Surely we are living in a strange time. Assumptions without a particle of evidence are the guides in all investigations carried on regarding the early history of mankind, or in all studies concerning the early history of our world. These assumptions are all based on, or are in harmony with, the doctrine of biological evolution. This doctrine at present dominates the whole field of scientific investigation. And any evidence which is discovered that fails to satisfy the minds of scientists or which seems to be out of harmony with this assumed doctrine of evolution, is always "temporarily placed to one side," and is never given a candid hearing. But on this basis what sort of results can we expect from such an investigation? And what dependence can be placed upon any results which may be obtained by this expedition?



Photo from American Museum of Natural History, N. Y. In the Museum of Natural History, New York City, are displayed numerous skulls and models of skulls. In the upper right-hand corner of the glass case containing these skeletal remains, the rules by which scientists determine the antiquity of man are posted. In the accompanying article, Dr. Price shows that the whole scheme of estimation is founded on unproved theories.



It is the hour of destiny for our world. The most momentous issue ever faced by the nations of earth is up for decision,—that of world peace or continued war. All eyes are turned toward Washington; all minds are revolving the question of the outcome of the approaching conference on disarmament. It is the ultimate effort for the abolition of war; the final attempt—

"To interpose effectual bars  
Across the bloody path of  
Mars."

Behind us, less than a decade backward, lies the wreck of all other plans for world peace. Peace treaties, peace leagues and societies, arbitration, armaments, the European "balance of power," the Hague Court, were fondly relied upon by peace optimists, until suddenly and almost without warning, Time wrote the epitaph of one and all, dipping his pen in an ocean of blood.

Lastly came the League of Nations, which proved defective from the start because one of the greatest nations of all refused to join it. Nor did the rumble of armed conflict cease to be heard when the League was formed. Several years of existence, during which the earth has not once been free from the clash of contending armies, have failed to furnish any convincing evidence that the League can abolish war. And if war cannot be abolished, then what? Far different is the significance of that alternative to-day from any it might have had in the past. For now, Science has become the ally of Murder, and there is no safety for noncombatants behind the battle lines. For example, it is officially announced that the United States government has available for military use, a liquid so deadly in its nature that three drops of it on the surface of the human body will be sufficient to cause death. Presumably this liquid will be sprayed upon cities and towns from airplanes in the next war, producing a vapor which will be fatal to all animal life.

DISARM OR DIE

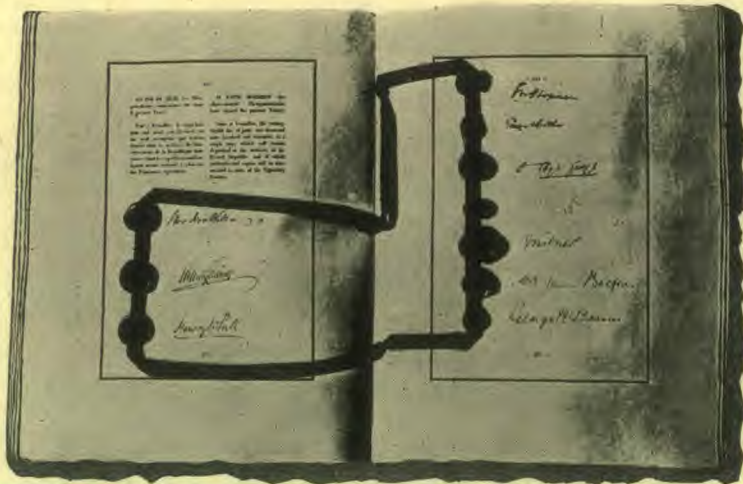
WITH its back broken by war taxes and vast areas of its surface swept by famine and pestilence coming as war legacies, what will be the

# The SHORT CUT to WORLD PEACE

*A return by the world's inhabitants to the observance of the ancient law proclaimed from Mt. Sinai, would relax, overnight, the tension of the times, and solve at once every difficult problem which is perplexing the minds of statesmen.*

by

LEON A. SMITH



*The last pages of the Peace Treaty signed at Versailles, June 28, 1919, with the signatures of the American and British delegates showing.*

effect of further and still more terrible wars upon the world? The situation reveals but one alternative; it is disarm or die.

But will the necessity for disarmament, dire as it is, furnish either the power or the wisdom for its accomplishment? for it is abundantly evident that war with all its horrors does not sweep away the national ambitions and national jealousies and hatreds from which wars spring. It does not eradicate the greed or destroy the influence of men who acquire wealth from the manufacture of armaments and war munitions. War does not change human nature.

It is foolishness to claim that the World War, or any war, was a political necessity or an economic necessity or any other kind of necessity. Wars do not arise from the world's necessities; and no situation that can be de-

vised with reference to those necessities will ever solve the problem of world peace. No currents of world trade can ever be so regulated, no political boundaries so fixed, or questions of international rights so adjusted, as to eliminate the possibility of war.

The approaching conference on disarmament, or any like conference that may be held, will have to wrestle with a problem that is based primarily not on a derangement of international relationships, which need to be set straight, but upon the faults and weaknesses of human nature. The real task of the conference will be to discover "how from men's greed and hate to bring forth love; how from the eagle's egg to hatch the dove." The change that needs to be made is not one in national boundaries or economic relationships, but in the human heart.

THE CHURCH HOLDS  
THE KEY

**B**UT one power in the world to-day can successfully wrestle with a problem of this character, and that is a power which is designed to be manifested by the Christian church. It is not at the command of statesmen or political parties. And this touches the point I wish to make prominent in this brief discussion: more than any other human organization in the world,

the church has had it in her power to maintain peace and good will upon the earth; but the church has failed in her mission.

There is a reason, though not an excuse, for this failure. When Christ, after His resurrection, gave to His followers the great commission to preach the gospel to every nation and people, He prefaced it with these words: "All power is given unto Me in heaven and in earth." "Go ye therefore," He said to them, "and, lo, I am with you always, even unto the end of the world." The Christian church, clothed with the power that is rightfully hers, has demonstrated her ability to change the currents of human history. With what irresistible force she leavened Europe with the doctrines of the cross in the first and second centuries after Christ, and how powerless was all the might of "the iron mon-



archy of Rome," the strongest despotism the world has ever known, to stay her progress!

Again, when the Reformation of the sixteenth century began, how powerless were the edicts and armies of monarchs to stay the revolution which swept over Europe! And how vital was the change which was wrought by it both in the lives of the people and in the history of the nations that accepted it! It brought the world to the dawn of a new era, and marked the beginning of modern history.

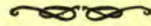
#### CHRISTIANITY NEVER FAILS

**B**UT the church failed. When the storm of the World War broke upon Europe, it was not Christianity that had failed, but the organization through which Christianity was designed to exert its influence upon mankind. Having "all power in heaven and in earth" as her rightful legacy, the church, by a spiritual apostasy, lost this power, and then sought power by an alliance with the world. In the fourth century this baneful alliance of church and state had become fully established, the church giving to the emperor and other state officials her influence and votes in return for state power and authority exercised for the church's advantage.

The Reformation restored for a time the lost connection between the Christian church and the power bequeathed by her divine Founder. But again there came a "falling away," as the scripture phrases it, and as spirituality waned, worldliness in various forms found its way inside the fold, and the power that had shaken Europe to its foundations disappeared. The various reformed bodies renewed the old alliance with the state, becoming state churches. Since that time various reformations on a smaller scale have taken place; but always, as a church has grown in numbers and in wealth she has come more and more to depend upon these things for power. Maintaining the forms of godliness, she has become destitute of the power of godliness. To what source is the Christian church looking to-day for the power to carry out her religious program in the earth? Let the alliances and federations she has formed and the petitions addressed by her to Congress and state legislatures, answer the question.

The power that attended the church in the days of her spiritual purity and humility is even now to be seen in the world, despite the failure of the church to remain the vehicle of its manifestation. For divine Providence has a purpose that must be accomplished upon the earth whether the church continues faithful to her trust or not. That power and that purpose have been shown in our day by a miraculous preparation of the missionary highway in the midst of every people, of whatever land or race. Until recently the way of the Christian missionary

## OTHER OPINIONS



Perhaps some of our readers will think us too biased and pessimistic in our view of world peace and the Washington Arms Conference. Just to make it plain that we are not alone in our opinions, we are quoting the statements of three world authorities as given in the *San Francisco Examiner* of October 23, 1921.

"No! I do not believe that the Washington Conference will end in disarmament! I do not believe it will succeed in even limiting armaments!

"No! The World War, which ended in 1918, will not be the last war!

"It will not be possible to suppress future wars except by suppressing the human spirit of evil. All the religions, all the philosophies of all time, have tried to do this and they have failed. More than that, they have made things worse; stirred up hate; engendered wars. As long as there is life, there will be death; which is to say, that as long as there are human beings, there will be war."—*Henri Berenger, Senator of France and Former Minister.*

"I am, alas, convinced that the Washington Conference will be as useless as all those which have preceded it.

"As to other wars, they cannot be prevented until the mass of mankind becomes less cruel, less frivolous, less careless of the consequences of disregard of human well-being and life."—*Maurice Maeterlinck, Belgian poet and playwright.*

"There are too many divergent interests between nations for the Washington Conference to succeed in real disarmament.

"The Washington Conference was doubtless called in sincere desire to attain the ideal of universal peace. But the politicians going to Washington are not idealists and are not qualified to talk of ideals; they are practical men of politics, bound by a dozen alliances, both national and international, and the game they will play at Washington will be neither frank nor candid; their cards will not be on the table, and their diplomacy will always seek to turn the conference to their own good rather than the good of humanity.

"The Washington Conference is foredoomed to failure by the very nature of the men who will be its delegates."—*General Serrail, Defender of Verdun, 1914.*

was barred throughout a great portion of the globe, by obstacles of a political, religious, or geographic nature. Doors had been shut through centuries of time, which it seemed that no power could ever open. Suddenly and in some way not of human devising, all was changed. An irresistible power met the seemingly immovable obstacle, and the obstacle disappeared. Canon Scott Holland of England has thus expressed it:

"By some sudden impulse, during the last few years, everywhere at once, there has been a shaking and a noise; and lo, there was no dim or hidden corner of the world where a change was not proceeding. A wind blew, the tide rose; down went all that barred and obstructed and isolated. Bolts withdrew of themselves; doors flung themselves wide. Frontiers seemed of no account. Roads lay open. Ancient civilizations that had on them, we thought, the very stamp of eternity, crumbled away before our eyes. Change became the universal order of the day."

#### DISARMAMENT A SPIRITUAL QUESTION

**W**HAT might have been accomplished for world peace by the Christian church, clothed with that power before which no earthly obstacle, however vast or deep-rooted, has ever been able to stand, will be revealed at the day of final reckoning; but there is little reason to hope that what the church might have done can now be accomplished by any secular conference. The problem of establishing good will between the differing races and classes of mankind is spiritual rather than political in character, and depends for solution upon the work of spiritual more than of political agencies. World peace will not be evolved from the discords of earth; rather will it be bequeathed from above. Jesus Christ was sent into the world as the Prince of Peace. This title would be a misnomer if peace could be established independently of Him. "Peace on earth" was the song that accompanied His birth; and of His work for mankind it is declared, "He maketh wars to cease unto the ends of the earth."

It needs no argument to show that Christianity offers a short cut to world peace. Men could, if they would, live at peace with one another without any other preliminary to its realization than the change of heart which may take place in a moment of time. The world is in the grasp of lawlessness. A return by its inhabitants to the observance of the ancient law proclaimed from Sinai, would relax, overnight, the tension of the times, and solve at once every difficult problem which is perplexing the minds of statesmen. Students of inspired prophecy tell us that the day of this desired consummation is near; and in its coming lies the world's hope.



The power of steam has bound the lands together with bands of steel, and has made the locomotive an emissary of God's kingdom.

## ARE WE ON THE HOME STRETCH?

by JOHN LEWIS SHULER

**T**HE greatest day in all the history of this world will be that final day of harvest which will mark the completion of God's work in the earth. There is joy and satisfaction connected with the finishing of any great work of man. After men have toiled on a great building for weeks and months, and sometimes years, there is joy in the hearts of the owners when the beautiful structure finally stands complete.

That was a great day in 1869, when at Ogden, Utah, the first line of trans-continental railway was finished, linking the East with the West by bands of steel. Men celebrated the completion of that great task by driving three spikes at the last joint,—one of gold from California, one of silver from Nevada, one of part gold and part silver from Utah. The sledge-hammer blows on these last spikes, which marked the completion of a line of railway 3,600 miles in length, reaching from New York on the Atlantic to San Francisco on the Pacific, were transmitted by telegraph to every city in the land.

It was a great day in this country when in 1915 the Panama Canal was finished, and the East and the West were linked together by a highway of water. That event was celebrated by the holding of a World Exposition on the shores of the Golden Gate.

That was a great day of rejoicing on November 11, 1918, when after an expenditure of millions of precious lives and billions of treasure, the task of a world conflict was finished.

