

SIGNS *of the* TIMES

AMERICA'S PROPHECIC WEEKLY

MEN to-day are wondering why the Allies do not keep their promise with reference to ending the rule of the Turk in Europe. During the war they threatened his existence as a result of his joining Germany and Austria in the war against the Allies. Now they are completely changing front, and many are wondering why, and editors are expressing this wonder in protest against the new attitude.

Any one who studies the matter only from the viewpoint of world events may wonder, but not he who understands the predictions of prophecy. It is not yet time for Turkey to come to an end. But let us not anticipate; instead, let us study the predictions of the prophecy.

In Revelation 16:12-16 you will find a prophecy of one of the most important events that will ever take place in the history of this present world.

We say that it is a future event because students of world affairs will admit that the event so far has not taken place. But it will occur, as all students of prophecy will agree, because, even as Christ said, "the Scripture cannot be broken." Further, we have denominated it one of the greatest events of history because it marks the culmination of three of the greatest world movements of modern times. These world movements have been engaging the attention of humanity for several generations, and in our own time in particular they have become fraught with the most ponderous of portents. You will readily see this as we study them together.

In this prophecy, from the sixteenth of Revelation, the three movements, though in a measure stated symbolically, are clear enough so that the runner may read them, and they are so ominous that the one who reads them should run with the tidings which they convey.

The prediction of the prophecy is that the nations are to be marshaled at Armageddon for the last battle in which Jehovah Himself will partake before the conflict closes in "the great and the terrible day of the Lord" (Joel 2:31), "that great day of God Almighty." Revelation 16:14. This marshaling of the nations at Armageddon is predicted



The "Seven Towers" on the Bosphorus which guard the passage between Europe and Asia Minor.

when "the way of the kings of the east" is prepared, and when the "kings of the earth and of the whole world" are gathered "to the battle of that great day."

But this marshaling of the nations for war, with which even children are quite familiar, owing to the staggering dimensions to which war preparations have come, is, in turn, the result of another modern great world movement. The prophecy from this sixteenth chapter of Revelation which we are studying declares that it is the spirits of devils working miracles that gather the nations at Armageddon. (Rev. 16:14-16.) It is not within the province of this article to tell how evil spirits are bringing

this about, but soon there will begin a series of contributions on the book of Revelation, that will explain fully how the spirits of evil are to bring about this final conflict.

But there is still another world movement mentioned in the prophecy from the sixteenth of Revelation, and it is this third great world issue that is to demand our attention in particular at this time. It is mentioned in the prophecy under the symbol of the great river Euphrates having its waters dried up in order to prepare the way for the kings of the east, so that they might engage with the other great nations of the world in the final gathering at Armageddon.

We believe that the river Euphrates is used in the prophecy as a symbol of the country through which it flows. The powers that rule in the territory of the Euphrates were thus symbolized previously in Scripture, as any one may see by reading Isaiah 8:7 and Revelation 9:14.

Let us get clearly before our minds the great question which an understanding of this detail of the prophecy requires of us. What is the great river Euphrates which is dried up? Is it the literal river Euphrates in Asia, or is it a symbol of the nation occupying the territory through which that river flows? We believe that it is the nation occupying the territory where the river flows.

In the first place, the river itself can offer no serious obstruction to the progress of an advancing army. The

Underwood

TURKEY *Revived*

by

LUCAS ALBERT REED

drying up is to prepare the way of the kings of the east; and the military organizations that are thus plainly pointed out would not be hindered at all by this river, which is only 1,600 miles in length, or about one third the size of the Mississippi. The student of history will remember that Cyrus, without difficulty, turned the whole river from its channel, while setting siege to Babylon; and in all the wars that have been fought in its territory, it has never proved a hindrance. Therefore the scripture must mean that the nation occupying this territory is a hindrance, rather than that the river itself causes the trouble.

