

# Signs *of the* Times



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# America Enters WORLD COURT

WILLIAM G. WIRTH

Peace  
Palace at  
the Hague



Underwood

The four Senators who pushed the World Court proposal through the Senate,—Swanson, Lenroot, Robinson, and Curtis

THE expected has happened. We have joined the World Court,—the Permanent Court of International Justice. Anyone who will think over the growing influence of the United States in world affairs during recent years will not be surprised that our government has taken this step. More and more it is becoming evident that we can not shut ourselves off from the interests and concerns of other nations. Strictly speaking, there are no more foreign nations these days. The radio, the telegraph, rapid means of communication and transportation, have made every country in the world a next-door neighbor to every other country, no matter how far off that other country may be.

The world is being made so compact to-day, so small, by the elimination of the time and distance factors, that what concerns one nation concerns, willy-nilly, every other nation. It is no longer true that any nation or people can live to itself. We are living in a great world neighborhood, and Uncle Sam, to some extent at least, must share in the neighborhood affairs.

The fact that we have voted to enter this World Court, however, does not mean that we have forsaken our time-

honored policy of refusing to be drawn into European politics. Some have thought this to be so, and erroneously. The Permanent Court of International Justice is a purely judicial body, and as such can have nothing to do with political concerns. Political difficulties between nations can be referred to courts of arbitration or to other methods of compromise, so as to arrive at a peaceable settlement. All that the World Court will do is to deal with the legal aspects of any question between nations from the viewpoint of accepted international law. It will, therefore, be just as separate from the politics of the nations as our own Supreme Court is separate from the politics of the states of the Union. It will be an attempt to put the nations under a reign of law instead of under the reign of arms and force, of which we have seen so much in the past.

#### THE STATESMEN'S GOAL

This last point needs to be emphasized. For years statesmen have recognized that if only the several world states could be brought to the recognition and acceptance of an international law code as the final and only real authority in the settlement of their disputes and controversies one

with another, the solution of wars would be found.

For years, Elihu Root, the great jurist and authority on international relations, has preached this in this land and in other lands. National leaders from every quarter have agreed with him. Instead of having scheming, crafty politicians sitting over international difficulties, bound on looking out selfishly and without regard to other nations for the interests of their own government, and thus increasing the causes of wars, these men have said that there should be an impartial tribunal made up of men with legal minds. These jurists would take no interest in the political side of the question, but deal with it from the viewpoint of legal justice. It must be confessed that if nations in the past had been willing to have their quarrels adjudicated by strictly legal methods, wars would have been greatly diminished, there would have been justice instead of wrong, and peace would have been much nearer being a realization than it is to-day.

Suppose there had been in active operation a world court in 1914. Austria and Serbia were antipathetic toward each other; there was bad blood between them. Before the feeling got too high, their differences could have been referred to this court. Justice would have prevailed and the World War averted. As it was, heated politics carried the day; the Archduke Ferdinand was assassinated, and before we awoke, the terrible world conflict was on.

It is a wholesome thing to have the nations come to that which they should have recognized centuries before,—the majesty and importance of law. This is the great lesson we can all gain from this World Court controversy. If law is important for nations, it is doubly so for the individuals who make up the nations; for it must be obvious that for the nations to be law abiding, their nationals must likewise be law abiding.

We can not stop here, for there is a deeper issue in this question than merely observing and honoring human law. If we would be true men and true women, we must bow down to the authority of that law which controls our moral and spiritual life,—the Ten Commandments. As nations and as individuals, how much nearer would we come to making this world the abode of peace, the home of concord and amity, were we to square our lives by the Decalogue? No truer words were ever written than those of the psalmist: "Great peace have they that love Thy law; and they have no occasion of stumbling." Psalm 119:165, A. R. V.

We need it indelibly impressed upon our minds that there can be no peace without us unless there is peace within us. That is the trouble with the nations. If their peoples loved and



obeyed God's law, they would obey the law of nations—international law; and there would be peace. If we as individuals and nations would be actuated by love in our relations one with another, we shall have to enter into the experience of the psalmist when he cried out: "Oh how love I Thy law! It is my meditation all the day." Psalm 119:97.

The sad thing is that we are getting more lawless these days. Think of our

crime carnivals, our "respectable" bootleggers. We are truly living in days when every man seems to do that which is right in his own eyes. Let us not think that, with such an attitude, we are going to see the success of the World Court, nor are we going to solve the problem of the world's peace.

That all men and women will keep the commandments of God is of course not to be expected; and, because of this, it is not to be expected that we shall

ever see world peace on this sphere, as things now are. But those of us who do find it in our hearts to obey God, shall we not purpose to worship Him and Him only, to take not His name in vain, to keep His Sabbath day, to honor our parents, to do others no harm, to be pure in our social relations, to steal not, and to covet not our neighbor's things? This will win us a home in that better land where there will be perennial peace.

# The INTERNATIONAL MIRAGE

LEON A. SMITH

How many visions of world peace have appeared to the anxious gaze of statesmen and philanthropic associations during the last quarter of a century! All have proved illusive; but as each beautiful and apparently real picture of world concord was dissipated into thin air by the passing of time, proving to be but a mirage in the desert of international discord, men turned their eyes hopefully to the next one, believing it would prove to be different from the others.

Now the peace pact established at Locarno is hailed as the real guaranty of world peace. They tell us the goal has been reached at last; that now there is to be an end of wars; and that international relations will rest hereafter upon a basis of mutual understanding and good will.

In all previous conferences, of which there have been many, fear, distrust, greed, hatred, or other source of discord got the upper hand, and prevented the attainment of the end sought; or if these did not appear at the conference, their working soon became evident in the attitude of the nations toward one another. But the Locarno Conference is everywhere hailed as the final solution of the long-insoluble problem.

If we were to believe all that has been written about Locarno, we should conclude that world peace was but a question of the right combination of location and circumstances,—human nature and the prophecies of Scripture to the contrary notwithstanding.

Do the nations which have entered into this Locarno Peace Pact really intend to do anything and everything necessary to preserve world peace? Do they mean to refrain from taking any course that is likely to create international enmity and provoke future conflicts? If they do not, then plainly the Locarno agreement as a guaranty of world concord amounts to very little.

On this point, the words of Herbert Hoover, United States Secretary of

Commerce, will be of interest. Secretary Hoover is a man whose intelligence, ability, and sincerity have won for him a high degree of public confidence. Recently he appeared before the House Interstate and Foreign Commerce Committee of Congress, and gave the Committee information regarding "the governmentally monopolized production of rubber by Great Britain, coffee by Brazil, and other raw materials and necessities of life by various nations."

## NEW WAR CAUSES ARISING

"The American commerce minister," says the *Los Angeles Times*, from which I quote, "spoke gravely, deliberately, from a prepared statement, yet guardedly, with an evident aim to avoid sensationalism. But what he said drew the veil from a picture of great nations fighting wars over the

monopolizing of vital necessities of industry and life if tendencies now developing are allowed to go unchecked. . . .

