

# Signs of the Times

AND ORIENTAL WATCHMAN

September, 1918

## The Industrial Volcano

NEARLY two generations have passed since a crabbed old philosopher, with the indomitable soul of a prophet in a feeble frame, wrote a book which mightily shook the larger portion of the English-speaking world and set the minds of Europe and America to serious thinking. Many writers before him had dealt with the same impressive topic—the emancipation of labour—for it is a theme as old as the pyramids. But Thomas Carlyle, when he unlimbered his batteries in "Past and Present," gave a new aspect to the fight which has been

increasing in intensity and widening in significance with the passage of the years. With a vocabulary that swept along like a Niagara torrent, he assailed the entrenched forces of wealth and privilege and revealed to England the injustices and oppressions that were laid upon labour. "Two men I honour," he wrote, "the man who works with his hands and he who works with his brain—these two and no other." To him, all honest work was sacred and all unproductive idleness a crime against God's plan for the welfare of the world. More than any other



FRIENDS OF DEMOCRACY. THE "SAMMIES" AND THEIR FLAG

voice in that day, he held up the House of Lords as an out-worn absurdity which should be dispensed with.

"That was many years ago and England never quite forgave the irascible old pedagogue for the sbaking-up he had administered. Today we have the evidence that Carlyle was more than a political pamphleteer—he was a prophet. Only a short time ago the British Labour party—now a power in the empire—echoed the demand for the abolition of the House of Lords, with an emphasis that, could he only have heard it, would have made Carlyle feel that his long battle for labour had not been fought in vain.

"That the outcome of the world war may mark the beginning of a new social and economic era is the impression of thoughtful observers in Europe and America today. Charles M. Schwab, who from a workman's daily task has risen to the presidency of a great corporation, on a public occasion lately said:—

"The time is coming when the men of the working class will control the destiny of this world of ours. The Bolshevik sentiment must be taken into consideration. In the very near future we must look to the worker for a solution of economic conditions now being considered. We are at the threshold of a new social era. This new order of things may work great hardship for many of us. It is going to come upon us sooner than we expect. It is a social renaissance of the whole world. Some people call it Socialism; others call it Bolshevism. It means but one thing, and that is that the man who labours with his hands, who does not possess property, is the one who is going to dominate the affairs of this world; not merely Russia, Germany, and the United States, but the whole world. This great change is going to be a social adjustment. I repeat that it will be a great hardship to those who control property, but perhaps in the end it will work estimably to the good of us all. Therefore, it is our duty not to oppose, but to instruct, to meet, and to mingle with the view of others. The translation from the old to the new order of things will be so gradual that we will hardly realize that it has occurred."

So writes a great religious weekly; and the forecast is but the echo of many other like statements from statesmen, journalists and eminent students of sociology. Notwithstanding the fact that millions of the aris-

ocracy and the rich have been leveled by the war to the same plane as the labouring man and together they have fought and died on many a blood-drenched field, still the gulf is widening between the two.

#### A Bolshevist Epidemic

The strained relations of capital and labour have caused grave conditions throughout the world during the past year. Bolshevism, which is but the radical expression of Socialism's growing demands, has made of Russia "the political insane asylum of the world:" and the Bolshevist epidemic is spreading to every corner of the globe. Spain has endured one of the greatest crises of her history during the last few months. South American republics have stood on the brink of civil war. America, Australia and other countries have been under the clutches of the plague; and strikes in Bombay, Madras, Ahmedabad, Lucknow, and other places in this country, show us that India is not to be exempt.

"Dr. Arthur Shadwell, who has long held an honoured place among students of industrial conditions and social movements, is one of those who are certain that in England no less than in the Continental countries an industrial and social upheaval will follow the conclusion of peace. '*The country,*' he writes in the *Nineteenth Century*, '*is on the edge of an industrial volcano: if it does not erupt before the end of the war—and I do not think it will, beyond a preliminary rumbling, because the great mass are determined to win—it will certainly erupt after, unless by some miracle an entirely new spirit is poured into the hearts of these (the industrial) antagonists.*' (Italics ours)

#### The Outlook

"He is certain that new and deep animosities are coming into existence as a result of the irksomeness of discipline at the front, the contrast between the soldier's lot and that of the high-waged men safe at home, and resentment at the connivance of employers with the 'slackers' whom they have assisted to retain in civil employment. There is, writes Dr. Shadwell, 'a deep sea of anger under the surface among the mass of the people,' and politicians, officials and profiteers are those against whom it is mainly directed.