Secondly, if it were the literal river Euphrates that must be dried up, it would be just as necessary to dry up the river Tigris, which runs almost parallel with it and only a few miles from it. However, the prophecy says nothing of the river Tigris; therefore we judge that the literal river is not meant. The river Euphrates is a river that has been associated in the Bible with governments in the territory where it lies; hence the territory, and not the river itself, must be what is meant.

SYMBOLIC OF THE PASSING OF TURKEY

Furthermore, the Euphrates is thus used in other Scriptures. See Isaiah 8:7, Revelation 9:14. In this latter text especially, all must concede that the Euphrates symbolizes the Turkish power: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

What, then, would be the drying up of the river in question? In the sense here used, it must be the passing of the Turkish Empire.

For ages Turkey has held Constantinople and has been especially strong in the Holy Land and in the valley of the Euphrates. Over and over again the nations of Europe attempted to secure a foothold within this territory, but were promptly and continuously expelled by the Mohammedan power. But according to the prophecy, Turkey is eventually to become, as it were, a vacant lot. Her "No Trespassing" signs are one and all to be trampled under foot. Across that unprotected land the nations of the east are to send their armies. But so long as Turkey stands as lord over this country, the battle of Armageddon will not be fought.

That Turkey has been constantly dwindling in territory and power for many years, the most superficial of students would scarcely deny. Province after province has fallen away from the Turk since the day Byron swam the Hellespont to die in defense of Hellenic liberty. The disintegration of the Turkish Empire has been going on ever since Sobieski checked the advance of the Turk at Vienna. Greece became an independent nation in 1830. France occupied Algeria in the same year. Serbia became an autonomous principality in 1830, independent principality in 1878, and a kingdom in 1882. Roumania ran the same course; autonomous in 1861, independent in 1878, and a kingdom in 1881. Montenegro first broke away in 1878, and became a kingdom in 1910. Bosnia and Herzegovina were annexed by Austria-Hungary in 1908. Bulgaria became an independent kingdom in the same year.

A complete history of the disintegration of Turkey would take too much space in order to mention Roumelia, Cyprus, Tunis, Egypt, Crete, Tripoli, Albania, and Macedonia. Then came the World War, which has caused Turkey to lose still more territory. England and France have put out their hand over Constantinople and over the Holy Land, and the only portion of Turkey to-day that stands independent of European rule is the little government of Angora, which England considers an insurrection and which the Angorian government implicitly regards as a continuation of the great World War. They declare that they will not yield to anything but absolute independence. What the direct result may be of this conflict between France and England on one side and the presumptive government of Turkey on the other, no one can exactly tell. But it is one thing that should engross the attention of every student of prophecy who is interested in modern world affairs.

According to that prophecy from Revelation 16, some day the river Euphrates is to be dried up; that is to say, the Turkish government ruling in that territory is to be eliminated. But at the time of this writing, France and England cannot agree as to just what shall be done with the Angora government. This bargaining of the nations with Turkey is marked by no great tokens of humane considerations, but each nation seems desirous of seeing how much it can get from the other side. To a large extent, the Armenian Christians are thus left to the mercy of the barbarians.

BRITAIN CHANGES POLICY BECAUSE OF MOHAMMEDAN SUBJECTS

In the editorial outcry of America against the failure of the Allies to deal with the Turk, we find this question voiced: "What has become of Mr. Lloyd George's splendid declaration of 1917 when he pledged the British Empire and the Allies to the task of ridding Europe of the Turk? The House of Commons rang with applause when this pledge was made, and British prestige throughout the world was greatly enhanced. The work of the British armies in Palestine and Mesopotamia helped to destroy Turkish power in Europe. Finally the crescent was hauled down from the holy towers of Jerusalem. Constantinople passed from the control of the defilers of Christian sanctuaries. The downfall of the German arch brought down the Turks and enabled the Allies to purge Europe forever of their presence. Now, for the sake of quieting antichristian agitation in British dominions, it is proposed to surrender large Christian populations to Turkish rule, both in Europe and Asia Minor."—*The Washington Post*, March 28, 1922.