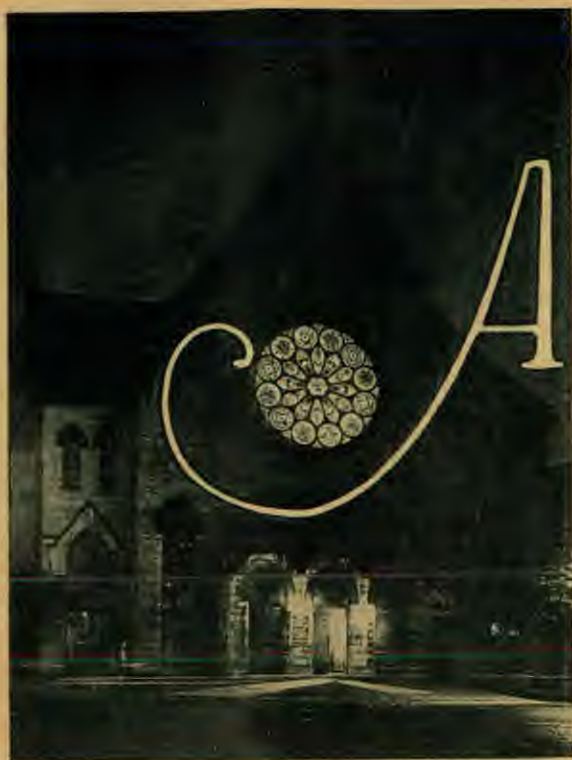
"What he had learned of the secrets of governments which have set out to enrich their nationals at the expense of America, Mr. Hoover deemed too sensational and inflammatory to submit to the Committee in open session. He asked and was accorded an executive session in which he told the Committee the inside story of these governmental manipulations, and gave information on others now being contemplated in various countries. To have disclosed these matters openly, Mr. Hoover feared, would provoke international discord. Secretary Hoover revealed, among other things, that the Coolidge administration had sought, without success, to induce Great Britain, Brazil, and other nations involved to abandon manipulations of the production and price of the commodities in question."

Mr. Hoover stated further, the *Times* report says, that, as regards the United States, the matter has reached a point where the government finds itself confronted by "a series of fundamental questions which we can no longer ignore and upon which we must determine a national policy."

While it remains to be seen what the policy of this and other countries affected by this species of international friction will be, no one will deny that the latter is directly calculated to provoke a policy of retaliation, which leads in the direction of war. While all right-minded people will hope for peace and do everything possible to promote it, the individual who would avoid surprise and disappointment will base his expectations upon something more substantial than one of the numerous peace pacts of the present era, however confidently it may be hailed as the long-sought instrument of world concord. Lasting international peace must still be classed as a mirage.







# Are PREACHERS

Responsible for

# CRIME?

HENRY F  
BROWN

CRIME is one of the ten most popular subjects of discussion, we are told, and a varied assortment of cures and means of prevention have been offered to the public by the criminologist, the social theorist, society reformers, and judicial and legal authorities."

To this statement agrees Bishop Atwood of the Diocese of Arizona. Deploring the present wave of crime and immorality, he says: "One need not be an alarmist to take cognizance of the facts as they exist. We can not overlook the fact that a spirit of lawlessness and crime has been witnessed,—a lowering of all moral standards. There are low forces and false ideals which threaten destruction of our whole social fabric. The sacredness of life is little regarded as murder after murder occurs and those who commit the crimes go unpunished. Sexual immorality has increased with appalling rapidity, especially with the youth of the land. The lack of respect for the law lies at the root of most of our evils to-day."

#### GROWING UP IN A MORAL VACUUM

James M. Beck, Solicitor General of the United States, in his address on "The Spirit of Lawlessness," delivered before the American Bar Association, pleads guilty to the charge of pessimism, indicating our generation as "lawless and irresponsible." The prime reason for Mr. Beck's gloomy outlook is found in what he calls "an exceptional revolt against the authority of law."

Another arraignment against the present generation appeared in the

*Ladies' Home Journal* a short time ago, by the novelist, Mary Roberts Rinehart entitled "Freedom and Our Changing Standards." She uses the example of a boy, the last representative of an old American family, who was killed not long ago in England as the result of a fall from a pony while playing polo. "He had nothing to do except amuse himself, and killed himself doing it." His grandfather had been a clergyman of the Puritan type. His father and mother had left the ancestral faith without being able to substitute new standards of their own. While they had devoted themselves to business and pleasure, the boy had grown up "in a kind of moral vacuum. What is pertinent here is that the boy's father reacted like many others away from the faith of his fathers. And he did not replace that faith. Almost three centuries of belief were behind him, but he shed it like an out-grown garment, and sat spiritually naked among his fellows."

The late President Harding stated shortly before he died that "before the war started or was dreamed of, we were already realizing the tendency toward a certain moral laxity, a shifting of the standards, a weakening of the sterner fibers."

The revolt against convention and custom is so general that the president of one of the largest ladies' colleges of the United States, Bryn Mawr, lifts the twenty-eight-year-old ban against smoking cigarettes, on the ground that "no democracy can keep on its books a regulation which stands apart from its other regulations in that it no

longer rests solidly on intelligent public opinion." The idea seems to be quite general that if any law becomes unpopular and its violation becomes common, that law should be repealed as unenforceable. Acting on this theory, a referendum was taken of the students at Yale on the matter of compulsory attendance at chapel services. They voted eight to one in favor of abolishing compulsory chapel attendance. If the dean had acted on the policies of the president of the ladies' college, these students would have had their wish granted.

The common constantly recurring phrases, "An epidemic of crime," "In the grip of crime," "The deluge of crime," etc., forcefully remind us of the declaration of Paul, that "in the last days perilous times shall come. For men shall be lovers of their own selves, trucebreakers, . . . heady, high-minded." 2 Timothy 3:1-4. Jesus, in picturing the conditions as they would exist immediately prior to His coming, said: "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24:37. Turning back to the record of the days before the Flood, we find the statement that "the earth was filled with violence." Genesis 6:11.

#### LETTING GO OF RELIGION

At the close of the war, in 1918, and for several years thereafter, this restless, lawless spirit was excused and condoned as being a natural aftermath of the conflict. But its continuance has led thinking people to ask what really is the cause. The cause has already been alluded to in the quotation from Mary Roberts Rinehart, who speaks of changing standards and tells of the father who left the ancestral



faith without being able to substitute new standards of his own.

It is true that many thousands of pagans live in the United States to-day, whose grandparents were Christians of the sternest type. The parents left the religion of their fathers, and, having none of their own, taught none to their children; the consequences are irreligion and lawlessness. The Book tells about them in these words: "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives." Proverbs 30: 11-14.

Present-day conditions are well described by the prophet Isaiah: "Now go, write it before them in a table, and note it in a book, that it may be for the latter day; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isaiah 30: 8, 9, margin. David says in Psalm 119: 126: "It is time for Thee, Lord, to work: for they have made void Thy law."

#### **PREACHERS PREACH "NO LAW"**

But why has this "shifting of standards," as Mr. Harding expressed it, taken place? Why is there such a revolt against law and convention?—For the cause of this also we have not far to seek. In the confessions of faith, in the literature of the larger religious organizations of the United States, we find the staunchest loyalty to the law of God. Many pages of citations might be given to prove the soundness of the Christian faith of our grandfathers. No clearer and more forceful statement of the authority of God's Ten Commandments could be written than those that appear in the religious literature of the last generation.

But gradually a change has come about. It has been realized that the logical consequence of belief in the binding claim of the Decalogue leads to the observance of the seventh-day Sabbath; and ministers and religious teachers have changed their attitude in regard to that. "Not under the law, but under grace," is taught now. "The

law was nailed to the cross," is a widespread and common belief.

If a generation of such teaching finally convinced men that the law of God is not authoritative we are not to be surprised, since this teaching is not altogether unpleasing to the unregenerate heart. Here is the real cause of crime of the present day. Morals have fallen because religion was not taught in the home. Public schools, under the American principle of government, can not provide for its teaching, and many millions of those who are now responsible men and women were not required to attend Sunday school regularly. The natural result of these causes could not be other than a race of lawless pagans.