But the completion of these great tasks, stupendous and colossal though they have been, do not begin to compare with the finishing of the work of God in the earth. That will be such an event that it will bring Jesus Christ and all the holy angels from heaven to this planet. This will be the most joyful day of all ages, the day of days, earth's grand jubilee.

Naturally the question comes, What is necessary for the finishing of God's work in the earth? What must be done to complete His work? This is all made plain in the fourteenth chapter of Revelation. Let us read a few

verses from this wonderful chapter:

"I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14: 14-16.

### GOD'S WORK TO BE FINISHED

**T**HERE can be no mistake as to what event is here described. These verses portray the finishing of God's work in the earth; the coming of Jesus Christ to reap the gospel harvest at the end of the Christian age. Now what did the prophet see would happen just prior to this closing scene? We learn that the prophet saw in the last days that there would be a special threefold message carried to "every nation, and kindred, and tongue, and people." Revelation 14: 6-12. This message will announce that the end is near, that the hour of God's judgment is come, and will call upon men to forsake every error and sin, and to turn to God in full obedience to all His commandments. This will be the final phase of the work of the gospel; for just as soon as the prophet saw this threefold message carried to all the world, then he saw Christ coming in the clouds of heaven. This shows us very plainly that it is the proclamation of this threefold message to all the world that will finish the work of God in the earth. The one essential thing for the culmination of God's work is the heralding of that special message to every nation, kindred, tongue, and people. This is exactly what our Saviour Himself has said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

Now the question comes, What indications can we see in our world to-day that the time is ripe for the finishing of God's work among men? Are there any particular conditions

which indicate that we have come to the fullness of time for the final harvest day? Yes, there are seven striking signs which indicate most clearly that for the last one hundred years God has been preparing the way for the finishing of His work in our day:

### I. THE GEOGRAPHICAL DISCOVERIES OF THE PAST CENTURY

**W**E have already learned from Revelation 14: 6-14, that the finishing of God's work will be the proclamation of a special threefold message to every nation and people. At the opening of the nineteenth century it would have been impossible to have taken this message to all the world. Why?—Because at that time not more than half of the world was known to civilized people. Three of the six continents, constituting the bulk of the habitable globe, were utterly unknown to Christendom.

But how different it is to-day! During the last century, explorers, navigators, and discoverers have found every land, ascended every navigable river, and have found their way to the very heart of every nation and tribe on the face of the earth. They have found their way even to the poles.

Men have been stirred up as never before to penetrate into the uncharted wilds of the regions beyond. Conti-



Years ago it took our grandfathers six months to cross this continent in the "prairie schooner."

nents long closed in heathen darkness have been opened up. Railways are running over regions unknown thirty or forty years ago. It was in 1845, at the very time when the threefold message of Revelation 14 was first made known, that there came upon David Livingstone an overmastering impulse to push into the interior of the Dark Continent. Modern explorers have been at work "who pride themselves on not passing over in their surveys the smallest corner of the earth." "With a similar enthusiasm are imbued the intrepid navigators who penetrate the ice-bound solitudes of the two poles, and tear away the last fragments of the veil which has so long hidden from us the extremities of the globe. All, then, is now known, classed, catalogued, and labeled!"

There are no more worlds to conquer in this respect. "There are no more lands lying fallow, no more impassable deserts, no more useless streams, no more unfathomable seas, no more inaccessible mountains! We suppress the obstacles nature throws in our way. The isthmuses of Panama and Suez are in our way: we cut through them."

For the first time since the human family was spread abroad over the face of the earth, every nook and corner of the globe, all its habitable parts, and the people inhabiting them, are known. Detailed geographical discovery has proceeded at a rate so astonishing during the last century that there is nothing quite comparable to it in the history of human civilization. Can we not see the hand of God in thus preparing the way for the final work of spreading the message of truth to all peoples? Surely this is one sure sign that the time has come for God's work to be finished, when we see "every nation, and kindred, and tongue, and people," placed for the first time in history within reach of the present generation.

## 2. THE OPEN DOORS IN ALL THE WORLD

**I**N 1800 it would have been impossible to have given the gospel to every nation, because at that time more than one half the people of the world had their doors barred against the gospel messenger. In 1807 when Morrison wished to enter the great empire of China, with her four hundred million people living in unbroken heathen darkness, he found the doors of that country practically closed to foreigners. Only those who were engaged in commerce could find access, in a limited way, to the kingdom. Japan was absolutely closed against the teachings of Christianity until after 1854. The doors of Korea were barred against the missionary until the close of the nineteenth century. It was not until 1884 that the first Protestant missionary entered that forbidden field.

If this special message of Revelation 14 had been given to the world at

any time prior to 1844, China, Korea, Japan, along with many other countries, could not have heard it. It is a singular fact that in 1844, the year when this message had its birth, toleration was first granted to Christianity by the treaty made by the United States and China. The history of missions shows that during a single decade about the middle of the last century, just at the time when the threefold message of Revelation 14 was arising, access was given to about three fourths of the world, hitherto more or less closed to gospel work.

Dr. Arthur T. Pierson says: "Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the

cess. Africa was the unexplored continent; Asia was the walled continent, shutting out the gospel herald with walls of adamant and gates of steel; Europe was the papal continent, as forbidding to Protestant workers as pagan isles in the South Seas. Over the Moslem territory the green flag floated in defiance, and no evangelical worker dared hope for any toleration; South America was half papal and half pagan, wrapt in a pall of impenetrable night. Whichever way one looked, impassable obstacles seemed to make an impossible path for the Christian missionary.

"Since then the iron gates have opened as of their own accord, in every direction, and during a single decade about the middle of the last century,



Unaerwood  
Whereas men aforetime had to go way around the tip of South America, now they save weeks by sailing through the Panama Canal. A battleship is here seen passing through the Guillard Cut.

world's population."—*The Modern Mission Century*, page 25.

How striking it is in these last days when the time comes for God's work to be finished, to find that God has already prepared the way by setting before His people an open door in all the world! Every nation under heaven is now open to the proclamation of God's last message. There is practically not a province or a district in the entire world which the missionary may not enter with the gospel of the kingdom. Can we not see in this another indication of the speedy culmination of God's work in the earth?

### THE WORLD WITH FENCES DOWN

**W**E quote Dr. Pierson further, to show how the whole world has been opened up to the proclamation of the gospel during the last century:

"The twentieth century finds the world-field with fences down, inviting tillage. When the 'Haystack band,' at Williamstown, a century ago, was praying and planning about missions, so few were the openings that it took large faith to see any prospect of suc-

cess was given to about three fourths of the world, hitherto more or less rigidly exclusive."

### 3. GROWTH OF MODERN MISSIONS

**A**T the beginning of the nineteenth century, Christian people were scarcely making any efforts at all to give the gospel to the heathen. But how different it is to-day! During the last century a great mission movement has sprung up. Nearly every church to-day is raising large sums of money for missions, and hundreds of missionaries are being sent to the regions beyond.

One hundred years ago there were less than one hundred missionaries in foreign lands; now there are 25,000, working in almost every country of the globe. Then but a few thousand dollars were given annually for foreign missions; now, \$25,000,000. Then there were no medical missionaries; to-day there are hundreds of medical missionaries treating annually more than 3,000,000 patients. Then there was no need of native ministers; now there are 93,000 pastors and evangelists. Then there were no single

women missionaries; now, 6,000. Then there were but few missionary schools; now there are nearly 35,000 mission schools and colleges, educating more than 2,000,000 young people in the great centers of the non-Christian world. Then there were no mission presses; now there are 160 publishing houses. Then there were only a few Protestant Christian adherents in mission fields, to-day there are more than 4,000,000.

Nothing like this has ever happened before. "This exceeding rapid development of missions really constitutes one of the chief phenomena of this century of wonders, and one which, in the religious sphere at least, is unapproached."—"One Hundred Years of Missions," page 126.

Surely this great movement of missions making its way through the whole earth is a manifest token that God is preparing the way for the speedy consummation of His work in the earth.

#### 4. THE WIDESPREAD DISTRIBUTION OF THE BIBLE

**D**URING the last century great Bible societies have been organized and developed for the purpose of giving the Bible to all the world. About 300,000,000 Bibles, in various languages, have been distributed since 1804. One hundred years ago the Bible was being published in only 65 languages; to-day it is being circulated in more than 700 languages.

The British and Foreign Bible Society of London report that they are

it took ten months to make a single copy; for it had to be all written out by hand. Now a single British firm makes Bibles at the rate of one hundred twenty an hour, or two copies a minute. In the thirteenth century a good English Bible cost \$145, which, for the average workman, was the entire income for many years. Now you can purchase a copy for fifty cents, and even less.

This vastly increased distribution of these multiplied translations of the Bible is one of the marvels of the past century. As we see the Bible being spread in all the leading languages of the world, it indicates that the way is being prepared for the finishing of the work, in the proclamation of the threefold message to "every tongue."

#### 5. THE PERFECTING OF THE PRINTING PRESS

**W**HEN we consider the great task of bringing a knowledge of God's message to the teeming millions of all the multiplied languages of earth, then we can see what a large part the printing press must necessarily play in the finishing of the work. While men have had the printing press for several centuries, yet it has only been during the last century that the press has been developed to the point where an almost unlimited quantity of literature can be turned out with such ease and extraordinary rapidity.

At the close of the eighteenth century, a printing press, such as the old Franklin press, required two men to operate it, and its maximum speed was

will run at a speed of three hundred revolutions a minute of the cylinders, and consumes paper six feet wide at the rate of 108 miles an hour, or 216 miles an hour three feet wide. It will use eighteen tons of paper in one hour.

By means of the printing press, literature proclaiming the threefold message of Revelation 14, is being scattered over the whole earth just like the leaves of autumn. Here is another sign of the speedy finishing of the work of the gospel.

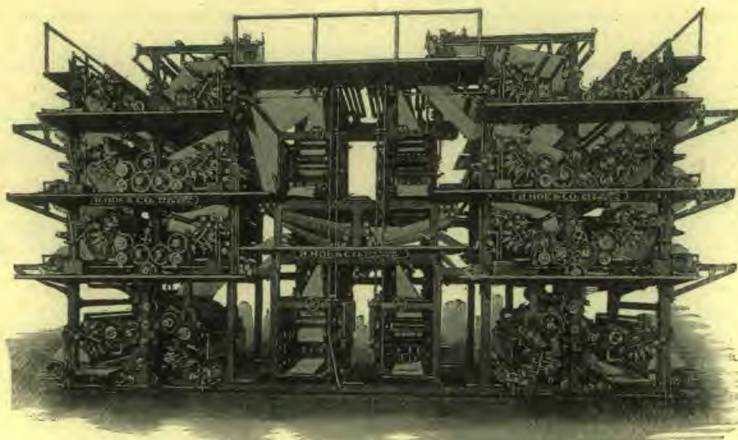
#### 6. THE DEVELOPMENT OF FACILITIES FOR A QUICK WORK

**I**N Rev. 14: 6-14, the prophet saw the closing message of the "everlasting gospel" being carried swiftly, as by an angel "flying in the midst of heaven" to every nation and tribe and tongue. As if in response to this vision, we behold that one of the unique wonders of our time, is our ability to send knowledge to the remotest parts of the world in a few seconds of time. One end of the world speaks its word to the other with no loss of time. As Kipling says:

"Speak the word and think the thought,  
Quick 'tis as with lightning caught—  
Over, under, lands or seas  
To the far antipodes."

Fourscore years ago our grandfathers had no quicker way to send a message to their nephews in a distant town, than Abraham had to communicate to Lot four thousand years before them. If David wished to send a message to Jonathan, a hundred miles away, the only available way was to dispatch a man on horseback, and if he galloped ten miles an hour, it would have taken ten hours to get the message through to his friend. And men could not have sent word any faster seventy-seven years ago. Now a man in New York can talk to his friend in San Francisco just as quickly as if they were in the same room together.

Note what wonderful methods of quick communication have been devised in recent years. The telegraph in 1844, the telephone in 1876, the wireless telegraph in 1901, and the wireless telephone across the Atlantic on March 19, 1919. The telegraphic lines now in existence are sufficient to go round the earth 138 times, or they would cover the distance from the earth to the moon sixteen times. The telephone wires in the United States aggregate 28,827,188 miles,—enough to girdle the earth at the equator 1,153 times. In 1880 there was one telephone to one thousand inhabitants. To-day there is a telephone to every nine persons. It is a singular fact that the first decisive step in the successful development of these methods of communication came in 1844, the very first year when the threefold message arose. It was in May, 1844, that the first long-distance message was sent, and over that forty-mile stretch of wire from Baltimore to Washington came



At the close of the eighteenth century, a printing press made but 250 impressions an hour by hand. Now we are able to print, paste, fold, and count 300,000 eight-page papers in one hour.

receiving a manuscript of a new translation of the Bible or some of its portions on an average of every six weeks. The Sacred Scriptures are now placed within reach of nearly the whole population of the world.