"The popular view," he writes, "is that the so-called industrial truce due to the war has softened the old antagonism between capital



CAPITAL AND LABOUR

and labour. Dr. Shadwell asserts that this belief is a complete delusion. Industrial antagonism has hardened, not softened, and relations between capital and labour are worse all round, not better. The leaven of Socialism and Syndicalism has been working steadily. There have been more strikes during the war than the average for many years previous to 1911. The great triple alliance between the miners, railwaymen and transport workers was consummated at the end of 1915. Furthermore, there has been a steady undermining of the influence of the responsible Trade Union executives, which is placing the initiative in the hands of a more precipitate and violent type of leader. The outcome of all this, in Dr. Shadwell's opinion, is that not merely have working men come to desire a higher standard of living and more freedom and greater equality; they feel entitled to them and strong enough to get them, and they mean to do so. He prophesies 'direct action' on a tremendous scale, with the result of "paralysed industry, unemployment, distress, food riots, violence and a general turmoil amounting to a sort of civil war." Labour will at least hold the balance of power in Parliament, and among the earliest changes which may be expected will be the abolition of the House

of Lords; then nationalization of mines and railways, and possibly land; and finally educational changes, super-taxation, and suppression of the idle rich."—*Statesman*, Aug. 15, 1917.

And for the growing note of discontent among the workers of America a reason is given in a *New York Evening Mail* of last year.

"We read in history of the extravagance of imperial Rome in her decadence. We read of great feasts, luxurious surroundings, reckless expenditures, at a time when Roman life had lost its vitality.

"And yet Rome at the height of its extravagance was parsimonious in comparison with the magnificent prodigality of New York.

"The picture of New York's decadence, of its wild wallowing in money and food and drink, is made darker still by the deadly paralleling of some of the items of expenditure.

"New York pays almost twice as much every day in tips to the waiter, the janitor, the hat boy, and the cloak girl as it pays for the upkeep of its universities and its private schools.

"New York pays about six times as much daily for automobiles as it pays for charity.

"New York pays about six times as much daily for alcoholic drink as it pays for charities, universities, and private schools combined.

"There is a converse side to the picture. These extraordinary expenditures on luxuries are limited to a comparatively small proportion of the total population. *The bulk of New Yorkers have to skimp and squeeze and pare with exceeding closeness, while a comparatively small number gorge themselves with food and drink, and spend fabulous incomes on pleasures, legitimate and illegitimate.*" (Italics ours)

#### Multi-Millionaires

The principal burden of the war is being borne by the working man. The private fortunes of the rich have been very little affected by the light income taxes imposed.

died after amassing untold wealth in the newspaper business.

In Europe, the Rothschilds finance whole nations, and the great industrial concerns have so combined as to control every important enterprise.

Though many of these huge fortunes have been accumulated by wise foresight and shrewd business methods, there is not the least doubt that a large share represent the life blood of men, women and children who have been starved, ground down in poverty, and worked to death to maintain the families of the rich in idleness, luxury, and often, gilded vice. These are some of the things which have caused the working men to band together in protective organizations to meet the imposition of the trusts.

These conditions were accurately foretold

### The Divine Example

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. *To be efficient, the cure must reach men individually, and must regenerate the heart.*—Mrs. E. G. White.

In America alone last year no less than 7,925 names were added to the millionaire list of the nation, making in all a total of 22,696 individuals whose wealth amounts to more than one million dollars. Among these we find such men as John D. Rockefeller of oil fame whose world-wide interests and investments now have an aggregate value of nearly five thousand million pounds sterling, or enough to pay off two thirds of the national debt of Great Britain.

There is J. S. Morgan who rules an industrial kingdom whose wealth is valued at three thousand millions sterling—a fifth of the entire wealth of the United Kingdom before the war; not to mention the wealth of Vanderbilt, the railroad king; Jay Gould; Andrew Carnegie, the steel king; Havemeyers, the sugar kings; the Armours; Westinghouses; and Gordon Bennett who recently

by the Apostle James. Of the judgment to come upon the oppressive rich he wrote:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just." James 5: 1-6.

### False Hopes

But let none think that fraud and oppression are to be met with violence, riots and intimidation. The divine Guide for all disputes of this character states plainly: "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. 12: 29. No true Christian will be found among the ranks of those who resort to violence to obtain their demands.

Increasing lawlessness and the use of force in the settlement of labour troubles, however, show us that the Christian rule of conduct will never be observed by sacrilegious Socialism. Too often we see instead the principle of "right by might." And should united Labour gain its ends and found a state upon its ideals of "liberty, equality and fraternity," we can have no assurance that there would not be fully as much fraud, bribery, oppression and wrong as manifested in the social order of the present. A change of government does not change the individual; and it is upon the collective individual conscience that the foundations of the state are laid. The most exclusive monarchy under the reign of a righteous and just king is more equitable and fair than the most ideal democracy or republic which is controlled by men swayed by the impulses of ungodly passions and human reason.