During the war a great statesman of England said that Turkey, by entering the war as an ally of Germany, had sealed her doom and dug her grave with her own hand.

But now war has ended, and Turkey very evidently is to have another lease of life. The previous dire predictions of European statesmen as to ending the dominion of Turkey are to fall flat. And why?—Because policy rules: and it is seen that it will be poor policy to deal drastically with the Turk. It will precipitate more trouble than it will eliminate, and the world is so full of trouble to-day that great statesmen stand appalled at add-

(Continued on page 14)



Street scene in Asiatic Turkey

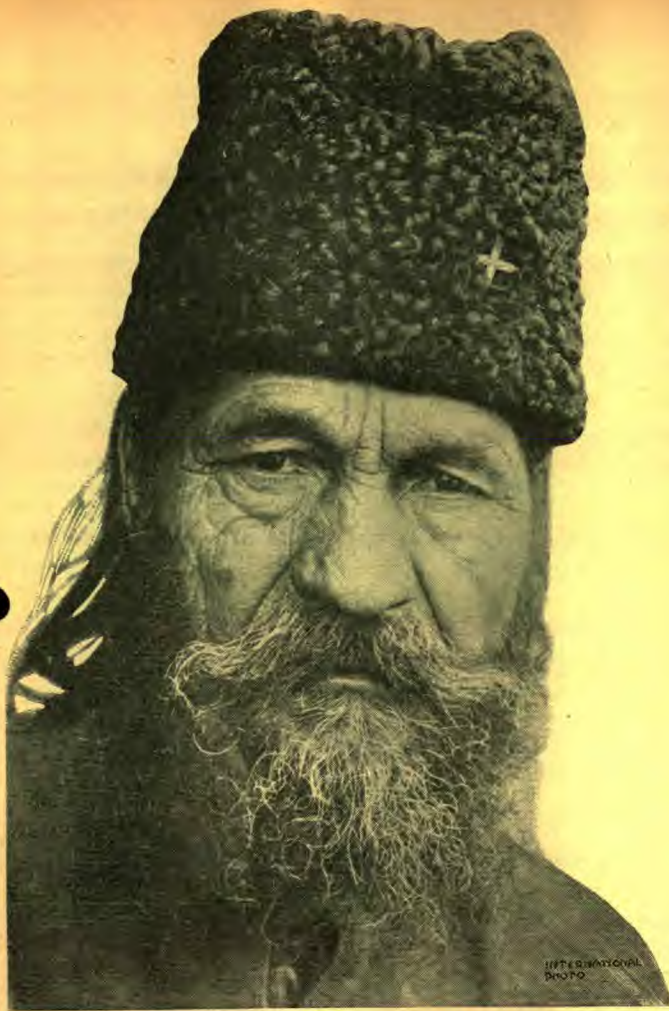
Underwood

"His Truth Is Marching On"

It seems to be a law of human progress that those nations that favor missions and missionaries prosper, while those that do not, come to grief.

by LOUIS H. CHRISTIAN

So far as interesting information about the nations of the world and the progress of the gospel in every land and clime is concerned, you will go a long way before you find any articles that are so brimful of pertinent facts as the five articles, of which this is the first, that Mr. Christian, a missionary and world traveler, has just sent us. The editors had their eyes opened by reading this series; so will you.



A Russian priest of the Greek Catholic Church

ter. The Master's great commission sent the apostles "into all the world" to "teach all nations." They could not be obedient to their divine Lord and remain inactive. When charged "not to speak at all nor teach in the name of Jesus," they bravely replied: "We ought to obey God rather than man," and "We cannot but speak the things which we have seen and heard."