In 1382, when the first English Bible was brought out by John Wycliffe,

250 impressions an hour. Now we have the large Hoe Perfecting press, which is able to print, paste, fold, and count ready for the mail, 300,000 eight-page papers in one hour. This press will print newspaper pages at the rate of 2,400,000 an hour, 80,000 a minute, 1,016 a second! This press



International

The "Quest" sailed a few weeks ago for the South Pole with Sir Ernest Shackleton aboard. There is precious little surface on this old earth where man has not trod, and those few places that have not seen his face, are desolate and uninhabitable.

that memorable dispatch, "What hath God wrought!"

No matter how distant and obscure, localities to-day are in immediate touch with all parts of the world. The people of the United States now read in their morning papers about the events of the previous evening in Cairo, Peking, or Cape Town. Surely the way is prepared for the message to fly to every nation, tongue, and people.

#### METHODS OF RAPID TRANSIT

ONE hundred twenty-five years ago there was not a steamship plowing the seas nor a railway train on earth. Now steamship lines traverse the seas to every important port on the globe, while the railway lines reach the total of 600,000 miles—enough to belt the earth twenty-four times.

Not many years before the rise of the threefold message in 1844, men had no quicker way to travel about this world than Abraham or Nimrod did in their day. From the dawn of history down to the year 1825 there was absolutely no change in the methods of human locomotion. But behold what marvelous methods of rapid transit have been developed during the last century—the steam railway, the steamship, the electric railway, the automobile, and the airplane!

These facilities for quick communication and rapid transit are daily factors in the work of hastening the evangelization of the world, and are to be pressed directly into service more and more for the speedy finishing of the work. God has raised up these facilities during the last century for this very purpose.

Dr. Edward Lawrence has expressed this thought in these words:

"There was one other force which was needed to fully equip the church for its universal activity, and to draw the nations of the world together into

a net, as the people of old had been drawn into the Greco-Roman Empire. That was the power of steam, which was to bind the lands together with bands of steel, turn the oceans into a Mediterranean, make the locomotive an emissary of God's kingdom, and the steamer a morning star to herald the day. That invention was not ready to begin its task of annihilating space until the dawn of the nineteenth century. But it was ready in time, for not until then was the purified church itself roused to a fidelity grand enough to undertake the work for which God has been preparing this equipment. It was in 1807, while the young men at Williamstown [Massachusetts] were praying and studying about missions, that Robert Fulton was making the first trip of the 'Clermont' from New York to Albany."—*Introduction to Foreign Missions,* page 20.

These means of rapid transportation have brought all the world close together. Almost any part of the world is more accessible to-day than the remote parts of a single province were two generations ago. The remotest lands are now more easily reached than Rome was from London, or Ohio from New England, a century ago. The toot of the locomotive is heard now in the darkest jungles of Africa, on the plains of Asia, and on the sandy wastes of Australia. Missionaries now can quickly reach any part of the world. God has speeded up things, so that His message might swiftly go to all the world.

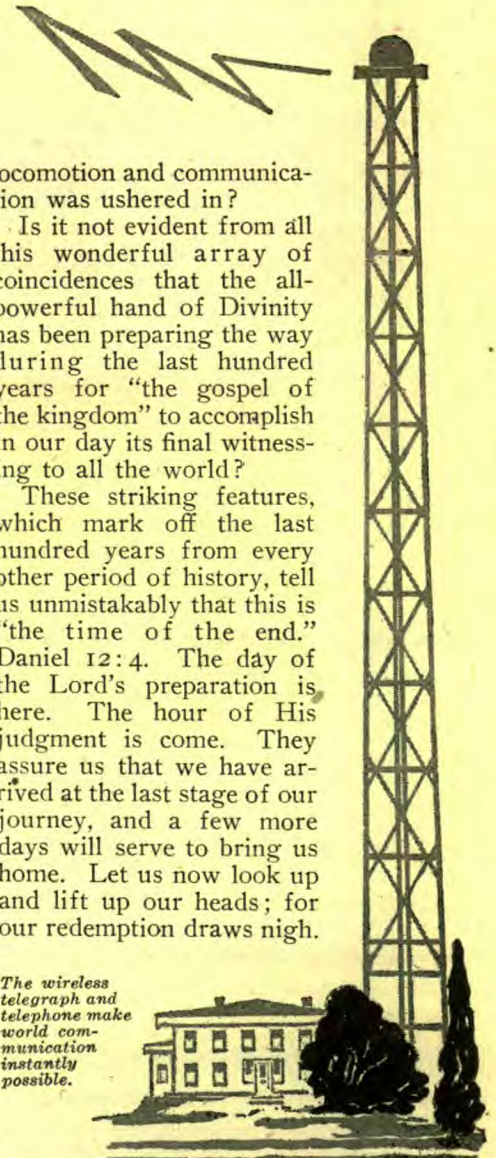
Half a century ago it took six months to cross India from Calcutta to Bombay by the slow method of bullock cart, camel, or elephant. To-day it takes only thirty-six hours. There was a time when it took three months to cross the Atlantic. In 1819, when the first steamship, the "Savannah," crossed the Atlantic, it required nearly a month's time, from May 22 to June 20. Now we cross in a little less than five days. When the time comes for all these modern agencies to be fully set in motion in the giving of the last message to all the world, how swiftly the Master's last great work will be done!

#### 7. THE PROGRESS OF THE HARVEST MESSAGE

PERHAPS the most striking sign of the speedy finishing of the work may be seen in the fact that the threefold message of Revelation 14, has already found its way to almost every part of the earth. Evangelistic work, either through the living preacher or through publications, is conducted in one hundred twenty-three different languages. Statistics now show more than six hundred foreign mission stations in nearly a hundred different countries. These stations stretch from Alaska to Cape Horn; from Scandinavia, the Land of the Midnight Sun, to the Cape of Good Hope; from the

arctic regions of Russia and Siberia to the burning sands of the peninsula of India; from Japan to Tasmania. And in all these countries the Spirit of God is manifestly preparing the hearts of the people for this last-day message. Surely we have come to a new fullness of the time.

Why is it that vast lands hitherto unknown and obscure have all been made known during the last century? Why is it that those doors which have been barred for centuries, have been thrown wide open to the gospel during the last eighty or ninety years? Why is it that the church in general, after being asleep for centuries on the subject of missions, should during the last few decades really be awakened to her duty to go into all the world to preach the gospel to every creature? Why is it that the Bible, for centuries chained fast to convent walls, unread by the common people, should by means of the perfected printing press during the last hundred years, be scattered by the millions of copies in all the various languages of earth? Why was it that not until the second quarter of the nineteenth century, after running along in the same old way for nearly six thousand years, a sudden change in the methods of human



The wireless telegraph and telephone make world communication instantly possible.



Upper left: A meeting of the Ku-Klux Klan in the Virginia Hills. The activities of the Klan have been stirring up a heap of criticism the past few weeks. Center: Half on Canadian soil and half on American soil, rests the new peace arch at Blaine, Washington. It was dedicated, September 6, in the presence of 10,000 people. It commemorates a peace of 108 years between the two countries. Note



International ana Underwood Photos the union jack and the star-spangled banner, and the inscription, "Children of a Common Mother." Upper right: A very aggravating strike between miners and employers has lately occurred in West Virginia. Both sides were armed to the teeth, and blood was shed. The picture shows a group of deputy sheriffs who battled with the miners.

## "Peace, Peace; When There Is No Peace"



HORACE G. FRANKS



AVE we seen the last of war?" was a question widely asked on the morrow of Armistice Day. The war which was to end war had been terminated, and a large number jumped to the conclusion that war itself was then a thing of the past, and they celebrated Christmas, 1918, with great festivities, persuaded that at last this world was to witness "on earth peace, good will toward men."

The months wore on; the people were lulled to sleep by the gentle croonings of idealists. They saw in their dreams the Geneva headquarters of the League of Nations, that commonwealth of nations which, they were told, would insure an unbroken peace. Many to-day, indeed, utterly oblivious of the noise of battle preparations all around, are peacefully dreaming that same dream, little thinking that their somniloquistic faculties will lead both themselves and others far astray.

The League of Nations is generally considered, especially outside of the United States, to be the world's last hope of international peace, or, as *Discovery*, of April, 1920, expresses it, "that the hope of the future largely centers around the successful organization and working of this League." But it must be remembered that this is not the first time that such a league has been planned or even put into operation. One very notable instance of this scheme dates back very little more than a century; and it cannot be without profit for us to investigate the extent of success and the causes of failure of what one historian calls, "The Concert of Europe," in the nineteenth century. (It is not necessary

that we take the Washington Conference into the reckoning here, for it deals with only a few phases of international peace, *vis.*, the limitation of armaments and the problems of the Pacific.)

A LEAGUE ONE HUNDRED YEARS AGO

LET us go back one hundred years, therefore, and read the foundation upon which that Concert of Europe was erected. It is found in the sixteenth article of the Treaty of Chaumont (March 10, 1814) and reads thus:

"The present Treaty of Alliance having as its object the maintenance of the Balance of Power to secure the repose and independence of the Powers and to prevent the invasions which for so many years have devastated the world, the High Contracting Parties have agreed among themselves to extend its duration for twenty years from the date of signature."

The first achievement of this Treaty was the negotiation and conclusion of the Treaty of Vienna in 1815, the terms of which were at the time regarded as immutable and sacrosanct; although it must be remembered that when the Final Act of Vienna was concluded on June 9, 1815, the great Battle of Waterloo had not yet been fought. On September 26 of that year, however, Alexander of Russia announced from Paris his "Holy Alliance" plan, in which he wished that all Christian rulers should pledge themselves "to take for their sole guide the precepts of the Christian religion, to strengthen themselves every day more and more in the principles and exercise of the duties which

the divine Saviour has taught mankind." His plea was successful in theory, for all the Christian rulers in Europe promised their adherence, except the Pope and the regent of England; yet, says Professor Hearnshaw, "no one, apart from Alexander of Russia and possibly Frederick William of Prussia, took it seriously." Indeed, one German historian of later years actually termed it only "*ein wirkungsloses Blatt Papier*" (a scrap of paper), thus anticipating Bethmann Hollweg's famous expression in 1914.

Nevertheless, the Quadruple Alliance of November 20, 1815, became the crystallization of the Concert of Europe, and, says Professor Hearnshaw, "never before had the ideal of an international authority for Europe been so nearly realized." But, the same authority adds, "this condition of things continued for [only] three years (1815-1818)."

THE MEMBERS FALL OUT

AFTER 1818, the harmony of peace was soon disturbed, and the war cries of nations were again heard here and there. Soon there came a disagreement between Britain and the other three powers,—Austria, Russia, and Prussia,—followed closely by Austria's rift with Russia over Turkey's treatment of Greece. Then in 1830 Russia, Austria, and Prussia were again in opposition to Britain, who with France, was championing Belgium in throwing off the yoke of Holland; so that twelve years after the establishment of the Concert of Europe which was to insure peace, we find the great powers torn along the three lines of democracy, nationality,

and religion. In other words, the League of Nations had absolutely collapsed by 1830.

That it really was a failure in war prevention may be further seen by a review of the European squabbles which were recorded during the nineteenth century. They are five in number: (1) The Crimean War of 1854; (2) the Italian War of 1859; (3) the wars of unification and aggrandizement in Germany and Prussia of 1864-1870; (4) the Russo-Turkish War of 1877; and (5) the World War of 1914. And yet one historian says of the nineteenth century League of Nations: "From 1830 right down to 1914, the Concert of Europe, albeit it ceased to give continuous performances as during the year of its glory, never went entirely out of existence."

#### THE FATE OF THE LEAGUE

**I**S the same fate, that of a practically useless existence, in store for the League of Nations which has emerged from the womb of the World War? In other words, will the members of the present League succeed, sooner or later, in nailing the war-god Mars forever in his coffin? Up to the present, it is very evident that he has eluded their grasp, for the flashings of his scimitar of death are to be seen in all parts of the world. "Wars and rumors of wars" fill many columns of news in our daily papers; the politicians and statesmen of earth are still engaged in that impossible practice of insuring peace by preparing for war; while the literary market is being deluged with pamphlets and books, from the pens of generals, journalists, and national leaders, dealing with the possibilities and certainties of the "next great war." It is no wonder, therefore, that earth's war-weary children are eagerly yet wearily calling for "peace, peace; when there is no peace." As Sisley Huddleston so forcibly expressed it in a recent issue of the *Atlantic Monthly*:

"Hate exudes from every journal in speaking of certain peoples—a

weary hate, a conventional hate, a hate which is always whipping itself into a passion. It is, perhaps, more strictly, apathy masquerading as hate—which is worst of all. The people are *blasé*: they seek only bread and circuses for themselves. They regard no bread for others as a rather boring circus for themselves. Every morning there is another war, though the news has almost lost its power to excite; every evening there is a fresh revelation of some warlike menace about which the jaded fancy may play: The key of all the folly and all the unhappiness in Europe is the fact that we cannot do without wars any more than a drug maniac can do without cocaine or morphine."

#### A HOUSE OF TOY BRICKS

**H**E then goes on to comment upon what he calls "the hopeless territorial tangle in Europe," saying: "There is such a crisscross of principles, such a complicated pattern of interests, such an arbitrary set of solutions which are no solutions, that in any event the scheme of things would come collapsing down—if indeed it has ever been even momentarily built up; if it has not always been like the child's edifice of toy bricks which is perpetually falling to pieces as the child reaches for another brick. . . . Always trying to balance the bricks in an impossible equilibrium, is a childish pastime which unfortunately is big with disastrous consequences."