Much has been said of late regarding a League of Nations which will be able to enforce its will upon the rebellious state of the future which breaks the peace of the world. The statesmen who dream of this Utopia have not taken into account the spectre of Socialism and Syndicalism which even now is standing at the doors of their assemblies. Imagine the concord between Bolshevism and an Imperial Council of the British Empire! The corner stone of universal peace and social security can never be laid on the heaving surface of Industrialism.

### An Admission of Failure

Said the *Scientific American* in an editorial in its issue of July 7, 1917: "The Great War in Europe is an admission of failure. Man's attempts to build up a truly civilised state have obviously been realised only to a very imperfect extent. In this remark we are completely ignoring the theory, prevalent in Germany, that war is a biological necessity, and an inevitable concomitant of any highly developed community. We ignore

the theory because we think it expresses a contradiction; we refuse to admit that a community is really highly developed if that community, for the purpose of spiritual development, is always waging wars. But, apart from the example furnished by the war, it has always been apparent to students of the subject, that our so-called civilised communities are still in a very rudimentary condition. . . . Only a very strained use of the word 'civilisation' would make it truly applicable to such conditions. . . . We are asking one another to a quite unprecedented extent, how this state of things can be altered. We have many past failures to warn us against facile theories. . . . All kinds of movements are in the air: men are alive with curiosity and imbued with a feeling of impending change. And yet, desirable as a change in the structure of society has been found to be, every proposal which has so far been framed is attended with a class of dangers of which most reformers seem to be entirely ignorant. . . . Considered scientifically then, we say that *in spite of all the work which has been done, the creation of an ideal state is at present impossible.* . . . We must question even our axioms. To read some writers, one would imagine that the problem of constructing an ideal state was not much more complicated than the calculation of planetary orbits. As a matter of fact, *it is so complicated that it may be forever insoluble.* So many factors have to be taken into account, that, even were that all, the problem would be almost hopelessly involved. But that is not all. *There are tendencies in human nature which may render an ideal system forever impossible.*"

### The Remedy

War-weary mankind is looking today for a perfect government, a secure state, which will preserve them in the future from a repetition of the horrors of the past four years. The burdened toilers are heartened that many of their long-cherished goals are in sight. But it is a phantom they seek. A change of administration is not going to bring peace to men's souls, and it is the trouble and corruption in their hearts more than that in any government which is disturbing the harmony of society. The only panacea for anxious minds, troubled visions of the future, and sleepless nights of worry and dread, is found in the Rock of Ages.

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# The Restoration of Palestine

On December 10, 1917, the world was thrilled by the news that the Allies, under the leadership of General Allenby, had captured Jerusalem.

The Jews became frenzied with delight, the Christians were jubilant, and the millions of the civilized world for the moment lost sight of the war in the electrical shock produced by this stunning news.

Following close upon this came the announcement by Mr. Balfour to Lord Rothschild in regard to the establishment of a national home in Palestine for the latter's people:—

"I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy approved by the Cabinet:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation."

In the *American Jewish Chronicle*, Dr. Isaac Straus, a prominent Jew of the United States, wrote:—

"What the near future will be, what political move will follow this first British enunciation, no one knows today. The war is still in full swing, and we must guard against all eventualities."

But whatever the future holds, for the present the British victory has occasioned great satisfaction among the twelve million Jews, orthodox and unorthodox, who look to Jerusalem as their sacred city, and who are rejoicing everywhere in every land in the hope that its reclamation from Turkish misrule and tyranny may mean a Jewish national revival. The ancient glory of that city of their dreams and its temple service

rises again before the exiles; and even the Christian world itself is being stirred by the shibboleth, "Jerusalem for the Jews."

## The Zionist Movement

The publication by Dr. Theodore Herzl, in 1896, of a pamphlet entitled "The Jewish State," resulted in a call being issued for a Jewish congress, which was held the following year at Basel, Switzerland. At that time the Zionist organization was launched which today has branches throughout the world. The editor of the *American Hebrew*, Mr. Herman Bernstein, states the purpose of the movement in a sentence, thus:—

"The Zionist organization undertook firstly, political negotiations for recognition of the Jewish nationality and its claims on Palestine; and secondly, the fostering of a national colonization in the Holy Land."

In the latter purpose considerable success has attended the efforts of the Zionists. Many prosperous colonies have been established, and the colloquial use of Hebrew has been revived among the Jews, of the Palestine colonies especially.

## A Jewish Theocracy

But aside from the Zionist movement, there are a large number of Christians who believe from certain prophecies of the Old and New Testaments, that there is to be a restoration of the Jewish theocracy, either previous to, or during, the millenium.

These prophecies are too numerous to consider here; but a careful study will reveal that each of these apply to one of three periods, viz.,

1. The restoration after the seventy years' captivity.
2. The first advent of the Messiah.
3. To spiritual Israel at the second coming of Christ.