The present-day attitude of the ministry was stated by the prophets many centuries ago in the following words: "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law." Malachi 2: 8, 9. "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22: 26.

#### **CHILDREN HAVE NO MORAL STANDARDS**

Many social reformers, well meaning and otherwise, offer their suggestions as to the remedy for these conditions of lawlessness and crime. Among these "are a return of the whipping post, increased penalties, and harsh prison servitude; another is the abolition of probation and parole. A third group of people assume that the actions of men are predetermined and

that personal responsibility is a myth. They proclaim crime a disease, and demand hospital treatment for all criminals."

One prominent social worker is quoted as saying, "Free the child from the repressive discipline of the public school, and develop him through understanding him and his aspirations and his capabilities." A principal of probationary schools holds that "the present-day indulgence of the child, this pampering of the child that is known as individualism, is responsible more than anything else for the spirit of lawlessness that leads right to crime." She believes that the emphasis in child rearing should be in discipline, and says: "I believe in explaining to a child why he should obey; but if he can't be reasoned with, I believe that he should be made to obey anyhow."

#### **LET LAW OF GOD BE PREACHED**

Mrs. Mary Hamilton, head of the New York Policewomen, made a three-month survey of vice conditions. She gave as her opinion that "the girls of to-day have no moral code," and that conditions in the high schools "are almost unbearable." She suggested that parents revive old-fashioned spanking, thinking that this would, in a measure, cut down crime. "Let parents cease coddling their children. Unless children are protected more closely, every form of crime will increase 100 per cent."

A district attorney of a large American city says that the study of criminology has established the fact that the United States is the most lawless civilized country. He blames an obsolete form of criminal procedure as being the cause of this condition, and feels that speedy and direct justice would remedy it. "If the people want crime reduced, it is up to the people to enforce the law."

*(Continued on page 14)*



**International**  
A negro, lynched in Mississippi for attacking a white girl. A few minutes after this photograph was made, the mob burned the negro at the stake.







## CAN CONGRESS SAVE THE SABBATH?

THE Sunday-law advocates, who seem to accept no defeat, and who work with a zeal worthy of a better cause, are again lobbying our National Congress in behalf of a proposed Sunday law for the District of Columbia. The plan, of course, is that if the District of Columbia, which is under national control, has a Sunday law, then a precedent is established for the enactment of a nation-wide law in behalf of the day. The present geographical dimensions, therefore, of the present fight do not rightly indicate its real importance. We are not raising the false cry, "Wolf! wolf!" when we sound a general alarm over the activities of these religio-politicians who would enforce their Sabbath views with the aid of the policeman's baton.

Nor can we be charged with having an ulterior motive in so doing. It is true that certain opponents of Sunday laws—such as moving-picture owners—are placed at a great disadvantage, because at least the presumption can be raised that they are fighting such laws not for moral but for mercenary reasons. But so far as the people represented by this journal—the Seventh-day Adventists—are concerned, the charge that "all opponents of Sunday laws are irreligious, mercenary creatures who wish to prostitute every day of the week to money making," can not be brought. There are no people to-day more strict in their beliefs as to the sanctity of the Sabbath and as to the sinfulness of consuming even one moment of the sacred twenty-four hours in secular work or amusement than Seventh-day Adventists. This is a proposition unchallenged even by our opponents. Nor is it true that we oppose Sunday laws simply because we keep a different day than that proposed, for we have repeatedly gone on record that we would oppose such a law no matter which day in the week was designated.

No, it is not a mercenary motive that actuates us, nor yet a theological question of *which* day should be honored that stirs up our opposition. Instead, it is the desire, which has through the centuries controlled all who have been zealous for the welfare of the church, to keep religion altogether free from politics. History bears unqualified testimony as to the baneful effect on the church—and also on the state—that has always resulted whenever they have been allied in any way. The Dark Ages settled upon the world simply because the light of the church had been almost smothered by the shield of the state, which had been raised to protect the beacon from the adverse winds that sometimes threatened the feeble flame.

Paradoxical as it may seem, the church has always thrived on adversity. The fires of persecution have served only to refine and to fill with greater evangelizing zeal all those who truly named the name of Christ. But whenever it has enjoyed the protection and patronage of the state, decay and corruption have always set in. The reason is that the kingdom of Christ is "not of this world." Any attempt, therefore, to combine the church and the world is contrary to the very nature of both—they are not commensurate.

The spiritual and the material can not be fused; and only the believer in the fallacious philosophy of monism would attempt it. Yet this is really what the National

Reformers are trying to do when they combine in one scheme the painfully material policeman's baton and the strictly spiritual Sabbath-day rest.

Neither Christ nor His followers asked aid of the state to protect their religious beliefs; yet these beliefs were successfully defended and promulgated until Christianity spread to every part of the Roman Empire. What has twentieth-century Christianity lost of its pristine power that it now must lobby the national legislators for a law to "protect the Christian Sabbath"? Why is it that the institutions of Christianity could grow and prosper under terrible handicaps during the first century, but are unable even to hold their own in these balmy modern days of religious freedom? These are indeed serious questions, and their answer is the correct solution of this perennial problem of Sunday laws.

The only answer is that the early Christians called upon the power of God to defend their cause. They were constantly in communion with Heaven, the source of all spiritual strength, and could therefore call for aid whenever the battle waxed hot. The modern leaders of the church "having a form of godliness, but denying the power thereof," as the prophet foretold, become panic stricken by the inroads which the world is making on the church, and rush immediately to the only visible source of strength—the state—and plead that "the Christian Sabbath" be protected. Alas the day! Is God dead! Why do not these ministers spend the precious hours pleading with God instead of with Senators for power to stem the downward trend in religion? God still answers those who come to Him in faith. Why not spend the time, not in trying to convert Congress to the idea of giving military support to the church, but in striving to convert the flock into a church militant, armed with spiritual weapons to drive out the forces of evil?

Do these church leaders wish some aid to their faith to help them to believe that it is possible to fill their churches on the Sabbath day despite all worldly attractions?—Then we would humbly call their attention to the Seventh-day Adventist churches in every large city in the United States where, every Saturday morning, virtually the whole membership of the church may be found worshipping God despite the stir of business and the attractions of pleasure just outside the door. And what is more, the number of those who may be found thus worshipping on Saturday morning is not decreasing with the years, but rather increasing, which is a double denial of the plea that the church is unable to compete with the worldly amusements.

Of course the analogy is not exact because the ministers of other denominations can not call to their aid a clear-cut commandment from God in behalf of Sunday, while the pastor of a Seventh-day Adventist congregation can point to a "Thus saith the Lord" in support of the seventh-day Sabbath. And with any man who has the least religious compunctions, a "Thus saith the Lord" is a powerful, indeed the most powerful, impelling force in the world. And who knows, perhaps the ministry of other churches, realizing this and being unwilling to conform to the Biblical Sabbath, are therefore forced to substitute the command: "Thus saith the state."

N.





## RED CHEEKS OR RED NOSES?

**A**MERICA is refighting Prohibition. Some there are who thought the conflict over booze was ended six or seven years ago when the Eighteenth Amendment to the Constitution of the United States was made; but they are slowly awakening to the fact that the craze for booze is no respecter of laws or Constitutions.

The relapse that we are now suffering concerning prohibition of intoxicating liquors is partly to be laid at the door of us who fought for Prohibition. When the Prohibition law was written into the fundamental law of the land, we rested on our oars so far as our educational propaganda was concerned. We had educated one generation on the idea that booze is the implacable foe of efficiency and health. America did not

Why is it that football and baseball coaches, and men directing any other line of athletics, absolutely prohibit their men from partaking of booze? Why do the big captains of industry, such as Henry Ford and others, demand that their employees shall be nondrinkers?—It is for the simple reason that they all realize the patent truth that a man is not at his best when he uses alcohol. Do we want to go back to the old delirium-tremens days, with the snakes falling from the ceiling; with drunkards frothing at the mouth and cursing God; with Monday always a day when there is only half work done in the shops, mines, and factories? If we so choose, all we must do is to repeal the present law; but if not, then continue "as is."