Seventh-day Adventists have ever stood for the defense of religious freedom. They do not prize this great boon merely for their own selfish convenience, but because without this liberty they cannot do their God-appointed work. Adventists are giving a special gospel proclamation in all the world. Their work is clearly set forth in Revelation 14: 6-12. They believe the Lord has appointed to them the task of speeding this last warning message to every land and people; that He will prepare the way, select the messengers, and open the doors into every country. Thus the question of freedom for missions is a topic of unusual interest to Seventh-day Adventists. While other societies divide the world among themselves, their motto is: "To every nation, kindred, tongue, and people."

HOW HAVE MISSIONS FARED SINCE THE WAR?

Just now when we enter upon a new era—an era which the Bible calls "the latter days,"—it is well to consider the freedom enjoyed by missions in many lands before the war, and also to study the new problems of present-day conditions. We cannot but see the hand of God in the world-wide happenings and changes of recent years. For all true friends of the gospel the great post-war question is: How about missions? Is there in the countries of earth, old and new, greater freedom for missionary work, and are people more religious, more eager, to hear the words of life than in previous times? For us who watch at first hand the unrest, the uncertainty, the looming anarchy in

Europe staged by an unseen power, it is easy to believe that the unfolding of events reveals God's intervening providence. Some months ago a small group of Americans traveling in Europe fell to discussing their favorite poems. All agreed that the greatest national song of our native land was "The Battle Hymn of the Republic." How true to life to-day are the words:

"Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored."
"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat!"
"His truth is marching on!"

(Continued on page 6)

OUR Creator has given every man the right to choose his country, his language, his vocation, and his religion. In these days of new ideas and experiments, especially in socialistic societies and governments, where the limit of individual rights and the unlimited and absolute power of the state is so strongly stressed, there is an urgent need to study anew the fundamentals of both civil and religious liberty. In the controversies now on in this domain of human life and thought, strange claims are being advocated. Of these we must not speak, for we do not plan to define or defend the concept of religious liberty. Our design in these articles is briefly to relate the origin and present status of that freedom for missionary work in all the world which, by the grace of God and through the liberality of certain modern governments, has gradually come to the church of Christ.

THE TRUE GOSPEL ALWAYS AGGRESSIVE

Liberty of conscience is primarily soul liberty. For the Christian it is freedom of opinion, freedom in worship, and freedom to obey and to teach the gospel. The last, that is, freedom to promulgate one's faith, stands as a factor of vital importance for the church. This, too, will doubtless demand earnest consideration in the years to come. During many centuries the children of God were generally persecuted either for their faith or for their manner of worship. In the apostolic church, however, the great question which brought oppression upon the church was that of missions. The Jews permitted the early disciples to worship Christ in quiet. There would have been no persecution if the believers had been content to keep their faith in Jesus to themselves. But the true gospel has never been on the defensive merely. It is always and everywhere intensely aggressive,—attacking, advancing, and winning triumphs for the Mas-



WHO WROTE THE BIBLE?

When you study this momentous question with

JOHN A. L. DERBY,

you are not studying with a tyro, but with a Bible scholar who has spent years of research and reflection on this and kindred themes. This is the first of three articles.



THE question of the authorship of the Bible, especially of the books of the Old Testament, has reached what we may call a critical stage. A certain class of Biblical scholars claim to have worked out a vast amount of new truth on the matter, and are growing almost impatient because all the preachers and Sunday school teachers

don't hawk their wares. The old idea that Moses wrote the first five books of the Old Testament, that Solomon wrote the Song of Solomon, that Isaiah wrote the book of Isaiah, and so on, seems to have a pretty firm hold still on the majority of Christian people. The scholars just mentioned believe that if such a position is held uncompromisingly, a large part of the Bible can no longer be accepted by thoughtful people.