An analysis of the context will not always reveal the period to which the prophecy refers. The only way by which we may arrive at a correct solution is through the harmonizing of these difficult passages with

other texts of Scripture, for the Bible is harmonious throughout.

Passing over promises which are applicable to the first two periods, we ask, Is the theory of a national restoration of the Jews under a theocracy compatible with the teaching of the Bible?

The Word of God answers plainly, It is not.

1. Because the Jews as a nation were rejected as the people of God.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23 : 37-39.

The coming of Christ here spoken of is at the beginning of the millennium (see Rev. 20), when the kingdoms of this world are destroyed (Dan. 2 : 44); and all the righteous living are translated together with the resurrected dead (1 Thess. 4 : 13-17), and this earth remains desolate (Isa. 24 : 1-4, 19-22) until the end of the thousand years. There is therefore no opportunity for such a theocracy during that time or previous to it, on this earth.

2. True Israel is now made up of all true Christians.

"Know ye therefore that they which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 7, 29. See also Rom. 9 : 4, 5; James 1 : 1; Eph. 2 : 11, 12.

3. The promise of eternal inheritance of the promised land or the world is only through Christ.



MODERN JERUSALEM WITH MOSQUE OF OMAR AND A SACRED POOL IN FOREGROUND

"For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4 : 13, 14. Also Gal. 3 : 16.

A partial political restoration of Jewry may occur, although this is extremely doubtful because of the attachment of the younger generation for the countries of their adoption, especially England and America. But the idea of a Jewish government under direct divine rule cannot be harmonized with the mass of evidence given in the New Testament regarding what constitutes true Israel.

"There is many a self-made man who has only made a fool of himself."

## Short Sermons for the Month

There is no surer way of driving a boy or girl to destruction than to rear them in a home cursed by nagging, quarreling, sharp criticism, and unkind words.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Matt. 6: 20, 21.

did not have enough bones laid aside for his declining years."

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 31-33.



FOR YOU

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

A policy for life insurance in the kingdom of heaven demands a life assessment of one-tenth of your income, beside free will offerings; your entire capital if called for; maybe a loss of all your friends and relatives, and sometimes even life itself. Mal. 3: 8-10. Luke 14: 26, 27, 33.

Have you taken out a policy?

The Public Health Service of the United States Government has issued a document on the evils of worrying, from which the following paragraph is a significant quotation:—

"So far as is known, no bird ever tried to build more nests than its neighbours; no fox ever fretted because he had only one hole in which to hide; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of for one; and no dog ever lost any sleep over the fact that he

"What does Satan pay you for swearing?" asked one gentleman of another. "He does not pay me anything," was the reply. "Well, you work cheap—to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly, to risk your own precious soul—and for nothing. You certainly do work cheap, very cheap indeed."

What a pity that those who have fallen into the terrible habit of profaning the name of God do not think of this! The day of Judgment hastens on, when man will have to render to the Judge of all the earth an account for every idle, profane word spoken. God means just what he says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.



We often hear that the law of God was abrogated by the Cross and that we are now "under grace." The mistake is in supposing the true convert means the Christian era. The truly converted individual is "under grace," but churches, communities, nations, or the world are not, for "whosoever is born of God doth not commit sin." John 3:9.

Until love for God and for our Saviour, who died to redeem us, grips your heart and mine enough to keep us from idolatry, blasphemy, Sabbath-breaking, disobedience to parents, murder, adultery, theft, perjury, and covetousness, just so long we are still subject to the law of God and its penalty for disobedience—death. "Whosoever committeth sin transgresseth the law: for sin is the transgression of the law." And "he that committeth sin is of the devil." 1 John 3:4, 8.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over me when I am silent in death, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a

flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy.

I saw a pair of hands,—beautiful hands, the world called them,—small and shapely and fair, with nestling dimples and taper fingers; hands too delicate to bear any burden heavier than flashing jewels. "Beautiful hands," whispered gentlemen, as they bent over them in courtly gallantry. "Beautiful hands," pouted ladies, as they envied their possessor. But they were hands that were never lifted to help bear another's load; that were never raised to wipe away the mourner's tears; that were unroughened by any work performed for others; that were never folded together in prayer; that daintily held the dress aside, lest it should touch a beggar in the street. Beautiful hands, the world called them. God and the angels called them ugly.

I saw another pair of hands,—ugly hands the world called them,—not small nor comely nor white, and wearing no jewels but tears from grateful hearts whose loads they had lightened; hands the possessor of which none would envy; over which no one would bend, calling them beautiful. But they were hands often folded in humble devotion; hands which had carried blessings to many a home; which hath smoothed many a dying pillow, and wiped away many a falling tear; which were never lifted to push away the children or to brush away the poor; which were weary, misshapen, and hard with toiling and doing for others. Ugly hands the world called them. God and the angels called them beautiful.