But some lover of booze will immediately rejoin, We have drunkards and liquor now; what difference would it make?

Yes, we do have some liquor and some drunkards now; but the evils of Prohibition are few compared with the evils of no Prohibition. We seem to have forgotten the days, not long gone, when every corner had its wide-open saloon, where there was more liquor consumed in five minutes than there is now in five hours! We seem to have forgotten that many a father used to stop at the saloon on the way home Saturday night, leave his pay check there, and come home dead drunk! We seem to have forgotten that the saloons were the rendezvous of all the crooks and criminals and whoremongers in the land!

What if a few red-nosed lawbreakers do get up into a hotel room and have their fling to-day at imported hootch? Those are few beside the masses who used to infest the thousands upon thousands of wide-open saloons and bawdy houses connected therewith!

If we repeal our present Prohibition law, it will be only a short time until breweries and distilleries and saloons and red-light districts will be running full blast again. And we are convinced that the American people, who have had a few saloonless years, will not go back to those days again in spite of the great noise that certain brewers and booze lovers are making. It takes only one skunk to scent up the whole landscape. Likewise the few proponents of liquor can almost make one believe that every citizen of the United States wants to be a drunkard.

The infractions of the Prohibition law are greatly exaggerated by the public press. Before 1920 it was no crime to drink, and consequently there might be 5,000 drunks in Chicago on a Saturday night, and the papers would take no note of. A flask on the hip did not use to be news. Now it is, and the papers take full advantage of it, too; for all too many newspaper men like to tittle. But nowadays if there are one hundred drunks, the papers magnify these five hundred times, and we think there are as many as before Prohibition. But the police blotters tell a vastly different story.

This is a time when every American should think for himself on the matter of drink. He should sit down calmly and decide whether his vote will send us back to saloons and drunks and D. T's. and Keeley Cures, or whether America shall maintain her present level of efficiency and health.

We may have to vote again on the proposition of red cheeks or red noses! Which way will you vote? B.



International

The anthracite coal strike is ended at last; and no one is sorry. Here are 500 women and children in Edwarsville, Pennsylvania, who were fed bread and soup from a public kitchen during the strike,—the longest coal strike on record in this country.

vote for Prohibition because of any great revival of religion and piety, but only because the American people idolize business efficiency and physical fitness; and they came to realize that they could neither be fit nor efficient with a stream of booze running down their throats.

But these facts have largely been forgotten in the few years that have passed since January 16, 1919; and this is one of the major reasons why the anti-Prohibition forces are making such headway. Many have forgotten the reasons for Prohibition; and we Prohibitionists have been guilty of allowing them to forget. We have made a great to-do about breaking the law, but little about why the law was passed in the first place.

This question of the prohibition of alcoholic liquors is largely one of red cheeks or red noses, of efficiency or inefficiency, of physical fitness or physical impairment. The public should be reminded every day that even 2.75 per cent beer has a deleterious effect upon the human body. It has been proved in the Carnegie Nutrition Laboratory that in twenty-four hours even one tablespoonful of the mildest beer has a harmful influence upon the user. A typist, for instance, will make 39.3 per cent more errors, and be slowed down 2.5 per cent in her work, after taking one tablespoonful of mild beer. Forty-three of the largest life insurance companies in the country report in their statistics that over a period of twenty-five years moderate drinkers show a death rate 25 per cent above normal; and in the case of those who are confirmed drinkers the mortality is as high as 86 per cent above normal:





# Christianity and Evolution in

A report of a debate between ALONZO L. BAKER, Associate Editor "Signs of the Times," and JOSEPH McCABE, President of the English Rationalist Association

HAROLD W. CLARK

RATIONALISM, infidelity, and evolution came into open battle with ultra-Fundamentalist Christianity when Joseph McCabe of London debated Alonzo L. Baker of Mountain View, California, in the Scottish Rite Auditorium, San Francisco, January 26, 1926. Professor McCabe stands for the extreme rationalist, materialist, infidel position, denying the existence of God and depreciating the influence of Christianity as a mere superstition; against him Mr. Baker stands for out-and-out literal faith in the inspired Bible as the word of God, and for a belief in a personal God who is the Creator and Sustainer of the universe. Between these opposite and irreconcilable views, the debate swung back and forth, the question of the evening being, "Resolved: That the philosophical and ethical corollaries of the theory of evolution are of the greatest worth, both to the individual and to society as a whole."

Professor McCabe's opening remarks were a clear statement of his position, that, as an Evolutionist, he was present to discuss, not the question of evolution, but its application to the betterment or degradation of the human race. Assuming that all the findings of modern science prove evolution to be a fact, his purpose was to show how the realization of this "fact" was the most wonderful intellectual event that had ever taken place.

## SAID EVOLUTION MEANS PROGRESS

At the very beginning of his speech, Mr. McCabe made the assertion that "progress" was the key word to the whole philosophy of evolution; and that while it is true that man without divine assistance can not rise to the

heights which his ideals may hold out for him, evolution finds that divinity within man which Christianity offers him from without. Thus in man himself the Evolutionist expects to find all the powers which the Christian claims from his Father in heaven. The exalting of the individual and the worship of the powers of reason seemed very logically a part of the Evolutionist's program as it was presented to us by one of their leading exponents.

Although offering no proof whatever for his declarations, the speaker proceeded to tell how marvelously the human race had progressed during the last ten million years, making more advance in the last six thousand than in the preceding eras, and more in the last century than in the preceding fifty-nine hundred years. Supposing that such a geometrical progression were to continue for the next two hundred million years, which he allotted to human life on the earth, he painted a rosy picture of the glorious achievements of man in the future. The Evolutionist's hope is nothing but a pink sunset, however; for, when the height of color is reached and man accomplishes his best, the end of the race comes in the fading of the scene and the freezing of the world as the sun's fires die out and life goes out in a cold darkness that knows no end.

The claim that the world has been growing better for the past century was exploited by means of comparisons among the conditions prevailing among the working classes in England one hundred years ago and now. The supposed benefit from an infidel attitude was illustrated by drawing a contrast between crime in Southern Eu-

rope and America, where religion has flourished, and in England, where infidelity has taken possession. Overlooking entirely the influence of the principles of the Protestant Reformation in England and shutting his eyes to the fact that in the south of Europe the reign of a dogmatic hierarchy and in America the teachings of skeptical philosophies have weakened the moral character of the masses, Professor McCabe very pleasingly and plausibly to the uninformed auditors, gave the impression that all that is ideal in the world to-day is the result of evolution, and that the sooner the masses acquired an understanding of the inherent powers at their command, the sooner Utopia would be attained.

## HUMANITY ITS OWN GOD AND SAVIOR

Morals and ethics were both explained as the products of the unaided human intellect, as the noted infidel exclaimed, "We are the masters of everything. Our predecessors created everything." The moral code evolved, he said, and progress in the future will be possible only as the human race puts its moral and intellectual powers to work to develop and improve that which we have already produced. As Professor McCabe sat down amid roars of applause from his rationalist friends, he left the impression of a man who has rejected entirely any faith in higher powers, all deference to any authority above himself, and all need of anything outside of self. Within the human breast, according to his own declarations, he hoped to find everything that had been good in the past and that would make for good in the future. And we wondered what would happen IF he were deceived; IF evolution should be an error, in what would the race hope then?