Having drawn up what we might call a balance sheet of the present situation, in which he offsets the possible success of the League of Nations by outlining the armament schemes of the great powers, this farseeing writer has this conclusion forced upon him: "As Kipling sings: 'There's no discharge in the war.' It stops here and it stops there; there is a period of comparative calm. But all these fires blazing about the world; and all these treaties which contain only accidental justice, since the guiding principle has always been, 'Woe to the van-

quished!' and which can only give the impression that war brings its rewards and that what is lost may yet be won back; and all the new nations whose liberation from oppression has only aroused their desire to oppress in their turn; and the general example of egotism set by the big nations, must make of the present so-called European peace a mere truce, a truce in which to take breath; the hush,—a troubled hush, but still an hour of relative quietude—before the last phase of Armageddon: that final battle in which diabolical contrivances of a potency even now hardly dreamed of will make a desert of a continent, will destroy the cities, the wealth, the life of the Old World."

Nor is all this, to use his own words, "lurid imagining; it is logical as a piece of Euclidean reasoning. Only by a violent effort to change our fashion of seeing things, can it be averted. War-making is now a habit: the Great War has made war familiar and frequent, and may assuredly, in a sinister sense of the oft-repeated phrase, prove to be the war which will end war—by ending mankind!"

Nor is Mr. Huddleston the only writer who sees things as they really are. Many other quotations could be given, all of which would reveal the fact that the idea of the League of Nations as a preventive against future wars is only the pleasant dream of a world wearied with much fighting and sickened with the sight of blood.

#### WHAT GOD SAYS

**M**OREOVER, this scheme of international peace brought about by the establishment of an international arbitration court is out of harmony with the plans of God. That is not His way of producing and insuring peace; rather, it is one of man's latest ways to unite the world. Force has been tried; diplomacy has been tried; guile has been tried; inter-regal marriage has been tried; but all have failed, and now the statesmen of earth are endeavoring to federate the world

The Pan-American Union building in Washington is to be the scene of the memorable conference beginning Armistice Day, November 11. Our picture shows the "Hall of the Americans" in that building. In this room the first meeting will be held.



A photograph of the invitations sent to the foreign countries inviting them to send delegates to the Washington Arms Conference, November 11. This particular invitation is the one sent to Japan, and is signed with the initials of the Secretary of State, Charles Evans Hughes.



International and Underwood Photos



Hon. John Bassett Moore, of New York, publicist and noted authority on international law, who has recently been elected a judge of the Court of International Justice in the League of Nations.

by reconciling the nations by means of the gospel of international brotherhood. The history of the past in these matters has been very well summarized by an authority writing in *Discovery*, for April, 1920, to this effect: "The pages of history, particularly those that treat of the period subsequent to the break-up of medieval Christendom in the sixteenth century, contain many illuminating stories of efforts to coördinate mankind and establish perpetual peace among diverse sections of the human race. It is not the paper schemes of idealists like St. Pierre or Kant that are of supreme interest and importance. It is rather the practical attempts of statesmen and jurists to institute international councils, to formulate an authoritative *jus gentium*, and to develop the machinery requisite for mediation and arbitration in disputes between peoples."—*F. J. C. Hearnshaw, M. A., L. L. D., Professor of History in King's College, London University.*

THE NATIONS WILL NOT MIX

WE have quoted this extract because it shows a remarkable fulfillment of a wonderful Bible prophecy. In Daniel 2 we read of the strange dream which came one night to Nebuchadnezzar of Babylon, and which was later interpreted to him by the prophet of God. The composite image seen by the king of Babylon was very plainly shown to be a symbolic representation of the history of the world, from his time to the day when the Prince of Peace should set up His eternal kingdom of righteousness. After pointing out to his royal audience that the various metals, of which the top part of the image was constructed, represented the four universal empires of Babylon, Medo-Persia, Greece, and Rome, Daniel went on to outline the history of the various kingdoms which would succeed the breaking up of the iron monarchy through whose heart the Tiber flowed. These kingdoms were represented in the dream-image by the ten toes, and Daniel told the interested monarch that, though they would try to coalesce again into one kingdom, all their many devices would prove futile, for, he says, "they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. Ever since the series of cataclysms which resulted in the break-up of the Roman Empire into the mosaic of countries which

form Europe to-day, the kings and statesmen and generals of those countries have been vainly endeavoring to make the iron strength of their military or diplomatic power join up with the unstable clay of human nature,—but they will not mix. No devisings of the brain of man can produce anything which will act as a permanent agent of unification. They are all diverse national elements, and by no alchemy of politics or logic can they be made to crystallize into one whole, sparkling and glittering in the light of peace.

THE ONE SOLUTION

WHAT, then, shall we say of the future? Is the League of Nations to be a dismal failure? Will it ultimately collapse as unworkable? Will the Geneva Conference go down into history as an international fiasco? If the League is the world's great human hope, if this modern "Concert of the World" is destined to disappoint the hopes of the world regarding future peace, what ray of encouragement is there to pierce the dark cloud of this world's anxiety? It is easy enough, some would say, to prick the League of Nations' bubble, but what will you put in its place? We answer, human schemes are useless to promote international peace, for this world is doomed to war until the Christ shall come. In other words, until the human heart

is changed—until human nature is changed—a world peace is impossible. And until the Christ comes, this changing of human nature is likewise impossible. But when the Christ does come, when the rent heavens reveal the Prince of Peace to a dazed world, then shall we see the beginning of the end of strife and war. At that time "the earth also and the works that are therein shall be burned up." Those works will include the works of sin and sinners, the machines of war, the implements of murder, the very thoughts and purposes of evil men; and out of the ashes of a judgment-stricken world there will be formed a new Eden, the eternal home of peace for those who have been gathered from every corner of the earth to be members of God's League of Nations where there will, in all sincerity, be no more war.

Our Problems Solved

"MODERN problems multiply. The Christian church is said to be face to face with many new problems created by the aftermath of the World War. Questionnaires are sent out, surveys are made, to ascertain just what the problems are; and then brainy leaders proffer various solutions. It is all so unnecessary, and it is all so pathetic, to one who turns to the Word of God and believes that Word. There are no modern problems. The so-called modern problems are created by the modern way of solving them. That modern way leaves out regeneration as the only and all-sufficient solution. Leaving that out, of course there follows a vast crop of baffling problems. But if the professing Christian church as a whole would turn away from these superficial problems and devote itself to telling men that they are lost, and that they may be saved through faith in the Lord Jesus Christ and the acceptance of His blood atonement in their behalf; if the church would then show saved, born-again men that they have in Christ and the Holy Spirit all-sufficient wisdom and power to know and to do the whole will of God in all their everyday duties and relationships,—then the modern problems would disappear like vagrant mist before the noonday sun. Are we letting Christ solve all our own problems on His terms and His alone?"



In the  
Sunset  
Land

by ROBERT HARE

*If ever I stand in the sunset land,  
Beyond where mist shades fall,  
I would gladly rest, had I done my best  
For the Master and Lord of all.  
And not by might or human right,  
And not by hand or will,  
But by His power, each passing hour,  
His plans I would fulfill.*

*If ever I meet on the golden street  
Some one I loved below,  
With joy I'll trace the love and grace  
That saved from death and woe.  
And then by the throne, where all are known,  
Where the angels in rapture fall,  
I would stand by the side of the Crucified,  
"And crown Him Lord of all."*



# LIVING TO EAT or EATING TO LIVE?

Wouldst thou enjoy a long life, a healthy body, and a vigorous mind, and be acquainted also with the wonderful works of God? Labor in the first place to bring thy appetite to reason.—Benjamin Franklin.

by J. R.  
Leadsworth, M. D.



*A chief figure at any League ball game is the vender of eatables and drinkables.*



Underwood

**I**N a recent number of a widely circulated magazine, a popular caterer at the Big League ball parks offers some information about the eating habits of thousands of spectators of such sports. He asserts, with seeming pride, that if it is a crime to eat or to encourage eating between meals, he is by far the greatest criminal in the world, because he feeds more than three million Americans a year between meals. And the dietetic delicacies most in demand by these fans are "hot dogs" and rolls and peanuts, washed down with sarsaparilla and iced lemonade. Little wonder to us that his French chef, after watching the performance for a few days, remarked that Americans are the bravest people in the world. It was proved, he said, by the indigestible things they ate.

As a young man, I was a frequenter of ball games and other out-of-door sports, and often, as a result of the debauch of sandwiches, pop corn, and cold drinks, spent suffering and sleepless nights with so-called "bilious attacks." And during the practice of a quarter of a century, I have since been called to attend scores of such "bilious attacks," following closely upon Fourth of July and circus-day dissipations, and it does not take many such experiences to convince even the most casual observer that one of the common and pernicious causes of acute gastritis (or "bilious attacks") is eating between meals.

## STOMACH CATARRH AND ULCER

**M**EDICAL consultants know that a common cause of acute gastritis is the eating of cold, indigestible lunches. Men who carry the dinner pail know that if they do not exercise care, they soon experience symptoms of indigestion. Eaten as a regular meal, these foods often cause stomach

up-set, but when insult is heaped upon injury and they are poured into the stomach at any and all times, trouble is invited even though an immediate attack is not produced. The foundation is being laid for chronic stomach catarrh. The digestive glands accumulate their store of digestive fluids in the interval between meals; this is necessary that gastric juice be excreted in the proper quantity and quality. Active juices of the stomach not only insure prompt digestion, but such fluids prevent fermentation and decay of the stomach contents. Too-frequent meals usually work evil in one of two ways: On the one hand, the secretory glands become overworked and finally exhausted so that no acid is secreted. Many chronics present this condition where they have flatulence, pressure, and fullness after meals, lassitude, and sleeplessness. On the other hand, the opposite condition is met where the frequent eating had greatly augmented the secretory power of the digestive glands, and we have a condition known as hyperpepsia. Here we have heartburn, pain under the shoulder blade, headache, and constipation. Ulceration of the stomach is often produced, following in the wake of frequent "bilious attacks." And it would be worth the time of any one so afflicted, to prove by regular and moderate habits of eating and drinking—with temperance in all things—that such attacks can be avoided just as can any other attack brought on by intemperance. And the feeling of well-being and physical fitness will repay any one for the apparent self-denial made. They will soon appreciate that life is made up of much more than the excitation of the gustatory senses.

Another common cause of the long, long list of stomach disturbances is that of overeating. Sufficient tests have been made to prove that an over-

loaded stomach does its work with much difficulty and after a period of seven or more hours, whereas a small meal is out of the stomach in three or four hours. This is more true of those of sedentary habits. And it is too frequently the sedentary people who imagine that because they do strenuous brain work, they must eat heartily of nutritious and nourishing food.

## MEN WHO EAT TO LIVE

**I**T is said by those who know, that Edison is very abstemious in his habits. He eats daily from a half to three quarters of a pound of mixed food, and drinks three glasses of milk and sometimes weak tea or coffee. However, he cares little for the latter. His favorite article of diet is toast. This is usually the substantial part of every meal. Whatever he eats, it is always in very small quantities—not over two pounds of food a day. This is a small amount for an adult, judged by ordinary standards. Most persons will find, by making the test for a day, that it is much less than the average daily ration. But on this simple diet, Mr. Edison is able to accomplish what few men can approach. He works from fifteen to eighteen hours daily. His efficiency is never interfered with by sickness.

Weston, the pedestrian, in his halcyon days of long-distance walking, followed nearly as strict rules as Mr. Edison. He declared that if a man takes uniformly good care of himself, there is not the slightest need of special training for any contest, and that he never trained a single day. The explanation of his superb condition, after living to the threescore and ten years, was regular habits and simplicity of fare.

Eustace Miles was another whose remarkable powers of both mental and physical endurance were scarcely

*(Continued on page 24)*



At a Chinese wedding ceremony, the bride and groom kneel before the father and mother of the bride, and the bride's mother puts a rose in the bride's hair, and then gives it to the groom.

International

# The BONDS of IGNORANCE

W. C. HANKINS

neighbors could imagine what was going to happen, his two-story building was in process of erection. However, he had heathen relatives, and they immediately came down on him in full force, demanding that he lower the roof so much that it detracted materially from the usefulness and beauty of his second story. There was no law against his building a second story to his house, but the superstition of his neighbors was such that every sickness and death in the neighborhood would be laid at the door of his second story.

## NO TERROR IN DEATH

“**T**HROUGH fear of death were all their lifetime subject to bondage,” how true it is! The man or woman who has not become the servant of Jesus Christ is constantly looking for the wages of sin,—death,—and is constantly in fear lest he receive it. We find that fear in greater evidence where the people are more openly serving Satan, but even in Christian lands it is also to be found among people who have not yielded their lives wholly to Jesus to be made free from sin. You will notice that in the text it says that Christ came to destroy the devil and to deliver out of bondage them who had the fear of death. Death is Satan’s weapon, and he uses it when he will on those who give themselves into his hand; but he cannot use it against the servants of Christ. When Jesus allows one of His servants to go down into the grave, He robs death of its terror, by showing it to be but a dreamless sleep from which He will soon awaken all those who trust in Him, that they may dwell with Him eternally in a kingdom where sin and its accompanying terrors have no part. Death loses its terror to those who are looking forward to that blest awakening.