## From a Father's Viewpoint

A CERTAIN barrister who had been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother; and fearing that if longer deferred, counsel would be too late, he resolved to "get acquainted" with his own boy, aged fifteen, by taking him as a travelling companion on a business trip. He did

not treat him as a boy to be watched, however, but as he afterward said in the hearing of the writer:—

"I treated him as an honoured guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had, and how companionable he could be withal. After we had been together almost constantly for days, I was surprised

as well to feel the years slipping away from me, and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of my boy by that means, however," continued the man, who was well along in years before he had a child, and who had grown gray as a jurist, "but my confidence had that effect. After I had told how I had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried: 'O dad, I'm so glad you haven't forgotten how boys feel, and what they have to fight against, for now you'll understand!'"

"Then freely, as if talking to a chum, my boy told me of his own temptations, and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against temptation.

"'But,' cried my boy, as he looked me full in the face, after bringing to view what had

been a heartbreak to bear alone, 'I feel as if I can face anything now. But say, why didn't you tell me sooner, dad? for it would have saved me more than one fall-down if I could have made a clean breast of everything as I will now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel await him under all conditions. . . .

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. Experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."—*Western Recorder.*

## Why Eat Meat?

BY D. H. KRESS, M. D.

**T**HERE exists a universal agreement among men of science everywhere that in civilized countries, and especially in cities, too much meat is being consumed. It is also generally agreed that the excessive use of meat is responsible for many of our modern diseases.

Some maintain that it is not wise to abandon its use altogether; that used in moderation, it is beneficial. The most aggressive nations, it is claimed, are meat eaters.

Others are just as emphatic in the assertion that the attainment of the highest ideals physically, intellectually, and morally, is made possible only by entire discontinuance of meat as an article of food. They refer to the semicivilized nations which have during the past few years forced themselves into

prominence and recognition as world powers which are almost total abstainers from meat. They also affirm that the backbone of meat-eating nations is found not in the cities where meat is freely used, but among the lowly peasants who seldom, if ever, eat meat.

It is evident that appearances can not be wholly relied upon in determining the strength of a nation, any more than they can be relied upon in determining the health of an individual. The beer-drinker with his florid face may appear the picture of health, but in reality he is not well. He may possess an abundance of tissue; but it is of inferior quality. It has taken years for science to sweep away the superstition pertaining to alcohol. May there not be the same superstition pertaining to meat as an article of food?

### One Pound of Grain Equals Two Pounds of Steak

Men of science no longer maintain that the flesh of animals is more highly nutritious than other foods. They know that it does not compare favourably in nutritive value with some of the simpler and cheaper products of the soil. For instance, one pound of wheat, rice, oats, corn, barley, beans, peas, or lentils is equal in nutritive value to two or three pounds of the best porterhouse steak at double or triple the cost. That it is possible to live well without the use of animal flesh has for ages been demonstrated in actual life by whole races; besides many in flesh-eating communities have dispensed with its use altogether, and claim to enjoy better health as a result.

#### Meat a Stimulant

Why is it so difficult to give up the use of meat? Meat contains a stimulant in the form of uric acid and other body wastes. It is difficult to give up meat for the same reason it is difficult to give up other stimulants. The beer-drinker does not crave beer because of its nutritious properties. His constant thirst is not a thirst for drink. He craves the narcosis produced by the alcohol it contains. Take the alcohol out of beer and it will be no longer desired. It is not meats the meat-eater craves, he craves the stimulation produced by the wastes concealed within the fibres of the meat. Instead of eating the beefsteak let him drink a cup of beef extract, or go to a chemist and obtain a few grains of uric acid, neither of which are nutrients, and he will obtain the same immediate satisfaction that he obtains from the meat. It is because of the presence of the uric acid and the other wastes in the meat that the meat-eater experiences a feeling of immediate strength. This explains too, why the meat-eating habit, when formed, is difficult to give up.

Most foods found in the vegetable kingdom contain the tissue building and heat and energy producing elements in approximately the right proportion to meet the demands of the body. This is especially true of wheat, rice, barley, oats, corn, and other cereals.

Nuts, dal, beans, peas, eggs, and milk, contain an excess of the protein or tissue forming element. These foods should be used sparingly, especially by adults, and should be eaten with rice, potatoes or other foods, which are deficient in this element.

The nutritious material found in meat is almost exclusively tissue building, hence there always exists a danger of getting an excess of this element wherever meat is used as an article of food to any extent.

Nature has made no provision to handle this excess. It remains in the tissues as an irritant.