Tactfully meeting an audience, many of whom were considerably hostile, Mr. Baker clearly and unequivocally took his stand for Fundamentalism in its most advanced stages—faith in a personal Creator, in six twenty-





# Contrast

four-hour days of creation, and in all the literal truths of the Bible that Christianity has stood for. Then, in three main lines of argument, he proceeded to show that Professor McCabe's rosy picture of the future was unwarranted both by the principles of the evolution doctrine and by the statements of leading Evolutionists themselves. The debate was simply a case of proof against assertion, of fact against conjecture, of realities against hypotheses.

The first objection to evolution, Mr. Baker said, lies in the fact that it involves a struggle for existence. Darwin applied the theory of struggle to animals, and Huxley and others applied it to men. Ruthlessness and struggle are taught as the means by which man may aspire to conquest over

man, and the unfit be weeded out until the superman is developed. Quotations from several authorities showed that evolution is a "bloody business" however beautiful it may be pictured, and that the horrible teachings of Nietzsche were a logical outcome of evolution; that the attempt of the Prussian militarism to rule the world and of Soviet Russia to grasp for imperial power, was but to be expected of any nation that accepted the evolutionary philosophy.

## A FOE TO MORAL AND SPIRITUAL DEVELOPMENT

The second objection to the acceptance of evolution was very forcibly impressed by Mr. Baker as he read from dependable writers, showing that evolution is a doctrine of materialism. If it is allowed to come into moral and religious life, it will mean the destruction of the very core of Christianity, the hope of a future immortal life, and the power of a free will to choose a course that will make eternal life possible. Haeckel's statement that evolution has proceeded because of inherent forces in matter denies all possibility for any higher spiritual forces to operate in human life. Louis T. More, in the "Dogma of Evolution," calls evolution an inexorable machine in which free will has no place. Men who believe in such a principle readily allow themselves to do anything their natural desires may call for, on the assumption that they can not act as they will, but are bound by inflexible law, and must act as their impulses demand. Thus there is no moral sensibility, no accountability for misdeeds, and no moral standards.

The effect of this kind of fatalistic philosophy upon the future of the race

is lamented by even the leaders in evolutionary teaching themselves, Mr. Baker declared. Henry Fairfield Osborn says that the loss of Biblical foundation of ethics and morals is the cause of the moral decline witnessed in our generation. Conklin holds the decline of faith in creation, hell, and heaven accountable for the weakening of the ethical code. If men believe that they come from apes and hyenas, then they will act as their animal progenitors do. And when they find themselves doing some of the beastly deeds of these brutes to whom they claim affinity, that affinity is given as the excuse for their deeds of violence and shame.

## EVOLUTION DOES NOT MEAN PROGRESS

The third reason why evolution does not offer to men what they desire, lies in the delusion of progress which it presents to them. Professor McCabe's chief argument had been to the effect that evolution and progress were synonymous; but Mr. Baker brought abundant evidence that the idea was illusory and fictitious. Several leading authorities denied the assertion that evolution means progress, for it may, according to the cold scientific aspects of the doctrine, mean adjustment only, and may be retrogressive as well as progressive. Keller of Yale University says that the idea that evolution means progress is a "common misconception." As for human evolution, Conklin tells us that it has halted, physically, intellectually, and socially.

Statements from clear thinkers who are bold enough to face the facts revealed very positively the flaw in Professor McCabe's argument for progress; for distinction was drawn between development of intellect and of knowledge. While it is true that knowledge has increased during the past century, there is absolutely no evidence that intellect and ability have increased. The Greeks were a better people physically and mentally than we are. Prominent Evolutionists themselves claim that the race has not evolved for 20,000 years, but that all progress that has been made has been in the development of already existing potentialities, and in the accumulation of facts rather than in the acquirement of new powers of mind.

A few men may be satisfied with the infidel's prophecy of the future when death and extinction will be the final goal of the evolutionary process; but for the majority of men, this is not a pleasing hope, and something is demanded that will offer a hope for an eternal future existence. And so men demand a faith that will hold out something better than evolution has to give. In this way, also, its dead fatalism fails to meet the needs of the religious nature of man.

In rebuttal, Professor McCabe vainly tried to cast discredit on all the quotations and statements presented against him, refusing to accept one

(Continued on page 14)



Topical Press, London

Prof. Joseph McCabe of London, President of the Rationalist Association of England, and world-known proponent of evolution



Alonzo L. Baker, Associate Editor of "The Signs of the Times," and champion of evangelical and Biblical Christianity





Underwood

The funeral cortege of Zachary Landsdowne, commander of the ill-fated "Shenandoah," passing through beautiful Arlington Cemetery to the grave

## How Can We Become

Not immortal in the sense of eternally famous, but immortal in the possession of an immortal life

# I MMORTAL?

GEORGE W. RINE

**T**HAT life is the supreme and all-inclusive blessing no one would think of denying. Life implies and carries with it every other conceivable blessing; and apart from life, of course, no other blessing is possible. How ineffably dear is life to every soul, rich or poor, high or low, learned or unlearned! Who would not sacrifice all things in order to save his life or that of a loved one? Yes, to every normal soul, life is the quintessence of blessedness.

On the other hand, to every sanely constituted mind, death, the antithesis of life, is the king of terrors—the curse, in the presence of which every other curse pales into nothingness. Here human instinct is true to fact, for Inspiration itself characterizes death as an "enemy." But, thanks be to God, that characterization is coupled with the thrilling promise, "The last enemy that shall be destroyed is death." 1 Corinthians 15:26. "There shall be no more death." Revelation 21:4. Yes, dear reader, death is under sentence of destruction; and when the sentence shall have been executed, then will be fulfilled that amazing promise, "There shall be no more curse." Revelation 22:3. In conquering death, the all-inclusive curse, Jesus necessarily conquered every curse. Death and all its cursed implications are the works of the devil. Now read: "For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8.

How glorious the prospect—a universe untainted by sin, untouched by pain, and

nevermore darkened by death! All this can mean nothing less than a universe inswathed and shot through with life—with blessedness! In that physically and spiritually renovated and rejuvenated universe, every created thing will forever praise and magnify the Creator. (Revelation 5:13.) Then will be fulfilled the sweet, gracious promise made by our Lord to His disciples—to us, "Because I live, ye shall live also." John 14:19. Of course Jesus lives eternally; for He sent this message back from heaven: "I am He that liveth, and was dead, and, behold, I am alive forevermore." Revelation 1:18. Hence, His promise is really an assurance that we shall share His endless life, enter into His immortality.

### "THAT LIFE IS IN HIS SON"

Read the inspired and inspiring assurance given us in verse 11, chapter 5, of 1 John: "This is the record, that God hath given us eternal life, and this life is in His Son." Observe, please, that eternal life is not in us, but in *His Son*. The reader is aware that most persons,—many of whom love and revere Jesus,—believe that they themselves are deathless, that they possess an immortal personality, or soul. This belief is, however, in flat contradiction to the plain, uniform teaching of Christ through His word. Recall the inspired assertion, "That life is in His Son." How naturally and logically the statements of verse 12 follow, "He that hath the Son hath life, and he that hath not the Son of God hath not life!" If I, by faith, have Jesus, I have everything that He has; for in giving His Son, God has, with Him, freely

given us all things. (Romans 8:32.) Concerning Jesus, John testifies: "In Him was life; and the life was the light of men." John 1:4. In receiving Christ, I receive the life that is in Him, and, as noted above, His life is timeless, eternal. Inevitably, "he that hath not the Son of God hath not life." Jesus died for the sins of the whole world in order "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. No words could express more clearly and pointedly the tragic fact that whosoever does not believe in Him *will perish*, and simply *can not* have everlasting life. It is evident, therefore, that Jesus is not only the believer's righteousness and justification, but also his life—his immortality.