It was for this reason that the apostle Paul wrote to the Thessalonians as follows: “We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring

**T**HE Orient is preëminently the land of superstition. Sometimes the Westerner is amused at the superstition of the native but more often he is sad. He is constantly reminded of the words, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” Hebrews 2:14, 15.

In Western lands, people understand to a limited degree what this means: for, of course, every one lives more or less in fear of death; but fully to understand the true import of the words, one must live for a time among people who are in the grip of devil worship.

## DECEIVING THE SPIRITS

**F**OR example: Mrs. Chan meets Mrs. Chu, who is carrying a young child in her arms. The child is well and plump, and looks the picture of health. In Western lands Mrs. Chan would say: “How fat little O-kau is getting to be!” But in China Mrs. Chan would never dare say such a thing, unless she was looking for a chance to start a quarrel. Instead she says that little O-kau is very good to look at, or something like that, but never a word about his gaining in weight or being fat; because there is a superstition that if any one praises a child as being fat, the spirits are displeased and will exert a malign influence so that the child will grow thin and sick and possibly die.

Please notice, too, the little fellow’s name. “O-kau” means “black dog,”

and it is intended to deceive the spirits into thinking that the parents do not love the little boy. Otherwise, by their dreaded influence, the spirits might cause him to die. It is because of this that the most fantastic names are often given to little boys, and the more their parents love them, the more hideous the name. I know boys who have been given the name of Shark, Black Dog, Pig, Pig Manure, Girl, *et cetera*. Is it any wonder that a young man always takes a new name when he enters school?

The other day an acquaintance of mine who owns a little house in his native village, received a letter from one of his relatives, asking him to come home and tear down a little room that he had built as a sort of second story to his house. He said that his son had just died down at Singapore, and that he had no doubt but that my friend’s building that little addition to his house had so offended the spirits that they had caused the death of his relative’s son. The man wrote back that he was too busy to go up and tear down the room in question, and that if he wanted to have it torn down, he would have to do it himself. He also added that he had lost his son not long ago, but before the building of the addition, and he wanted to know what had caused the death of his son.

## MADE HIM LOWER THE ROOF

**A** FEW months ago I was visiting a station in one of the inland cities. One of the Christians took a notion that he would like to have a second story to his house, so as to get better air. He secretly prepared the poles for the corners and roof, and then one day, before his astonished

with Him. For this we say unto you by the word of Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 13-17, A. R. V. But to those that know not Jesus and do not trust in His power to keep them from sin here and to resurrect them in the hereafter, there is always a nameless dread in the heart. They are subject to bondage through fear of death.

A cultivated American woman was about to start on a long trip. The boat which she wished to take left the port on Friday, the thirteenth of the month. But the idea of beginning a trip on a day which was so doubly unlucky as to be Friday and also the thirteenth, was out of the question, and she delayed three days rather than risk a calamity by starting on such an unlucky date.

We might name hundreds of superstitions that have been handed down to the people of Western nations, either from their heathen ancestors or from heathen people still living on the earth to-day, but they all originate in one fountainhead,—in the fertile brain of the adversary, whose hold on man is through the fear of death, and who mercilessly exercises his power over those who do not leave his service for the service of a better master, even Christ.

#### THE BONDS OF IGNORANCE

**B**UT the great instrument that Satan uses to keep men in bondage is ignorance. When the light of truth shines into a man's heart, he soon becomes dissatisfied with serving sin, and seeks the better service which promises life instead of death, and freedom instead of bondage.

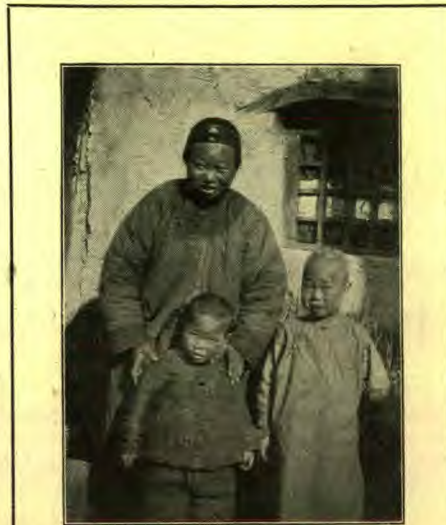
Notice the words of Jesus: "Jesus therefore said to those Jews that had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32, A. R. V. Now notice the answer of the Jews: "They answered unto Him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest Thou, Ye shall be made free?" Verse 33. "Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed." Verses 34-36. Put with this another statement of the Saviour's: "Sanctify them in

the truth: Thy word is truth." John 17:17, A. R. V. In the above statements of the Saviour of the world we have placed before us the way which leads to freedom and life.

But simply to know the truth is not sufficient. We must also love it. The Scriptures speak of a strong delusion that will come on the people of this world in the last days, and which will cause men to be lost: and the reason why this strong delusion is permitted to come upon them is "because they received not the love of the truth, that they might be saved." 2 Thessalonians 2: 10.

#### AFRAID OF THE TRUTH

**S**OME people will not read certain books, magazines, tracts, or articles lest they should become convinced of the truth of some doctrine.



In China, the more parents love their child, the more repulsive name they give him. Some of the little boys are named Shark, Pig, Black Dog, Pig Manure, and Girl. The Chinese think that the spirits will think that their children are not loved when they carry such names, and hence will not be so anxious to injure or to kill them.

The truth on that subject is contrary to what they desire to do, so they avoid knowing the truth. They do not have "the love of the truth," or they would be eager to know it, regardless of what they must do in order to obey it. They do not realize their bondage or the danger of the situation, but like the drunken man who has gone to sleep on the railroad track, they resist all efforts to awaken them to the realization of their danger.

When Jesus stood before Pilate, He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." John 18: 37. He also said: "I am the Way, the Truth,

and the Life: no man cometh unto the Father, but by Me." John 14: 6.

Jesus is the truth. No man can accept Him and reject truth. In rejecting truth, we reject Him. No man can love Him and hate the truth. He is the truth personified. When we receive and love the truth, we are receiving and loving Jesus. Oh that we might all realize that when we become Christians and profess to receive Jesus Christ as our personal Saviour, in doing that we pledge ourselves to accept and obey every ray of light and every word of truth that He sends to us through His representative, the Holy Spirit, whose other name is the "Spirit of truth"! "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16: 13.

#### ASK FOR THE SPIRIT OF TRUTH

**A**RE you in bondage to sin? Does the fear of death darken your days and fill your nights with dread? Does the enemy of souls tell you that there is no hope for such as you? Then, in the words of that old, familiar song, "Clear the darkened windows, open wide the door,—let a little sunshine in." Kneel down and ask God to send the Spirit of truth to teach you, and then open the Word of Truth, the Bible, and allow the Spirit of truth to unfold its precious lessons to you. Discard all preconceived ideas, and let your heart be open to the teaching of God through His Word as interpreted by His Spirit. If you come thus, really desiring to know God's will and honestly determined that you will, through Christ's help, obey the truth as it is revealed to you, then you have the assurance of the word of the mighty God, that you shall know and understand His will. Listen to what He says: "If any man will do His will, He shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7: 17. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Luke 11: 9, 10.

The sooner a man begins to look for his salvation in a force outside and above himself, the sooner will succor come. The trouble with us to-day is that we are endeavoring to save ourselves and our complex world situation through our own wisdom and exertion. The world as a whole has forgotten God, and this very forgetting is the cause of all our distresses.

God has given this gracious invitation: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."



International

Although Mrs. Eddy says that "truth handles the most malignant contagion with perfect assurance," and that "in Science, no breakage or dislocation can really occur," yet she counsels her followers thus: "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon."

## DOES CHRISTIAN SCIENCE CURE THE SICK?

by

WILLIAM G. WIRTH



**F**ROM time immemorial the supreme importance of having the mind in a right condition to stimulate and bring about bodily healing has been recognized. Does not the wise man say, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones"? Proverbs 17: 22. Wrote Celsus, a Roman medical writer of the first century, *Anno Domini*: "It is a mark of a skilled practitioner to sit awhile by the bedside with a blithe countenance." Cassiodorus, writing in the sixth century, seconds this by affirming: "To give joy to the sick is natural healing; for once make your patient cheerful, and his cure is accomplished." And any doctor to-day will say the same thing. The mind does have a tremendous, a controlling influence over the body for health or illness.

"Physicians, it need not be said, understand this principle of healing and use it in their practice. The faith they inspire in their patients by their medicines and perhaps even more by their personality and reputation is a vital factor in their healing power. Many a physician by his contagious optimism begets a like spirit in his patient that has its effect in quickening the vital

energies of the whole body. It is also well known that physicians give medicines, such as 'bread pills,' which they know will have no other virtue than the power of arousing the faith and hope of the patient. It makes no difference what is the nature of the means by which such faith is excited; if it produces the faith, it will do the work. On this account the fetish of the savage and all the absurd arts and means of faith healers are effective."—*The Truth About Christian Science,* Dr. J. H. Snowden, pages 228, 229.

### POWERLESS BEFORE ORGANIC DISEASES

**H**OWEVER, mind healing is not a panacea, a cure-all. It has its limitations. It finds a very large place in functional diseases, but in the field of organic diseases it can do very little, if anything at all. The mind may do wonders for nerve diseases, but it cannot set a broken bone or stop an epidemic. To quote again from Dr. Snowden's book: "When alleged cases of the healing of organic diseases by mental means are investigated, they are nearly always if not invariably found to be not based on fact; either the diagnosis was not correct or the

cure was not effected."—Page 230. Of what value are the diagnoses of Mrs. Eddy's cures in "Fruitage," when one considers that even the most experienced physicians make mistakes in this respect, and that the sick one, under the influence of a highly wrought imagination, will believe himself to have almost any disease, especially since none of these testimonials are written by a physician or accompanied by a doctor's certificate? The fact that some of the cured say physicians told them they had such or such disease does not relieve the situation, for we all know how easily physicians may be misunderstood or misreported, and that with no intention of dishonesty.

Unwilling to admit that her system is mind healing in the ordinary sense of that word, we need not be surprised to find Mrs. Eddy asseverating that Christian Science is a panacea. It knows not the limitations of mental healing or medical science. It can cure everything. Here again Mrs. Eddy is consistent; for denying the existence of matter and disease and evil, logically no disease is worse than another or harder to cure, and all of them must be subject to the same cure. "Should all cases of organic disease be treated by a regular practitioner, and the Christian Scientist try truth only in cases of hysteria, hypochon-

dria, and hallucination? One disease is no more real than another. All disease is the result of education, and disease can carry its ill effects no farther than mortal mind maps out the way. The human mind, not matter, is supposed to feel, suffer, enjoy. Hence decided types of acute disease are quite as ready to yield to Truth as the less distinct type and chronic form of disease. Truth handles the most malignant contagion with perfect assurance."—*Science and Health*, page 176. Nor is there any uncertainty about her claims in the statement that "in Science, no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill man, but this is not true. The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin."—*Id.*, page 402.

#### A GLARING INCONSISTENCY

**B**UT now we must turn from Mrs. Eddy consistent to Mrs. Eddy inconsistent. "Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation."—*Id.*, page 401. Again we read: "If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally,—and the Scientists had failed to relieve him,—the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we 'prove all things; [and] hold fast that which is good.'"—*Id.*, page 464. This advice is truly startlingly staggering to Mrs. Eddy's own teaching, and most illuminating to the investigator. Whatever the "all things" may be that it proves, it cannot escape proving some things: First, that while Mrs. Eddy knows no limit to her healing theory, she contradictorily affirms to her followers that there is a limit to her healing practice. Second, that after all Mrs. Eddy writes about the futility and nothingness of the human mind, yet the sufferer must needs have the pain "lulled," so that he can get hold of his own "mortal mind," to finally get hold of the "divine Mind" and thus "handle his own case mentally." What we cannot understand is why the "divine Mind" cannot immediately begin to operate. But there is another thing to notice, on which we can do no better than to quote Dr. Wyckoff: "But why, we would like to know, does 'Science and Health' advocate such unconditional surrender to the bungling 'fingers of a surgeon,' in the adjustment of broken bones and dislocated joints, when, in direct defiance of the un-

belief of the age, mental surgery has been able to achieve such marvelous results as Mrs. Eddy mentions and 'Fruitage' records? Here of all places it would seem that non-sense science might shine without a rival. For there can be no argument, as in medical cases, about the diagnosis of a broken bone or a dislocated joint. And there can be no denying the cure when that bone is at last set and healed and the joint replaced. Here is a field where all the evidence would be indisputable. Why is it that this field, peculiarly well adapted to non-sense science demonstration, is deserted by its practitioners and turned over to its greatest enemy, medical science? We are beginning to get a little suspicious of its boasted claims."—*Biblical Review*, October, 1920, pages 556, 557.