Starch, sugar, and fat, when burned within the body, form carbonic acid gas and water. No solids are left behind. Meat when burned, in addition to the carbonic acid gas and water, leaves behind a residuum or irritant, which because of its insolubility, is difficult for the body to get rid of. The tendency is for these irritants to accumulate. Their presence is responsible for fatigue, lack of endurance, rheumatism, gout, insomnia, mental depression, neurasthenia, and other unwelcome symptoms. In time, these same irritants will bring about structural degenerative changes in the blood vessels, the heart, and the various glands, (especially the liver and kidneys), indicative of old age.

#### An Impure Food

Meat is undesirable because it is an impure food. It is generally recognized now among intelligent people that air in ill-ventilated rooms inhabited by men and women is not the most suitable air to breathe. Impure air may do in the absence of pure air, but should never be chosen in preference to air not containing impurities.

In like manner the protein in meat is an important food, just as oxygen is an important element in the air, but it too, has associated with it impurities. We cannot afford either to re-inhale eliminated body wastes, or to take food which contains impurities.

The purest food forms a certain amount of poisons within the body. The organs of elimination are, however, able to carry them off. Animal tissue is constantly bathed in these impurities. By subsisting upon meats, these organs are forced to take care of and eliminate not merely the wastes normally formed within the body, but in addition the wastes concealed in the tissues of the animal whose flesh is consumed. This tends to wear these organs out prematurely, and to bring about undesirable degenerative changes in all of the structures of the body. He who keeps his body free from these wastes will, other things being equal, enjoy the best health, possess the most endurance and live the longest.

(To be concluded in next issue.)

# Immortality

By S. N. HASKELL

**M**UCH has been said about the immortality of man; and many suppose that the Bible, as well as the hymn books, teach that man naturally has immortality.

1 Tim. 1: 17. This is the only place in the Bible where the word "immortal" is used, and this applies only to God. "Now unto the king eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever. Amen."

The word "immortality" occurs in the Bible five times, as follows:—

Rom. 2: 7. Man is admonished to seek for immortality. One does not seek for that which he already possesses.

1 Cor. 15: 52, 53. When the saints are resurrected, then "this mortal must put on immortality." There would be no need of putting it on if man already possessed it.

1 Cor. 15: 54-57. When "this mortal shall have put on immortality," then the song of triumph over death will be sung.

1 Tim. 6: 16. Here the fact is plainly stated that God "only hath immortality."

2 Tim. 1: 10. Christ "hath brought life and immortality to light through the gospel."

Job 4: 17. Man is called "mortal." God *only* has immortality; Christ has brought "immortality to light through the gospel," and those who seek for immortality will receive it at the resurrection of the just, when Christ comes in the clouds of heaven.

Eternal Life only for Righteous

1 John 2: 25. "This is the promise that He hath promised us, even eternal life."

Rom 6: 23. "The gift of God is eternal life."

The question naturally arises, How is this wonderful gift given to man?

John 5: 26. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself."

1 John 5: 11, 12. "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

John 3: 16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish,



RAISING TO LIFE THE DAUGHTER OF JAIRUS

"I am the Resurrection and the Life."

but have everlasting life." Without a belief in Christ no one can have eternal life.

1 John 3: 15. "No murderer hath eternal life abiding in him." Therefore, the wicked do not live in eternal, everlasting torment, because it would mean a constant gift of life from God to enable them to survive.

How to obtain eternal life has ever been an important question. When one came to the Saviour, saying, "Good Master, what good thing shall I do, that I may have eternal life?" He replied, "If thou wilt enter into life, keep the commandments." Matt. 19: 16, 17.

John 17: 3. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Eternal life is the result of an acquaintance with God, which comes from obeying His commandments and abiding in Christ.

1 Tim. 6: 12. We are admonished to "fight the good fight of faith, lay hold on eternal life."

Col. 3: 4. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

## Those New Taxes

Here are some things upon which American citizens will pay taxes from time to time under their new war tax bill:

1. Approximately two per cent increase on incomes of \$5,000 or less. (One dollar equals Rs. 3-2)

2. Letter postage, except local letters, increased to 3 cents, and post cards to 2 cents, beginning November 3. (One cent equals two pice)

3. One cent for each 10 cents paid for admission to amusements, 5 cent shows and 10-cent outdoor amusement parks excepted.