In view of this dilemma it seems imperative to give the problem an impartial hearing. Nothing can be gained by shutting our eyes to truth, be it ever so unpalatable. Indeed, the eye single to truth may well be regarded as one of the first, if not the first, of all prerequisites of good religion. "This is the condemnation," said Jesus, "that light is come into the world, and men loved darkness rather than light." And Paul, writing his second letter to the Thessalonians, affirms positively that men perish at last "because they received not the love of the truth, that they might be saved;" adding, "and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth." The strength of this assertion emphasizes the importance of the principle.

But, taking the Pentateuch—the first five books of the Bible—as an example, what is the matter with it that we should seek to prove that half of it was never written by Moses? The answer that the critics give to this is that what Moses actually wrote was inspired truth, but that this has been distorted and perverted by the craft of priests and the bigotry of fanatics. They say that one of the worst results of this mixture is that the character of God has been so misrepresented and maligned that the enlightened moral sense of this twentieth century must cease to worship such a God as is there set forth or else devise some method of proving that Moses never gave to God any such character. The aim of the critics seems to be a worthy one; namely, to vindicate the character of God. They cannot believe that He ever permitted, not to say sanctioned, anything that shocks their sense of moral fitness. Specifically, for instance, they cannot believe that God ever ordered the wholesale destruction of the six nations whom



the Israelites were to dispossess in Palestine.

The instructions are certainly drastic: "Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them." Deuteronomy 20:16, 17. If these words had been given to a papal army of the thirteenth century, we should never cease our execrations of their atrocity. If acts of God must be judged by the same standard, must not these words when coming from Him, be regarded with the same abhorrence? That must be considered.

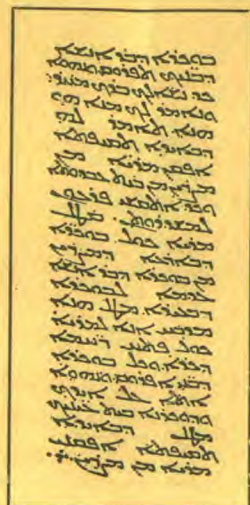
To the person already convinced of the righteousness of God, those facts,

either of Biblical or secular history which seem to be incongruous with such a character, would give no concern. Taking it for granted that God did actually do the things recorded or order them to be done, such a believer as the one just mentioned would reply: "I do not understand it; but shall not the Judge of all the earth do right?" He would believe without further argument that God had sufficient reason for doing what He did, even though we may not be able to discern what that reason was. This attitude is certainly the correct one if the Bible, as we have it, is verbally inspired. In that case we are justified in concluding that for good and sufficient reasons omniscient wisdom has not revealed some things to us. That there are some things which He has not chosen to make known is certainly indicated in Deuteronomy—provided the critics will allow that these words are not spurious: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Personally I am one of those who believe that we possess an inspired Bible; therefore I am not perturbed by the idea that God could not justify His acts if He chose to do so. I rest undisturbed and unabashed in the conviction that Jehovah destroyed the ancient world by a flood; that Sodom and Gomorrah were consumed by fire and brimstone; that four hundred priests of Baal were slaughtered by command of Heaven; that forty children were torn by she bears at God's behest. When I read these awful records, my faith in the all-comprehensive love and eternal justice of God remains unshaken, though I fear and tremble.

In all this I am not saying that God has indeed left no

word of explanation concerning these terrifying visitations or that if He had not, there is not abundant warrant for believing that He might, without moral blame, either permit or command just such things. I do not for one moment affirm that God is superior to His own law. I should not attempt to defend the notion that He has a right to implant in man the principles of justice and mercy, and then recklessly to violate those standards. If such a procedure can be proved from the Bible, then it is high time that, with the critics, we revise our Bible or else reject its god. The name of such a being does not begin with a capital.

But notwithstanding the fervor of the critics and their zeal to vindicate the character of the Most High by dismembering the Bible, no such extreme seems thrust upon us by the records. There is evidence both explicit and implicit which makes it quite



A Half Hour with Your Bible

The CHRISTIAN'S SABBATH



NO. 20
by VARNER J. JOHNS

What Sabbath did Christ keep?