Two questions will now arise in the reader's mind. The first one is, How did Mrs. Eddy ever succeed in making herself believe in her system? The answer to this is not difficult.

#### DID MRS. EDDY HERSELF BELIEVE HER SYSTEM?

**I**N the first article of this series, it will be remembered, we showed that Mrs. Eddy was subject to chronic invalidism. She was extremely nervous, hysterical at times, and often irritable. As is true with all in the quest of health, she naturally became the dupe of all kinds of quacks and panaceas. It must not be forgotten that the time in which she was born and grew up, the first half of the nineteenth century, was very different from our time. As Dr. Wyckoff says: "Medical science did not then enjoy the supreme and universal confidence of the people which its modern achievements have so justly won for it in our day. Therapeutics were in a deplorable condition. Homeopathy had just entered the field to dispute the authority and method of allopathy, and a bitter conflict raged between these two schools of medicine. It resulted in seriously discrediting both in the esteem of the public. This disagreement between doctors opened the way for all varieties of quacks, and they lost no time in making the most of their opportunity. So Thompsonianism, chronothermism, mesmerism, spiritualism, hydropathy, and a formidable array of faith cures made their appearance.

"The most disastrous consequences of this rage of eccentric healing cults was that they gave birth to a prolific brood of ignorant and irresponsible practitioners. There existed no rigid state medical laws, no standard of preparation, no license required to practice. All one had to do was to hang out one's shingle, put the handle 'Doctor' before one's name, and begin. This was the way Dr. Quimby got his title 'Doctor.' This was the way Richard Kennedy got his title 'Doctor.' This is the way Asa G. Eddy came to be called 'Dr. Eddy.' The

door was wide open for any one who chose to enter the professional career of a physician. It can be imagined that the legitimate medical profession of that day staggered under a heavy burden, and it is not surprising that its reputation was not of the best. Diagnosis was very often incorrect, drugs and medicines were ignorantly prescribed, and 'doctors' were forever making fatal and irreparable blunders. Yet it was not medical knowledge, but simply ignorance of medical science, which was the cause of all the trouble."—*Biblical Review*, April, 1921, pages 228, 229.

Mrs. Eddy tried all these therapeutic means of her day, and while for a time they might give relief, she did not find what she hoped for. Finally she heard of Dr. Quimby, went to Portland, Maine, and there under his care she experienced a wonderful cure in a very short time. Dr. Quimby's psychological methods were just what Mrs. Eddy needed, undoubtedly, for hers was a psychological rather than a physiological disorder. Allowing Dr. Wyckoff to continue: "It must be admitted that she was entirely sincere, and the conclusion to which she ignorantly jumped seemed unavoidable. She had suffered, off and on, all her life from physiological symptoms which she naturally diagnosed as resulting from physiological rather than psychological causes. She had been cured by a psychological, or mental, chance. And she naturally came to the conclusion that all sickness was of the same nature, and that it could be just as easily cured by the same method."—*Idem supra*, page 229. \*

We are brought then to this fact, that so far as Mrs. Eddy is concerned, Christian Science springs from her own functional, nervous disorders, and great ignorance of physiology and psychology.

#### HOW DID SHE GET OTHERS TO BELIEVE IT?

**T**HE second question now to be considered is, How did Mrs. Eddy ever succeed in making others believe in her system? There are reasons why Christian Science appeals to so many. We shall give the important ones.

The chief reason for the rise and rapid spread of Christian Science is the ever-present search for health. Diseases are present on every hand. Deadly germs are in the air, in the food we eat, in the water we drink. With all our advancement in medical knowledge and increased skill in combating diseases, the sober fact remains that the race is getting weaker, more susceptible to disease.

Scores in quest of health, having tried every kind of cure only to be left no better than before, become desperate and are ready for anything that offers relief, be it the quack nostrum or the hand of the "miracle man." To this class Christian Science looks

inviting; and there is no disputing the fact, as we have touched on it before, that real relief and even permanent cure do sometimes come through the avenues of Christian Science as a mind healing system.

#### IN CITIES AND HEALTH RESORTS

**C**HRISTIAN Science does its best work where functional and nervous disorders flourish as a result of climate and circumstances attendant upon the social conditions of wealth and luxury and the high tension of modern city life. Says Woodbridge Riley, Professor of Philosophy in Vassar College: "For an explanation [of the spread of Christian Science] we must have recourse to the comparison of statistics of the sect with conditions in various parts of the country. The statistics are to be found in the last Federal census; the conditions are suggested by an interesting, but as yet unpublished, map designating the absolute number of Christian Scientists in the land. A first glance at the map shows this threefold distribution of the sect: the East, the Middle West, the Far West. By states this means Massachusetts and New York; Illinois and Missouri; Colorado and California. This confirms the official statement that the influence is strong over comparatively limited areas in the United States. In this threefold distribution the pathological factor is primarily in evidence, for the centers of influence are large cities, with their concomitant nervous disorders, and the health resorts of the mountains and the coast, where it is natural that groups of invalids and semi-invalids should welcome any new therapeutic agency. . . . Christian Science has spread largely along the fortieth degree of latitude—the richest pay streak of our civilization. From their personal appearance and from the showiness of their churches, the followers of the 'scientific mental therapeutics' are manifestly prosperous. Yet with this very physical prosperity there goes a spiritual change. As in the case of those primitive Christian Scientists, the followers of Plotinus who centered in the rich cities of Alexandria and Rome, so these modern Neoplatonists tend to revolt against overprosperity. With a plethora of wealth they incline to asceticism, and long for a breath of the upper air of mysticism. In a word, too much of the material has brought a desire for the immaterial."—*American Thought from Puritanism to Pragmatism*, pages 44, 45.

This explains why Christian Science churches have over 82 per cent of their membership in cities of 25,000 and over, while the Christian churches have only 40 per cent of their membership in cities of this size. It also helps account for the fact that while the average female membership in all denominations is 57 per cent, in Chris-

tian Science churches it is the highest of all the churches, over 72 per cent. The list of churches published in the *Christian Science Journal* for December, 1919, corroborates Dr. Riley's observation regarding the fortieth degree of latitude. Two and one-half columns are given to the churches in Massachusetts, four to those in Illinois, nearly six to those in California, there being more in California, especially in its southern part, because of its climate so attractive to invalids and to retired people of wealth. North and south of this line the numbers thin out. Minnesota has one column, Kentucky one half, and Louisiana only one sixth of a column. Canada is not a fertile field for Christian Science, having less than two columns for its entire area.

#### EIGHTY PER CENT OF SICK PEOPLE NOT SICK

**B**EFORE leaving this health appeal of Christian Science, there is another factor which enters into its favor with many people. Christian Science does furnish a sort of psychological buffer to the overdoctoring tendency of our day. On the whole, the medical profession is now enjoying a large confidence on the part of the public. While this is as it should be, still there are dangers in this confidence, in that for the slightest reason many feel they must run to the physician. The writer is well acquainted with a leading physician and surgeon, a man who is eminently successful in his profession. This physician affirms soberly that about 80 per cent of those who visit his office do not need his services at all; that if they used common sense, some confidence in themselves, and some simple but effective home remedy instead of being under the obsession that they "must have a doctor," they would progress more healthwise and also save a doctor's bill. Too, it must be admitted that there is a deal of truth in Mrs. Eddy's asseveration that many of our ills are due to the fact that we know too much about our bodies these days and consequently too many worry over their physiological processes. The fact that medical science, by virtue of its wonderful advances, has revealed so many hidden bacilli and deadly germs in and about us, has struck many poor souls with a morbid fear of some terrible disease, and the least ache or pain sends them hurriedly to the telephone for the physician, when, forsooth, the dreaded disease is only in their minds. We must be careful not to allow medical progress to rob us of our proper curative independence. Let us remember that a cool head is a physician of the first order. Now, there is no doubting that many have psychologically reacted against this hypertendency, so to speak, to be "doctored," and have unwisely gone to the other extreme by taking the position that

doctors were not needed in any case, and this puts them in the high road to Christian Science.

#### ITS RELIGIOUS APPEAL

**R**ELIGION comes as the next reason for the appeal of Christian Science. By the use of the word "Christian," this system has the appearance of upholding Christ and the Bible. And it is this very "Christian" appearance that deceives so many, who believe superficially that a religious persuasion must be all right so long as it is Christian. However, let Christian Science be examined in the light of the Bible, and it will soon be found that it is not Biblical, neither is it Christian. *It is but an attempt to Christianize pantheism.* It knows nothing of the sweet, personal fellowship the Bible Christian enjoys with a personal, heavenly Father. And as for Jesus of Nazareth, it recognizes Him not as the Saviour of men, who shed His blood that sinners might have life, but simply as a teacher of "mind healing."

#### THE APPEAL OF "SCIENCE"

**Y**OKING the word "science" with "Christian," gives Mrs. Eddy's system added popular weight. In this age of laboratories, mechanics, inventions, and varied researches, to say a thing is scientific is to at once put it on a superior level in the public mind. Mrs. Eddy could not have chosen a better word to give her cause standing. Just as she appealed to the strongest feelings in human beings, the religious, when she denominated her system "Christian," so when she added "science," she appealed to the strongest intellectual feelings. And just as the superficially religious have, are, and will be enthralled by the term "Christian," so the superficially intellectual have, are, and will be enthralled by the term "science."

Another reason why Christian Science appeals is because it holds out the promise of comfort. Civilization, with its increasing number of artificial conveniences giving us ease on every hand, is rendering us more and more sensitive to discomfort and pain. We must have things just so; whereas our forefathers made what few things they had do, and thus were very much more hardy than we and much less affected by pain. It is well known that Mrs. Eddy could not stand any discomfort; that she generally needed others to wait on her. She had to be pampered, her every whim gratified. Dr. Snowden truly writes: "This spirit in no small degree passed into Christian Science and in some measure characterizes it to this day. Its constant aim and effort is to avoid and 'deny' any discomfort and to swathe the soul, the 'body' having been 'denied,' in the softness of undisturbed serenity. It has an aversion to all the ills of life, disease and poverty and sacrifice, because these things are unpleas-

ant. There is no heroism in its ideas and aims, little of the soldier spirit of accepting the trials and hardships of life in the pursuit of high ideals, no adventuring upon the sea of duty though it be swept by storms, no noble enthusiasm that triumphs over perils and pains and glories in them as Paul did; there is no cross to its crown, none of the sublime heroism of Jesus, 'who for the joy that was set before Him endured the cross, despising the shame.'"  
—Page 262 ff.

"Christian Science may promise and does give a kind of comfort, but it is an ignoble kind. It finds its own comfort by forgetting the discomfort of others. It is largely oblivious of the sufferings of the world because it does not believe in the reality of any suffering and thinks that such delusion is a personal fault. It has no social gospel and no form of social service. It is terribly significant and a damning indictment of Christian Science that it has no hospitals and general philanthropies because it does not believe in them. It seems monstrous that in our modern world with its ever-increasing note of altruism, a set of people should wrap themselves in comfort and nurse their own souls in ease and deaden their ears and hush their very houses of worship to all the cries of poverty and social distress in the world. Having denied the reality of the material world, it has retired into an unreal and self-contained world of its own. Its comfort is self-centered and selfish."—*The Truth About Christian Science*, pages 262-264. Is it not indeed strange that though Christian Science denies the body, nevertheless it gives so much attention to the same denied body, keeping it in comfort and in a pleasant condition?

One of the distinguishing characteristics of Christian Science is cheerfulness. However, those who are at all acquainted with Christian Scientists know that this cheerfulness in proclaiming perfect health and no worry is not always sincere. While the outer appearance may betoken a calm and peaceful serenity, the inner self may be much disturbed and be suffering much pain. Asked why he left Christian Science, one man replied that he "got tired of being so monotonously happy."

To quote again Dr. Snowden: "God is not simply nursing us in comfort in this world. He is not merely rocking babies, but making men. The world is made of sterner stuff and life is confronted with greater and graver

issues than health and comfort. Health is not holiness. Plato and Socrates, Isaiah and Paul, Luther and Lincoln, never thought of comfort, and the Son of God was made perfect through suffering and came to the very culmination and climax of His glory on the cross."—Pages 265, 266, *idem supra*.

#### AN EASY RELIGION

**K** EEN students of world affairs are lamenting the fact that there is universally increasing disrespect for properly constituted authority. Lawlessness is more and more becoming the spirit of our time. Bolshevism and other radical movements, so common nowadays, are but manifestations in a large way of that which is all too truly permeating the whole of our modern life. Civilized countries of the first magnitude are demonstrating it. Sad to relate, in no place is this loss of respect for authority more patent than in the religious world. The one Christian authority, the Bible, has been put aside, and liberal religious thinking, reason, higher, destructive criticism, put in its stead. With no established authority in doctrine, there is small wonder that men are drifting hither and yon, left to be "tossed to and fro, and carried about with every wind of doctrine." Ephesians 4: 14. When men refuse any longer to believe that "all scripture is given by inspiration of God, and is profitable for doctrine" (2 Timothy 3: 16), can it be doubted that the words of Christ to the Jews of His day will be found true to-day: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men"? Matthew 15: 7-9. With the discarding of the "good old Book," it is not to be wondered at that the "old, old story" contained in the "good old Book," salvation through the blood of Jesus Christ, and through Him alone, is losing its charm for many. The removing of that which is authoritative and fundamental in Christianity has left the vacuum to be filled by the new, the different, in religion, something that will not require the sacrifice, the high and holy standard of life which Biblical Christianity calls for. Certain it is that Christian Science plays its part in filling this vacuum, in supplying the demand for the new, the different, the

easy, in salvation. And so we have the last reason we shall consider for the success of Mrs. Eddy's system.