4. Ten per cent on all club dues of \$ 12 a year or over.

5. One cent for each 25 cents paid for parcel post.

6. One cent on each 20 cents paid on express packages.

7. Three per cent on all freight charges.

8. Eight per cent of all passenger fares by rail or water, except trips of less than thirty miles.

9. Ten per cent of charges for seats, berths, and state rooms on parlour cars or vessels.

10. Five cents on each telegraph, telephone, or radio message costing 15 cents or more.

11. Three per cent on jewelry.

12. Three per cent on draught boards and all kinds of games.

13. Two per cent on perfumes, toilet waters, soaps, etc.

14. Two per cent on proprietary medicines.

15. Two per cent on chewing gum.

16. One cent on each dollar of premium for fire and casualty insurance.

17. Three per cent on gramophone records.

18. Eight cents on each \$100 of life insurance.

19. The tax on whisky is increased from \$1.10 to \$3.20 a gallon.

20. The tax on beer is increased from \$1 to \$2.95 per barrel.

21. Increased tax on cigars, cigarettes, and manufactured tobacco and snuff. *Chattanooga Times.*

A French soldier with a taste for statistics has calculated the amount of soil that has been moved in the work of trench making. There are about five hundred miles of first-line trenches, stretching all the way from the North Sea to Switzerland, and there are five or six lines of trenches on each side. A total of ten lines of trenches would give about five thousand miles, and this, according to the calculating soldier, means a total excavation twice that of the Panama Canal. And it has all been done by hand labour with military shovels, and much of it under fire by men who had to work while lying on their stomachs.

# The World's News

## in Sentences

Great British Labour meeting in London.  
Mr. Kerensky present.

Silver wedding of H. M. King George and  
H. M. Queen Mary.

American troops landed in Italy. 300,000  
a month being landed in France.

Great food strikes in Austria.

Successful Italian counter attacks on  
Piave.

Death of the Sultan of Turkey.

July

British hospital ship *Llandoverly Castle*  
torpedoed.

American Independence Day enthusias-  
tically celebrated in London and France.

Report on Indian Reforms published.

Earthquake of considerable violence  
shakes eastern India from U. P. to Ceylon.

French railway company applies for con-  
cession to tunnel straits of Gibraltar.

Great floods in Austria.

Czecho-Slavoks organize resistance in  
Siberia.

French advance in Albania.

Mr. Balfour announces that Government  
will try to prevent any resumption of the  
opium trade in China.

500 killed when Japanese battleship blows  
up.

Meat rationing abolished in France.

British assume authority on Murman  
coast.

Another great German offensive success-  
fully met and French, British and Americans  
counter attack taking over thousands of  
prisoners and hundreds of guns.

Continued Allied air raids on German  
fortifications, docks and munition works.

Japan intervenes in Siberia.

Ex-czar murdered by the Bolsheviks.

Honduras declares war on Germany.

Iceland becomes independent.

### The Industrial Volcano

(Concluded from page 5)

"Come unto me, all ye that labour and are  
heavy laden, and I will give you rest. Take  
my yoke upon you, and learn of me; for I  
am meek and lowly in heart: and ye shall  
find rest unto your souls. For my yoke is  
easy, and my burden is light." Matt. 11:  
28-30.

"Humble yourselves therefore under the  
mighty hand of God, that He may exalt you  
in due time; casting all your care upon Him;  
for He careth for you." 1 Pet. 5: 6, 7.

The ideal government is soon to be set up,  
but not in Socialism, Home Rule, democracy  
or republicanism.

"In the days of these kings shall the God  
of heaven set up a kingdom, which shall  
never be destroyed: and the kingdom, shall  
not be left to other people, but it shall break  
in pieces and consume all these kingdoms,  
and it shall stand for ever." Dan. 2: 44.

For that event, reader, are you prepared?

### Some Minor Beatitudes

Blessed is the man who counts another's  
time as valuable as his own.

Blessed is the man who has not found out  
that he is superior to other men.

Blessed is the man who leans forward in-  
stead of backward.

Blessed is the man who is guilty of the  
splendid vice of promptness.

Blessed is the man who sees nobility in  
being faithful on a committee.

Blessed is the man who looks while he  
listens.

Blessed is the man who knows not how to  
flatter, but knows how to appreciate.

Blessed is the man who is afraid to leave his  
work undone.

Blessed is the man who has grace enough to  
give up the end seat in the pew.—*Selected.*

RUBBER tires were used on a carriage in  
Boston sixty years ago. The police stopped  
the experiment as being too dangerous to  
women and children.

## Questions and Answers

"There is no sure doctrine but such as is conformable to the Word of God. . . Each text of the Holy Scriptures ought to be explained by other and clearer texts."—The Protestant Princes, Diet of Spire, April 19, 1529.

Is there no hope of Christians going back to the Saturday-Sabbath?

No. The Bible speaks of only a *remnant* (Rev. 12: 18) of the Christian church who will keep the commandments of God and have the faith of Jesus in these last days. As in the days of Noah only eight persons were saved of the total population of the antediluvian world, so of the millions today, but 144,000 will be in a spiritual condition to survive the last deceptions of Satan. See Rev. 7 and 14.

Was not the Sabbath counted by moons? How can we know which day of the week is the identical Sabbath of Creation?