In chapter 1, verse 17, of 1 Timothy, the Holy Spirit applies the epithets "eternal" and "immortal" to God; but not once in the whole sweep of the Scriptures are those descriptive terms applied to man. In truth, in 1 Timothy 6:16 we are expressly told that God *only* has immortality. God inhabits eternity, declares Isaiah; hence, all His attributes are timeless, eternal. He is life, He is immortality. Therefore if I ever possess immortality, I must receive it from God through Christ, who is the fountain of life. Of course, Jesus is the express image of the Father, so that He could say, in a very real sense, "I and My Father are one." John 10:30. Now they are one in respect to life, or immortality. Here we are not left to inference. Jesus Himself testifies as follows: As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. Ah, we have a Sav-



jour to whom eternal life—immortality—is original, native, inherent! How fittingly, then, does the Holy Spirit, through Peter, refer to Jesus as “the Prince of life”? That is, Jesus, in God, is the Lord of life—the *Author of life*, as the margin expresses it. (Acts 3:15.)

#### MAN ONLY POTENTIALLY IMMORTAL

Never does Inspiration recognize man as deathless, immortal, in himself. “Shall mortal man be more just than God?” is one of Job’s inspired questions. (Job 4:17.) In the New Testament, Paul, in the Spirit, speaks of man in his present state as “this mortal,” not once, but twice. He declares that at the time when “the dead shall be raised incorruptible,” “this mortal must put on immortality.” 1 Corinthians 15:52, 53. Repeatedly the Scriptures tell us that the resurrection of the righteous dead will be synchronous with the coming of Christ in glory. (1 Thessalonians 4:16-18.) “Then shall he brought to pass the saying that is written, Death [mortality] is swallowed up in victory.” 1 Corinthians 15:54. At that time, Paul declares, “We shall all be changed”—changed from a state of mortality to that of immortality. No wonder that he exclaims, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ,”—“victory,” of course, over mortality, by conferring on believers the supernal boon of immortality. “And this life [eternal life] is in His Son.” 1 John 5:11. Yes, immortality is not mine in my own right, but the gift of God through Christ. Here is the evidence: “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23.

As by faith I appropriate the righteousness of Christ, so by faith I appropriate the life, the *immortality*, of God in Christ. Recall the declaration of Jesus: “I am come that they might have life,” meaning that, if He had not come, they could never see life. In dying to redeem men from sin, He died also to redeem them from the wages of sin, which is death.

#### CHRIST THE WAY INTO LIFE

We see, then, that he who claims to be inherently immortal not only deceives himself, but robs Jesus of much of the glory due to His name. How vastly more I honor and exalt my Saviour when I acknowledge Him as not only my righteousness, but also my life, my *eternal life*, my *immortality*! There are persons who go so far as to give death the glory of being the doorway into life eternal. If that were true, we should have to regard death as a boon, and not as an enemy, as the Bible declares it to be. Since Satan is the author of sin, he is necessarily the author of the wages of sin, which is death. Hence the devil and not Jesus would deserve the honor and glory for having opened the way into endless life. The devil has the power of death, declares the writer of Hebrews.

The whole Bible scintillates with the truth that Jesus, and Jesus only, is the Saviour; and that Satan is the archdestroyer. In keeping with this central thesis, Jesus asseverates: “I am the way, the truth, and the life.” John 14:6. Not only does Jesus declare Himself to be the life, but the way into life. And His testimony is true, for, as He declares, He is the truth. In John 10, He makes the same tremendous claim in declaring, “I am the door; by Me if any man enter in, he shall be saved.” Verse 9. Now we read verse 47 of John 6: “Verily, verily, I say unto you, he that

believeth on Me hath everlasting life.” The implication of this verse is inescapable; namely, he who does not believe on Jesus—as a personal Saviour—hath *not* everlasting life. Accordingly, it is everlastingly true that “he that hath not the Son of God hath not life.” Observe how beautifully in keeping with this central truth are these

words of the Holy Spirit: “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Colossians 3:4.

Yes, it is only because Jesus lives that we shall live also—live like Him, live by Him, live for Him, eternally. Surely Jesus is “all in all”!

## He Maketh Us to Lie Down

ARTHUR W. SPALDING



WE have a very lively little daughter who never finds time for sleep. She always wishes there were no night; she is always insistent, no matter what danger signals of tears and frettings and naughtiness, that she isn't tired a bit, that she doesn't want to go to bed, that she can't sleep. The day begins with birdlike song and patter of swift little feet, and is likely to end with weepings and prancings and protests. The hours to her are crowded with the doings of a wonderful world that would be altogether lost if they should fail to be crowded into her active brain and either imitated or repeated in a stream of personal activities with which we find it difficult to keep up.

Being thus closely connected with a product of the twentieth century, I have taken some cognizance of the age of which she seems to me a type. I don't know how it appeals to you, but I think this age is keyed up too high. Try to stretch a G string into an E, and you may get ready for something to snap. We take great pride in the fact that this age has done more impossible things, solved more inscrutable mysteries, crowded more full of activities the fleeting minute, than all the generations gone. But there is one thing we have not done, any one or all of us: we haven't lived as long as Methuselah.

It is a question, of course, which may be debated by the high school lyceum, whether it be better to live a short life swiftly or a long life meditatively, whether to be an intense mosquito for a week or a leisurely elephant for a century. But there is something of argument in the fact that the Lord gave the race in the beginning vitality which stretched their years almost to a millennium, and that the hope of eternal life is the greatest self-pointed incentive the Bible contains. If men could be assured of absence of pain and sorrow, it is safe to say there is not one who would not think everlasting existence the sweetest assurance of a perfect world.

The greatest possible approximation to such an eternal life, it follows, is the natural desire of every man. If he can live eighty years instead of forty, will he not choose them?

But the frenzied fusillade of our vital recourses with which we greet the threat of Death before our life's trenches, is evidence of a demoralization that predicts defeat.

It is manifest not only in the high tension with which we conduct our business and the furious speed with which we pursue our new-fangled pleasures, and not only in the stimulants with which we whip our jaded nerves. No; these extravagancies of conduct might be corrected if we had a sober philosophy and a sane education, which in time might pull down the raging pulse. But on the contrary we have tied our education like a tail to the soaring kite of frenzied living, and we insist that our children must cram their heads with all the world knows and all it thinks it knows and all it does and all it intends to do; so that, forsooth, they may take their places in the mill, to grind and be ground so long as life endures.

For that little daughter of ours we have one remedy. She loves the Shepherd Psalm; and we can take her into the darkened room at noontime and sing her a little song and get her started upon that matchless sedative—

“He maketh me to lie down in green pastures:

He leadeth me beside the still waters.

He restoreth my soul:

He leadeth me in the paths of righteousness For His name's sake.”

And whether she sleeps or not, she comes forth after awhile from a period of quiet calm that lengthens and sweetens that day's life.

It would be well for the remedy to be applied to the race. We are depleting the stock of our vitality; and society is paying for it in murders and riots and wars, in resistless epidemics and hysterical quarrels. Nothing will relieve the trouble but rest, and slower motion, and greater meditation upon the substance rather than the shavings of life. We need not sneer at the pastoral simplicity of primitive peoples; they are making what is being made of racial vitality. And the people that does not do the same is doomed.