In these articles we have compared Mrs. Eddy's teachings with the Word. Tried by this standard, we have found that Christian Science does not stand the test. We cannot hold the Bible in one hand and "Science and Health" in the other. In our times, marked by much materialism, we cannot but agree with Mrs. Eddy in sounding forth the supremacy of the spiritual. In the mad rush of our modern life when we are most likely to neglect our health and to become anxious and worried by the multiplied cares of life, we feel with our Christian Science friends that the gospel of health and cheerfulness needs a revival. However, in all of these let us be sure we are following the Scriptural path, and not getting off in the byways of human philosophical idealism. One will lead us to life; the other will deceive our souls and lead us to death.

May we then, in closing, appeal to the reader to study the Word? It is hoped and prayed that the Holy Spirit will impress the real need for this upon the heart of every one who reads these articles. Said the Master: "Sanctify them through Thy truth: Thy word is truth." John 17: 17. Jesus knew that the only way His followers could be kept from error was through knowledge of the Bible. Never was the world so full of religious error as it is to-day. Never, therefore, was there more need of Scriptural study than there is to-day. In the spiritual darkness about us, let us know by joyful experience the verity of the psalmist's testimony: "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119: 105.

*More than 82 per cent of Christian Science membership is found in cities of 25,000 and over, and practically none in the rural districts.*



# BACKWARD IS FORWARD

THE PARADOX OF CONSERVATISM  
AND PROGRESSIVENESS

BY ROBERT B. THURBER

**W**HEN I was a youngster of ten or twelve, the city where I lived was putting in a new sewer system. The sight of ripped-up thoroughfares was common for a whole summer, and we boys thoroughly enjoyed watching the work and trying various "stunts," as boys will at that age. One evening, after the workmen had gone and we were gathered at one of the last openings left at a street corner, one of the crowd dared the others to crawl through a block of the buried sewer pipe. The distance was about three hundred yards to the next opening, and the pipe was only fifteen inches in diameter. But I dared, and started through.

I made slow but satisfactory progress till I reached the middle where, because of some slight curves in the passage, I could not see the light at either end. I rested a little, and then started to go on; but in some way my clothing got caught on an obstruction, and I could not get it loose. I tried to crawl backward, but with no better success. I was trapped, and a horror of death came over me. I could hear faintly the calling of the boys at both ends; but I seemed to be in another world, and lost. Gladly would I have backed out the way I came, even at the expense of being laughed at, but there was no going either way.

So it seemed; but a boy, in whom the love of freedom and life is strong, will do much before he gives up in such a predicament. After a desperate effort, I managed to free myself by tearing my coat, and afraid of what was before me, I edged back feet first to the open air. Ridicule was swallowed up in liberty; and never since then have I appreciated aplenty of room as I did at the moment of emergence from that stifling sewer pipe.

## CONSERVATIVES BERATED

**T**HIS incident of my boyhood days was brought vividly to mind recently on reading an editorial in a "liberal" religious weekly entitled, "Back to —." Some of the striking sentences in the article give the trend of the whole, and these are quoted here:

"Is it not amazing how devoutly and complacently we hearken to preachers, frocked and unfrocked, who urge us to return to some condition past, to go back to some standard or method which once prevailed but now no longer prevails? As though that were possible?"

"Pining to go back over routes already traversed—so far from being the saint's aspiration, it is the fool's folly."

"The passion to 'go back,' to re-establish spent methods, should be generally recognized as an evidence of dotage, an approach to imbecility."

"The plain reason that standards, and methods have been disregarded is because they have ceased to satisfy the large number."

"The youth . . . wish no commerce with the outworn past. A youngster who joins such clamor may be set down as mentally or physically diseased."

"The oldsters have made a mess of things, and they know it. The present clamor of 'conservatism' is the loud proclamation of their guilty knowledge, couched in terms by which they seek to cover their guilt."

"It is the counsel of imbecility to propose returning to the ethical, or religious, or political, or commercial ideals and methods and programs of the eighties or nineties of the old century."

"Heaven save the people whose seers and prophets have eyes only in the backs of their heads!"

## IS THE PAST WHOLLY BAD?

**E**NOUGH! It is not difficult to place the editor where he belongs. He places himself there,—in the long list of religious evolutionists. And like all the others, he says his say with an effrontery and boldness that disarms suspicion of untruth in the unwary and brings forth vociferous applause from the thousands who do not take the trouble to think evolution through to its logical conclusion. In these halcyon days of the "modernist," we meet such sneers at every turn of the road and in every field. The sophistry of it all is exceedingly catching to the ear; yet it is a hodgepodge of spiritual and mental and physical laws.

It seems the height of absurdity to cavil about the impossibility of going back, when it is taken into account what is meant by such an expression on the lips of a progressive Christian. To follow this writer's reasoning *ad absurdum*, we would expect to see him not at all anxious to go back to prewar prices on his underwear and coal. We would hear him raise a great howl if this country returned to a time of no strikes and industrial wars. He would greatly deplore a *retrograde* move-



When we advocate a return to the old paths in religion, it does not mean that we want to return to the tallow dip, the hand loom, or the stagecoach of a century ago.

ment to fewer bold daylight bank robberies and street killings.

But, says he, I would go forward to such things, not back to them; for one must consider that what is meant is that these conditions are to come forward to us, not that we go back to them. Exactly. And that is just the view of every sensible person who longs for the return of something better in the past. Then why juggle figures of speech and mix up entirely different codes of laws to the undoing of sound Christian doctrine?

## EVOLUTION BEFOGS THE MIND

**T**HE whole difficulty lies in the attitude of mind which the committed evolutionist takes to begin with. Once accepted, evolution colors a man's thoughts till he can't think straight. It wrests Scripture; it distorts facts; it befogs issues; it makes vague the clear truth by mixing it with error. The whole mistake has its root in the theory that the present is better than the past, and that therefore the future must be better than the present. We affirm, and more emphatically than ever, that all history proves absolutely the contrary.

And, while being so positive, we do not close our eyes to the fact that science has made great strides, and is more advanced to-day than it ever was before. Indeed, we believe that in many physical and mental aspects the race is better off to-day than ever, at least since it reached its lowest in those aspects,—whenever that was. But it is false to assume that because a comparatively small proportion of mankind knows more scientific facts and economic and philosophical truths than men ever did—as far as history records—that therefore the average mentality of the human race is greater than it ever was. And it is erroneous to hold that because a few men of our day have performed physical feats of strength and skill which history fails to chronicle of past ages, and because we now have better sanitary conditions in some parts of the world and are better able to cope with disease, that therefore the average physique of



the race is in modern times more sound than for all time.

And even if we should grant that the race is superior now in body and mind—which we decidedly do not grant—then the line would have to be drawn very definitely in the matter of morals. It is not that the world to-day is so much more *immoral* than it has been at certain times in the past. But it is unquestionably more *unmoral*. In general, it is indifferent to any high standard of morals, and is becoming more and more so. And this is the inevitable result of the teaching of evolution; for according to that notorious theory, immorality is no worse than a low stage of morality. The two are made one and the same, and differ only in degree.

#### A VALLEY BETWEEN TWO HEIGHTS

**T**HE picture which the evolutionist (and no doubt the editor of the *Christian Century*, before quoted, is an avowed evolutionist) makes of universal history is one depicting a long and gradual climb up a tedious grade from the depths of nothing to the heights of everything; whereas the teaching of the Bible is that the path of the race is from one height down through a valley and up to another height. At its very beginning the race was at its best in physical health and strength, in mental power and in moral purity. It is conceded that Adam did not know all we know to-day; but he had much greater mental ability to learn all we know, and, had he not sinned and weakened his mind, it would not have taken him six thousand years to acquire the little knowledge of which we boast to-day. The race was once perfect. It will be perfect again,—and perfected. Just now it is lost in the depths of sin. At either end of the reign of sin is heaven. Whether Paradise lost or Paradise regained, it is Paradise. And when the believer in God's Word speaks of going back to old standards, he does not mean that time can turn backward nor that age can revert to youth, but that he can go forward to something that was behind, and is now ahead.

#### THE CHRISTIAN LOOKS FOR DAY

**T**HIS world is in its dark hours. The Christian looks for the day. It matters not so much whether it is the light of yesterday or of to-morrow, just so it is light. He knows what will be only by what once was; so he longs for the old only because the new is a restoration of the old. To the believer in evolution, to go back is to go down, for all his past is inferior. To the Bible Christian both the remote past and the near future are on the heights.

Our English language is not one well to express spiritual things; nor is any other language of to-day. In this matter, instead of using a figure of speech concerning going back or forward, it may be ex-

pressed in a better way. In truth, we cannot return to the times of Adam and Eve, for time moves on a one-way thoroughfare, and youth does not follow age, and men do not unlearn what they have learned of truth. Rather, instead of our going back, the times of old are to be brought forward to us; and this not to bring to us again their ignorance and superstition and suffering, but to restore their purity and goodness and wisdom and nearness to God, all of which we so much lack to-day. It is patent that with the modernist's narrowness of vision he can see nothing better in the past than we have to-day. But we affirm on authority that the past, and especially the remote past, did produce purer and nobler times than ours.

And this brings us to another fallacy of evolutionary reasoning that we see cropping out in all its various teachings. The recent past, or certain outstandingly wicked periods of the long past,—such as the times of Nero or of the Dark Ages,—are confused with the remote past before sin entered the world. Naturally, we can understand why the Darwinian religionist would do so, because to men of his type of mind there never was a time when sin did not exist, for to him sin is no more than a trivial imperfection on the way to perfection. Nevertheless, the world knows that sin exists, and that instead of being a step upward it is a fall downward.

#### THE BEST THINGS THE OLDEST

**T**HE editorial in question reasons that because no one but imbeciles and fools would want the world to go back in many respects to the beginning of the race, or to the Middle Ages, or to the eighties and nineties of the last century, that therefore it is the height of imbecility for any one to cry for good old standards to be restored to us,—which standards have been trampled in the dust just because they are old. Let it be heralded with ever-increasing volume that the best things in this world are the oldest; for they have stood the test of time.

Righteousness antedates sin. Love is older than hate. Perfection existed for millenniums before imperfection came to blight the universe. This world saw in its Adam-Eve the very

highest form of human life it has thus far seen, the greatest strength of body, the most complete soundness of mind, the purest functioning of spirit.

The Christian who calls for a return to higher standards does not want the ox cart, the tallow dip, and the meager education of his forbears; but he does long for a return to the sturdy integrity of his father, the modesty and economy of his mother, and the thrift and morality of any age in the past which was more noted for the practice of these virtues than is our own.

Our "liberal" editor states a great truth when he says that "the plain reason that standards and methods have been disregarded is because they have ceased to satisfy the larger number." Therefore we conclude, in perfect fairness to him, that his beliefs and standards are decided by the majority. Yet when, in all history, has the major portion of the world's people been on the side of truth and right? If majorities rule in matters of morals, then let the world turn to heathenism.

We are aware that to-day too many of our youth "wish no commerce with the outworn past," which is another way of saying that the adage of the centuries to the effect that age is wiser than youth, is now known to be all bosh; for "the oldsters have made a mess of things," and forsooth, the youngsters, we suppose, will make right again what the oldsters have messed up. Surely they will not do any such thing, considering the way they are plunging to ruin under the tutelage of the "all's-well gospel" of the evolutionary college professor.

#### "ASK FOR THE OLD PATHS"

**I**T is high time for the Christian to speak "as one having authority," and to call a halt on the traducers of God's Word. Such sneers as we have quoted are an insult to the Book which says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16. "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to



The delegation that will represent America at the Disarmament Conference beginning November 11. Left to right: Elihu Root, veteran Republican statesman; Senator Oscar Underwood, Democratic leader in the Senate; Charles E. Hughes, Secretary of State; Senator Henry Cabot Lodge, chairman of the Foreign Relations Committee in the Senate; and Basil Miles, secretary to the delegation.

International

dwell in." Isaiah 58:12. The whole message of Christ's gospel is one of return to the God of our fathers, of reconciliation, of the restoration of the image of God in the soul of man.

No evolutionist ever looks forward more, and with greater hope and faith, than does the very Bible Christian who calls for an erecting of former moral standards. The believer in the Word as it reads, rather than having eyes in the back of his head, is famous for his foretelling of future events from Bible prophecy. And his fellows are not few, nor are their voices weak. So loudly and confidently does the modernist shout his convictions, and so sure is he that all the world believes as he does, that he can hear none but his own voice. "No one believes that any more," he says of straight Bible truth, and because no one within his hearing happens to contradict him, he nearly dislocates his wrist patting himself on the back.