The weekly Sabbath was never reckoned by the phases of the moon. Nothing can be found to substantiate such an argument. The command is: "Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

The identical seventh day upon which God rested has been preserved in the same way that we preserve our reckoning of the present. An individual, or even a community might lose the correct reckoning of the days of the week, although the latter has never been known to have happened, but a nation never would, much less the world. Adam, to whom the weekly cycle was first known, lived until Methuselah was 56 years old. Noah lived for 600 years during the lifetime of Methuselah. And Terah, the father of Abraham was contemporary with Noah for 128 years. Twenty generations of less than 100 years of age would cover the time from Abraham to Christ. Thus twenty men could have handed down the weekly cycle from Adam to Christ. There is not the shadow of a possibility that they lost it in any way, and no one will venture to say it has been lost in the Christian era. Hence we know positively that the first and seventh days of the present week correspond exactly to the first and seventh days of Creation week.

Could I not keep the true Sabbath without leaving my church?

Assuredly. But there is only one holy day sanctified by God. If the church to which you belong enjoins the observance of another day on pain of separation from its privileges, however, the choice must be made between the true and the false. Two days cannot be considered holy. "No man can serve two masters." Matthew 6: 24.

Please explain Isa. 64: 5.

The Revised Version reads: "Thou sparest (margin) him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, and we sinned: in them have we been for a long time; and shall we be saved?" The idea is conveyed that, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. But we have sinned and in our sins "we have been for a long time." Because of this, God was wroth and "shall we be saved?" The chapter is a prayer of Isaiah's and a confession for the sins of his people. The Lord's answer is found in the 65th chapter.

IN one of our contemporaries we read the following interesting item. On the apex of the crown worn by the Prince of Wales on special occasions is a curious feather, or, rather, tuft of feathers, the top of which is adorned with a gold thread. The value of this feather is estimated at £10,000, and it has the distinction of being the only one of its kind in human possession. Twenty years passed after the first hunters set out to procure the feather before it was attained, and during that period more than a dozen hunters had lost their lives in the quest. The costly tuft is of periwak feathers, and the extraordinary danger incurred in procuring it was due to the fact that the periwak, for some unknown reason, is to be found only in dense jungles in which tigers make their lair.

## POINTED PARAGRAPHS

You cannot be a Christian and a pessimist at the same time.

ACCORDING to the census of 1911, during the last decade the Christian community increased over 32 per cent. The Protestant Indian community is increasing at the rate of about 50 per cent each decade. During the last ten years it has increased seven times as fast as the population, and twelve times as fast as the Hindu community. At the present rate of increase the whole population of India will be Christian in about 160 years, which will be faster than the conversion of the Roman Empire. Numbers of outcaste converts are today university graduates working in the higher professions.

I think I may safely hazard the statement that the present war, by the fall of births it has occasioned, cost the belligerent countries of Europe not less than 12½ millions of potential lives. While the war has filled the graves, it has emptied the cradles. At the present time, every day that the war continues means the loss of 7,000 potential lives to the United Kingdom, France, Italy, and the Central Empires. Race suicide among European peoples on the most colossal scale has been the outstanding result of German militarism—*Sir Bernard Mallet, Registrar-General* quoted in *Statesman*, Aug. 3, 1918.

LET me tell you what I consider the greatest miracle of the present day. It is this: that to this great country, with its 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty or sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This, surely, is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope; but nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought.—*Sir Narayan G. Chandavarkar*.

It is not only a real and substantial measure of reform at the initial stage itself in due fulfilment of the terms of the announcement of the 20th August last, but a carefully and sympathetically devised plan to enable the elect of the people by their capacity and wisdom, to secure for their countrymen complete responsible government in the provinces. It has the further merit of providing for further constitutional growth on assured and regulated lines

so as to bring *within reach of the people*, by the efficient work of their elected representatives, the complete attainment of full responsible government in the provinces *at an early date*, that is to say, at the end, it may be, of only a *dozen years*, especially in the case of an advanced province, from the time the reformed councils come into operation.—*Bombay Moderates manifesto on Montagu-Chelmsford Report*.

No public man or woman can afford unnecessary contact with questionable companions. In the days before the war there was growing in London, beyond any sort of question, that passion for excitement and for the latest novelty which is always the familiar beginning of a corrupt society. It originated in every class with a small and insignificant clique. What mattered was that it was too openly condoned by those whose public duty called them to set the loftiest example of private scruples. If one of the consequences of the Billing case is to give new value to the ancient virtues, to make public men and women realise that their responsibilities are not ended with their public functions, to remind them that countless eyes are watching their doings and their associates, then there may be some compensation after all for the work of a scandalous week.—*London Times*. Quoted in *Statesman*, Aug. 2, 1918.

## Signs of the Times

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