But if the race or the nation can not or will not resume normal life, the individual can. A quieter life, outside the cities, in touch with the life-giving forces of God's creation, is a necessity. The green pastures, the still waters, are not merely figures; they are literal factors in preserving life.

And more vital still is the quiet time spent each day with God, wherein the nervous tension may be relaxed, the mind soothed and strengthened, the soul fortified for the wear and tear of life outside, that tense life which can not be avoided but need not be absorbed. “He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Amen.”



**Y**ou have gone bargain hunting, haven't you? If you are a normal human being, you have. We have all tried, some time in our lives, to get "something for nothing." Maybe some of you who read these lines have actually gotten more than you paid for; but generally we find our bargains to be worth just about what they cost us.

This desire to get "something for nothing" has hurried us off early in the morning, to be there when the doors were unlocked. It has urged us into the mad rush at the "special sale." Bargain hunting is as thrilling as an intercollegiate football match, and almost as dangerous.

I have known persons to spend twelve cents car fare, to go to the city to buy a dozen "regular forty-cent lemons for thirty cents"! And they felt elated over having found a bargain.

Bargain hunting has crept into all our lives, more or less, although some of us have had some hard lessons and almost enough disappointing experiences to cure us.

When I was a boy, I got a gold watch for "selling only eight boxes of pills at twenty-five cents a box." By the end of the first day, the "gold" was all worn off; and before the second day was gone, the wheels stopped moving, never to go again. I might go on telling interesting but embarrassing experiences of my own; but most of you have had experiences just as thrilling.

#### ALL HUNTING BARGAINS

But we are still hunting bargains, nevertheless. Maybe it is bargains in friendship we are hunting. We all want to have friends. Real friends are scarce, and their value can not be estimated. But to have friends, we must pay the price,—we must *be* friends. "A man that hath friends, must show himself friendly." Proverbs 18:24. We must sow the seeds of cheerfulness, helpfulness, and kindness, if we would reap the fruits of friendship. Friends can't be bought at a bargain counter.

Did you ever hear anyone talk about his "ship coming in"? There are a great many persons standing along the shore of life's ocean, waiting for ships to come in, when they have never sent a ship out to sea. We have to send a ship out before it can come in.

The apostle Paul knew some of us would be deceived in our bargain hunting, for he told us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

If we sow "sparingly," we shall "reap also sparingly." If we sow wild oats, we can't expect to reap the tame variety. We can't plant thorn bushes

*Are You a*

## BARGAIN HUNTER?

*God offers no  
bargains in  
salvation*

CHARLES L. PADDOCK



*International*

and expect to live in a bed of roses. Yes, we like the roses; but we want them without the trouble of planting rose bushes.

We would like to find a bank where we could draw checks without first depositing the money; but that bank can't be found.

The farmer has learned that he reaps just as he sows. If he sows freely in the springtime and works long hours

through the summer, he may expect a bountiful harvest.

The miner knows from long experience that the most of earth's precious metals lie hidden beneath the surface, and can be had only by much digging.

Many young people are longing for an education, they say, but they would prefer to have it willed to them by father or mother or to get it in "Ten Easy Lessons by Mail." But it takes long years of study to get an education. It is not found on bargain counters, either.

We all want to be healthy. We like to enjoy the blessings of health,—to reap its fruits twenty-four hours a day, and to live for a hundred years. But what are we sowing? Health can not be bought in a bottle for forty-nine cents at the corner drug store. It is to be had only by obeying nature's laws. No chance of driving a bargain with Mother Nature. If we are willing to pay, she will give us just what we pay for. We may eat, sleep, and do as we please, but we shall reap as we sow.

#### THE ELEVATOR ROUTE

The churches have gone into the bargain business too, and are advertizing sales. They know human nature. So the church that can offer the most returns from the least investment is the one that gets the largest crowds. We want the preacher to tell us that we are pretty good people after all, in spite of all our faults; that God is not so particular as our fathers and mothers taught us; that we may do as we please here and, in the end, slip into heaven somehow.

We are looking for the easy road,—downhill with no obstacles. We like to think of the church as a moving stairway onto which we may step, fold our arms, and ride right into the kingdom. The ministers know the kind of doctrine we like, and so they are mixing the doses to suit our tastes.

"Yes," they say, "God is love, and He will not allow any of you to be left out of heaven. Have a good time; enjoy life. You'll get in all right. Don't be alarmed." In other words they say, "Serve the devil here, and live with God throughout eternity."

You and I are not going to heaven by the elevator route. Don't be deceived. God expects us to live for Him here if we would live with Him in the hereafter. We must follow in Jesus' footsteps and in the path of sacrifice and service to mankind.

You and I will get out of life just what we put into it, my friends. And when our work on earth is done and the last pay day comes, the great Paymaster of the universe shall "reward every man according to his works."



# MEAT and PEP

**I**N the case of most people, the joy of living centers around a gastro-nomic program of questionable nature. And these folks well know that a physiological row is certainly due some time in the course of events—but, while one feels “like a million,” why be parsimonious with favors to his appetite? We always plan our reforms for to-morrow—we’re always too busy and too hungry to-day for such nonsense.

A forty-year-old old man entered my office to-day, and told me his story. At its close, he summarized it in these words: “Doctor, it’s just this: I eat too much and I eat the wrong kind of stuff; I drink too much, smoke too much, work too much, don’t play enough, and don’t eliminate effectively. I’ve been looking for this break for a long time.”

## WON'T TAKE ADVICE ON HEALTH

There you have it. Ten years ago this same young-old wreck was in the potential stage. Any suggestions then that he should revise his ways would have been “pooh-poohed.” The average American is too conceited, too consummately superior in his knowledge of himself to receive and put into action any suggestion that looks to future good health, if it touches his pet indulgences. He thinks he knows what is good for himself better than anybody else does. His hearing is bad for warnings, and his smile of contentment is broad until nature hands him a blow that sends him whimpering to his doctor.

Then he behaves beautifully for a time—but for a time only in most instances. The scare wears off with the return of fitness. He is put on a very restricted, fleshless diet for a season—he knows he can not exist on it, and he would not, except for an inner disturbance that holds a club over him; but he not only lives, he builds up on it. His blood pressure drops, his kidneys cease to worry, his digestive tract takes courage, his muscles pep up, and his brain comes out of cold storage. Yet, in spite of the proof, he will return to his diet of meat, bread, and potatoes, his long hours of work and short hours of play,—and usually a poor kind of play at that,—all because he can not conquer the demands of a misguided appetite.

Speaking of vegetarians,—“alfalfa eaters,” some call them,—did you ever ask a physician how many of these



*Must we eat meat in order  
to feel energetic?*

ARTHUR S. DONALDSON, M.D.

Superintendent, Loma Linda, California,  
Sanitarium and Hospital

heart and kidney wrecks he is called upon to salvage are flesh abstainers? Just ask him some time how many of the two hundred thousand who quit because of a preventable ailment last year lived on a diet of fruits, vegetables, cereals, and dairy products. He will tell you that he signed very few death certificates for victims of chronic heart, kidney, or blood-vessel diseases that had not made flesh foods an important article of diet for years. And yet, this same physician may scoff at the idea of a fleshless diet. He, too, finds that appetite is his god, and he chooses to cultivate the exploded idea that the human mechanism demands flesh foods for building and energy requirements. We always like to vindicate ourselves in any questionable habit—if we like the habit.