No, we can't believe that the esteemed editor meant what he wrote, in just the way he wrote it. He must be among the oldsters who "have made a mess of things." But we do not wonder, for any one makes a mess of things when he gets away from the divine Word. We would, too; so we stick by faith to what God says.

### God's Bible

A MAN who rejected the teaching that the Bible is divinely inspired, and who fancied that its ethical and moral precepts might be improved, sat down to revise the Ten Commandments. He read the first, considered it critically, and remarked, "That seems to be all right." A careful perusal of the second induced the same verdict. He could render no other judgment concerning those which followed. When he had finished the tenth, he exclaimed, "I cannot find a flaw in any of them. I wonder where Moses got all that!"

The puzzles of the Bible do not end with the inquiry voiced by this critic. Moses is not the only author whose contributions to the Scriptures raise the question, Where did the writer get this? Where did David and the other composers of the psalms get the sublime spiritual ideas which pervade their poetry? Where did Isaiah and the rest of the great prophets find the magnificent conceptions of righteousness which characterized their deliverances? Where did Paul obtain that superlative description and analysis of love which has made immortal the thirteenth chapter of his first Epistle to the Corinthians?

One can indefinitely continue to ask questions like these, and find no satisfactory answer until he acknowledges that God alone could have given such unsurpassed thoughts to men. With the advance knowledge, the superior-

ity of the Holy Scriptures has become increasingly evident, and the words of Whittier have deeper meaning than ever:

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—*Bible Champion*.

### Living to Eat or Eating to Live?

(Continued from page 25)

known. Mr. Miles lived on a dollar a week, and that, too, when in hard training. He wrote: "Last year I coached about twenty pupils at Cambridge, I wrote over twenty books and a great many articles, and at any time I was ready to go in at a moment's notice and play a hard racquet match." This condition was developed from one of weakness and disease by adopting the simple and abstemious diet. For years Mr. Miles was the amateur racquet champion of the world.

#### WHAT ONE SENATOR EATS

ONE of the best-known United States Senators outlines his diet as follows: Breakfast: two whole-wheat biscuits and milk; no tea or coffee. Lunch: milk, crust of bread or zwieback, and perhaps a few English walnuts. Dinner: a dozen or two English walnuts, some fresh vegetables that agree, particularly asparagus and spinach; never any meat. On such a diet this Senator has become, from a physical wreck, as robust a specimen of a one-hundred-sixty-pound fighter as the world can show; capable of unlimited exertion, of unquestioned courage, and unbounded nervous energy.

Markall, the English pedestrian, at seventy-eight ate only two meals a day, while Immanuel Kant wrote his "Critique of Pure Reason" on one meal a day. After careful experiments some years ago, two hundred fifty students of the Missouri University found their wits sharpened and their physical condition improved by eating two meals a day.

Luigi Cornaro, a Venetian nobleman of the fifteenth century, is a worthy illustration of the influence and value of simplicity in eating and drinking. In his treatise, "The Art of Living Long," he tells of the long list of infirmities constantly endured as a result of excessive indulgences. His suffering became so varied that at last he felt that only death could terminate the troubles and weariness of his life. And this was when he should have been at the zenith of his usefulness, between the ages of thirty-five and forty. His physician declared there was but one remedy left for his ills, a temperate and orderly life, and that unless the remedy was applied at

## 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.

MANUSCRIPTS should be addressed to the editors. Address all business and make all remittances payable to Pacific Press Publishing Association, Mountain View, California.

EXPIRATION.—The wrapper bears date of last issue on your subscription. Unless renewed in advance, subscription stops on expiration.

CHANGE OF ADDRESS.—Kindly give both old and new address.

TERMS.—\$2.00 a year. Single copy, 25 cents.

Published Monthly by the  
PACIFIC PRESS PUBLISHING ASSOCIATION  
Mountain View, California  
J. R. FERREN, *Circulation Manager*

once, it would be too late. Unlike most men, he prized length of days more than the mere gratification of appetite. Realizing that he came from a short-lived family, it seemed apparent that something radical must be done if he overcame the results of hereditary influences and the intemperate eating and drinking of former years. So at once he changed his manner of life so completely that in a very short time his diseases disappeared, giving place to rugged health and activity of mind before unknown to him. From a state of despairing invalidism, he became a man of perfect health. And at the same time the mildness and sweetness of his altered disposition endeared him to all who chanced to know him.

He devoted his latter years to writing and publishing his life story, that others might follow his example and thus enjoy the countless blessings that had been vouchsafed to him. Peacefully, as he had expected and foretold, he died at his palace in Padua, in his one hundred third year.

It will be difficult to find a recorded instance wherein constitutional defects aggravated by riotous living threatened a more untimely death, and if Cornaro, with his natural constitutional weakness and apparently ruined life at the age of forty, could attain such results, who will presume to set a limit to the possibilities of longevity for the human family, after consecutive generations have faithfully observed Nature's wise laws?

It is quite evident that the men of our time who have shown energy, capacity, and endurance beyond all their contemporaries, have not accomplished this by taking more food than the average man or woman; on the contrary, it is because they have learned to live on much less. The ascertained facts gained from the lives of men referred to, and thousands of others now living, add practical testimony that man, generally speaking, subsists on one quarter of what he eats, and carries about the remaining three quarters at the price of his health, his energy, and at least a portion of his allotted lifetime.

# When Will They Be Needed?



EVERY true lover of peace sincerely hopes that the Disarmament Conference will have the effect of lightening the weighty burden of "preparation" taxes now weighing so heavily on the war-weary inhabitants of the world. Yet nobody knows what troubles are just in the future. But we do know that—

## *You Need the Signs Weekly for the Year 1922*

### 1. Because It Preaches an Unadulterated Gospel

In these times when the winds of spurious doctrines are blowing from every point of the compass, you will appreciate in your home a periodical that anchors its teaching to the faith "once for all delivered unto the saints."

### 2. Because It Preaches a Whole Bible

This paper preaches a whole Bible, not because it is a "mossback," or ignorantly conservative, or superstitiously reverent, but because the contributors and the editors have diligently studied the evidence for and against the Bible as the inspired Word of God, and have found it, from Genesis to Revelation, to be a divine book.

### 3. Because It Preaches a Divine Saviour

The tendency of modern preaching is to make Jesus Christ a good man, but not a God-man; the world's outstanding teacher of ethics, but not a divine conveyor of the gospel of salvation; a great martyr, but not a sacrifice for your sins and mine. This journal fastens its faith to Jesus Christ, the Son of God, the Saviour of men, a resurrected Mediator, a coming King.

### 4. Because It Interprets the World About You

The *Signs* believes that the Bible is the book whose manifold prophecies focus on this present age. It believes that the perplexing tangles in the political world, the social world, the religious world, are all understandable and interpretable in the light of Bible prophecy.

### 5. Because It Teaches You How to Live a Better Life

The *Signs* exists not only to expound sound doctrine, but to promote that higher thing, Christian living. We want our readers to realize, when they read an issue of this paper, that the power of the gospel is evident in every column. We want to teach you by Scripture how to pray, how to overcome temptation, how to live a happy and victorious life.

FOR the year 1922, the publishers of this paper are planning a new *Signs*. The editors are outlining a host of articles on current events and Bible truths that will be presented in the new volume. With interesting and significant developments coming up almost every week it is planned to make the *Signs* more than ever a periodical filled with reliable comments on the wide world about us. The questions of armament and disarmament, open doors and spheres of influence, commercial competition, alliances and treaties, the Zionist movement, the possession and administration of Palestine, the Turkish question, church union and affiliation, world evangelization, the pleasure craze, increase in criminality, the divorce evil, the declension of the home, the capital and labor issue, the Sunday and Blue Law movements, prohibition and anti-prohibition, the spread of spiritism and its phenomena, the increase in prestige and influence of the Roman Catholic Church, Socialism, the warfare between false science and the Bible, are some of the subjects that will be considered in the new volume.

The *Signs of the Times* is a 16-page weekly paper, issued fifty times a year. One volume contains, therefore, 800 pages. As each page contains about three times the amount of reading matter on the usual book page, you will have, in the course of a year, the equivalent of six ordinary books on religion and current events. All for \$1.50 a year.

#### ORDER BLANK

.....1921

To "*Signs of the Times*," Mountain View, California.

Please enter my subscription for the "*Signs*" weekly for the year 1922. Inclosed is remittance of \$1.50.

Name .....

Address .....

.....

# GIFT BOOKS

FOR AGED, MIDDLE-AGED, YOUTH, *and* CHILDREN

**T**RUE inspirational *storybooks* for boys and girls; the kind that fire ambition, and inspire courage, honor, and a desire to know, and that furnish entertainment too. A very wide range of subjects is covered by the books for children—nature study, travel, history, physiology, Bible. Beautifully written, handsomely bound *devotional books* for young people and adults. A few moments a day with any one of these religious books will do the reader a world of good. Their influence is immeasurable. They have encouraged, comforted, and made joyous the lives of thousands. The *Mission group*, designed especially for young people, is unexcelled. These books are educative, thrillingly interesting, and arouse great interest in the noble work being done by men and women who are lifting up the light of the gospel in heathen lands.

## YOUTH AND CHILDREN

### The Gospel Primer No. 2 \$ .75

More than seventy beautifully told Old Testament stories, each with its special picture, make this book a great favorite with those who have copies of their own. Cloth binding.

### Uncle Ben's Cobblestones .....\$1.00

Familiar talks with boys and girls about the common articles in everyday use,—more than one hundred of them. Dialogue style. Uncle Ben is a great favorite because of his unique, practical way of telling things. 221 pages, well illustrated.

### Elo the Eagle, and Other Stories .....\$1.00

"Delighted!" is the word to describe the feelings of those who have read these true stories of ten animals with whom the author was personally acquainted when a boy. Nearly two hundred pages. Special pictures *de luxe* of each of the ten heroes. Cloth binding.

### The House We Live In \$1.00

Wise parents want their children to know how to care for their bodies; how to avoid excesses and sickness. Physiology and hygiene are easy to understand when taught in dialogue form as in this book, where a mother and her children freely discuss these matters. Highly recommended. Cloth binding.

### Little Stories for Little People ..\$ .75

### Making Home Happy ..... 1.00

### New Testament Primer ..... 1.00

### Uncle Ben's Cloverfield .....\$1.00

### Selections for Our Little Folks ..... .85

## YOUNG PEOPLE'S GROUP

### With Our Missionaries in China .....\$1.00

Think how interesting it would be to hear twenty or more missionaries tell their experiences, especially experiences in unstable, war-stressed, robber-infested China! More than 100 pictures help readers to visualize everyday life and customs. 334 pages.

## Solving a Problem

Soon many of us, prompted by love, or obligation perhaps, will give gifts to relatives and friends. Two things often hinder full enjoyment of this occasion—limited means and a wrong selection of gifts.

Millions of dollars will be thrown away on misfit gifts during this season; for, as a rule, too little thought is given to this important matter by most persons. But don't throw your money away. Include in your gift list some of these good, helpful books. Make them your answer to that frequently bothersome question, "What shall I give him?"

Good books as gifts, are without a peer. They indicate good taste and sound judgment on the part of the giver.

PACIFIC PRESS PUB. ASSN.  
Mountain View, Cal.



ONE OF THEM

### Escape from Siberian

#### Exile .....\$1.25

How the author ever lived through the horrid nightmare of freezing cold, hunger, murderous fellow prisoners, filth, and hair-breadth escapes from guards, all the way from the Black Sea to Shanghai, China, is a twentieth-century miracle, to be sure; and it is all told very realistically in this splendid little volume of 288 pages. Illustrated.

### In the Land of the Incas \$1.00

#### Strange Peoples and Customs ..... 1.25

### Advance Guard of Missions ..... 1.00

### In the Land of Pagodas 1.25

### On the Trail of Livingstone ..... 1.00

### Fruit from the Jungle.. 1.00

### Youthful Witnesses .... 1.00

## FOR THE OLDER ONES

### Astronomy and the

#### Bible .....\$1.50

Like Thomas of old, does he doubt? Or is he even an unbeliever? If so, you would do well to place this book in his hands. He will read it. The spellbinding facts compel attention. Many recent "discoveries" regarding the starry universe are mentioned in the Bible. The author shows harmony existing between true present-day science and the Bible. Illustrated. 300 pages.

### Thoughts from the Mount of

#### Blessing (cloth bound) .....\$1.00

Another gem of literature in which the author applies very forcefully the principles enunciated by Christ in that wonderful Sermon on the Mount. Thousands have been deeply impressed and greatly benefited by reading this 218-page, unusually well-illustrated book. Leather binding, \$2.00.

### Alone with God .....\$ .75

### Come Unto Me ..... .65

### Steps to Christ ..... .75

### Fundamentals of Geology ..... 1.50

### The Hand That Intervenes ..... 1.50