## MEAT PROMOTES HIGH BLOOD PRESSURE

It is an interesting fact that one of the chief corner stones in the building of abnormally high blood pressure and its retinue of griefs is a meat diet. Any and all flesh foods pour into the blood stream an acid waste that is known to push pressure up and up. This takes in the whole list,—fish,

fowl, mutton, and beef. All are culpable. Bread is called the “staff of life,” but it, too, can be eaten in too great an amount; for cereals also have an acid waste. It is this acid, tending to alter the normal alkalinity of the body, that does the harm. Well, the hard-working American makes meat, bread, and gravy the mainstay of his diet—an overpoweringly acid program, vitally affecting body chemistry.

This national secondhand favorite food of ours is being advertised by the butchers’ union on a basis of maintenance necessity. The idea that flesh food is necessary is a huge joke. Science long ago proved that the vegetable kingdom alone can well supply the full requirements of man. Add to this eggs and dairy products, and you have all the pep and endurance products essential to a vigorous and active life.

## REFINED URINE STIMULATES YOU

The “kick” in meat is the why of your interest in it. A juicy steak fills you up by volume, and charges you with a high-powered collection of chemical substances that stimulate you. It takes the tired out, just as the caffeine in coffee does, and you become addicted to it. It is a waste product in the meat; it is called an extractive, and during the life of the animal, it is eliminated in the urine. The beef *bouillon* you like so well and gurgled down quite hot is merely a refined kind of animal urine, containing a maximum amount of this pep-injecting waste. This stuff stimulates the ductless glands of your body, those little-understood chemical factories that make or break us chemically; and the end result is an unbalance that spells high blood pressure and all the rest of it.

We used to think that a flesh diet made the easiest possible work for the stomach, and that if one’s acid glands were working overtime and producing too much acid, meat was the cure for symptom and disease. We are always prone to reason that the more easily digested the food may be, the less wear and tear in cost to the body, the more suited to man must be that particular food. Hence, because meat has long been upheld as a proper element for tired and excited stomachs, many have put it forth as a truism that man’s gastrointestinal tract was built to handle this type of fuel. Now comes reliable evidence that flesh foods work the stomach glands harder than





any other substance we classify as food. The average highest total acid for foods mentioned below range in this order: Cow's milk, 40; vegetables, 60; bread and cereals, 70; eggs and egg combinations, 76; pies, puddings, and cakes, 82; nuts, 90; beef and beef products, 104; pork and pork products, 110; chicken, 120; fish, 130; lamb and lamb products, 134; turkey and veal, 140.

From this list, what would you say about the use of meat for the treatment of hyperacidity of the stomach? Instead of neutralizing and quieting acid production, meat stimulates the glands to still greater activity. Dr. Smithies of Chicago has abandoned meat, cream, and eggs altogether in his treatment of this type of stomach disorder, and is using vegetables and cereals instead. This change is logical and fully justified in the light of these findings. One by one the props are being knocked from under the dictum of, "No meat, no health." It is a food stuff that is upheld as necessary to full vigor, yet it is the first to be stricken from the list when organic disease hits the user of it. Funny, isn't it?

Since we have proclaimed so loudly at this particular time on vegetarianism, let us stop with the thought that the factor best suited to carry with it other essentials in the realm of disease prevention and superhealth development is a diet free from the stimulating, irritating, tissue-clogging elements found in flesh foods. Get back to a natural life, to simplicity in diet. That means vegetarianism. And, don't wait too long to begin.

### ARE PREACHERS RESPONSIBLE FOR CRIME?

(Continued from page 5)

With the general sentiment of some of these authorities just quoted agrees the opinion of Mr. Harding, taken from the speech already referred to: "We can hardly hope for a restoration of the old ideals of religion and in moral conduct so long as this tendency to disregard for the law shall continue. . . . Our only safety will be in inculcating an attitude of respect for the law."

A large daily, commenting on his speech, says: "The purport of it is that the province of the church—all churches—is to create such an atmosphere of reverence for the eternal laws of righteousness as will inspire uniform, wholesome respect for upright government"; while another adds: "He sees, as every sensible man must, that right religious feeling, reverence for the law of God, is the strength of the republic."

"The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity." Malachi 2: 7, 6.

The remedy for the present terrible conditions that so many thinking people recognize and lament is in the hands of the ministers and religious teachers. Let the law of God be preached and taught by pulpit, Sunday school, and press; let the condemnation of the law of God be pronounced, and many would say with Paul: "I had not known sin, but by the law. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7: 7-12.

### CHRISTIANITY AND EVOLUTION IN CONTRAST

(Continued from page 9)

man because he was a physicist, another because he was a philosopher, and even trying to escape the cold logic of Nietzsche's bloody teaching by making him out to be a "paradoxical poet," who did not mean war when he said war nor struggle when he said struggle. He even blatantly recommended that we read this most infidelistic and atheistic philosopher as a guide to our thinking. The impression was clear that theory had met fact, and that the only way the theorist could answer was by ridicule and scoffing.

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Mr. Baker's rebuttal showed that the reason why some Evolutionists are as good morally as they are, is only because they have been brought up in an atmosphere altogether different from what they breathe around the youth who come into their presence. The new generation that is growing up under the influence of the evolution teaching is demonstrating the destructive power of its infidelism. And, finally, the reason why men accept evolution was shown to be, not scientific truths, nor the delusive hopes for the future, but their antagonism to the creation doctrine and their reluctance to accept the literal truth of the Bible.

The man who reads from all sources, and who is willing to take the facts as they are, finds such a contrast between the effects of the opposing doctrines of evolution and creation that, as he takes the testimony of even the leading Evolutionists themselves, he is bound to conclude that evolution has not sustained its claim to offer the world a better faith than the creation doctrine, and that Professor McCabe's "rosy sunset" will not help the world any, for it is only a mirage. Christianity, with its future beneficent state of immortal life, which is guaranteed through the fact of a crucified and risen Saviour, holds out the only future worth consideration. Evolution and all other systems but Christianity end at the grave. There is no future for them.

In this debate, the victory for Christ and evangelical Christianity was decisive; and the great majority of the two thousand people present saw evolution in its true light—a philosophy which is antichristian to the extreme, and a philosophy that is barren of moral and spiritual good.

[If you wish to become better acquainted with this subject, see the advertisement on page 15.]





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# Evolution Not DEAD

THIS is the fact that has been impressed on your mind in a strong way as you have read the report of the spirited debate found on pages eight and nine of this issue. Such a discussion is but the prelude to the great battle between truth and error that is certain to break in the near future. If you would be forearmed and prepared for the conflict, read

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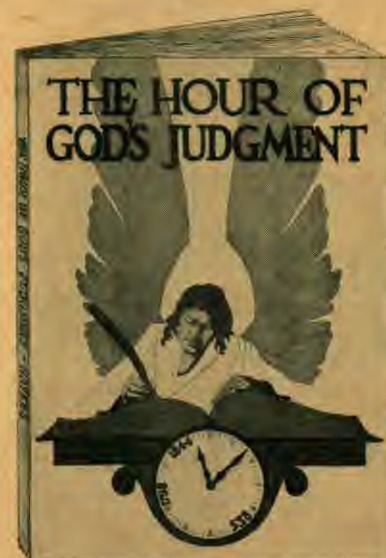
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## WINTER IS GONE!

Rigorous and shivery old winter, with its frost-bitten ears, and with its white beauty and snow artistry, is gone. Spring, the resurrection time of the year, is at hand. But, lest we forget, here are four photographs taken in the dead of winter.

Left: The deer in the park of Windsor Palace, near London.

Below: An Alaskan with his team of "huskies" and their load, in the wilds of the North country.

Left Bottom: A steam trawler as it returned to its berth in Boston Harbor.

Right Bottom: A glimpse of Yosemite Valley, California, in its winter garb.

*Underwood Photos*