Christ was one with the Father—one in purpose, in power, in perfection. John 10:30. "I came," said Jesus, "to do . . . the will of Him that sent Me." John 6:38. While on earth as a man among men, clothed with all human frailty, Jesus lived a life of perfection. He could well say, "I have kept My Father's commandments." John 15:10.

Christ Jesus kept the seventh-day Sabbath. It was His "custom" to worship upon that sacred day. (Luke 4:16.) Of Jesus it was prophesied, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8. His every thought and act was an expression of the righteousness of the law, a fulfillment of its perfect requirements. Sabbath observance found complete expression in the life of Christ. Traditional burdens were cleared away; Pharisaical hypocrisies were exposed; and the Sabbath stood forth under His divine touch in its original glory, as a blessing to man, for whom it was made. With a heart of love for suffering humanity, Jesus went about doing good upon the Sabbath. "Wherefore," said the Saviour, "it is lawful to do well on the Sabbath days." Matthew 12:12.

The seventh day is the only day ever called by Divinity "My holy day." Isaiah 58:13. A day sanctified and blessed by Christ in creation was, in very fact, the "Sabbath of the Lord" (Exodus 20:10), or the "Lord's day." Divinity proclaimed the seventh day the "Sabbath of the Lord." During His earthly ministry, the Lord Jesus confirmed this testimony in the positive declaration that He is "Lord also of the Sabbath." Mark 2:28. The presumption of finite man in attaching the sacred title "the Lord's day" to a day never hallowed by the Lord, partakes of that spirit of human exaltation and God negation which is described in the Word as the "mystery of iniquity."

What Sabbath did the disciples keep?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. A disciple of Christ must follow in His steps. The approach to the gates of the city of God is by the path of God's commandments. (Revelation 22:14.) This was the way that Jesus trod (John 15:10), and that His disciples must take. There is no "bypath," or "broad road" to the New Jerusalem. With Jesus as an infallible guide, every Christian will "walk, even as He walked" in Sabbath keeping.

The disciples of Christ—His dearest friends—kept the Sabbath of the commandment. (Luke 23:54-24:1.) Three days are contrasted in these verses—the preparation day, the Sabbath, and the first day of the week. Christ was crucified on the sixth day, Friday, and was raised on the first day, Sunday. The day between these two days, the

seventh day, is the "Sabbath day according to the commandment." These verses give inspired evidence in locating the Sabbath of the New Testament. The friends of the Master kept the "Sabbath day according to the commandment," the seventh-day Sabbath, the one and only Bible Sabbath.

The new covenant was ratified by the blood of Christ. (Hebrews 9:12, 15-17.) Any change in any teaching or command of the Lord Jesus after His death is a forgery in the eyes of the Eternal One. (Galatians 3:15.) Christ was divinity clothed with humanity. His word, His teaching, His example, led His disciples to keep the Sabbath "according to the commandment." The seventh-day Sabbath was made, blessed, and sanctified by Christ at creation; and the same seventh-day Sabbath was kept by Christ in connection with His earthly ministry in the work of redemption. The mind of God conceived the Sabbath, the voice of God proclaimed it, the example of God hallowed it, and the godly man will keep it.

What custom did the apostles have in Sabbath keeping?

"Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. The "custom" of Jesus in Sabbath keeping (Luke 4:16) was reflected in Paul, His apostle, in His manner of Sabbath keeping. In lifting up Christ before the world, Paul necessarily exalted the teaching and example of Christ—His commandment keeping, His baptism, His Sabbath keeping. Every true Christian is to the world a mirror, wherein the perfect example of the Christ life is reflected.

The message of Paul was proclaimed to the gentile as well as to the Jew upon the Sabbath day. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. There is no Scriptural evidence for the mere assertion that the gentiles maintained another day as a sacred rest day. They recognized the Sabbath even as the apostles did. (Acts 13:42, 44.) The Bible never speaks of a "gentile Sabbath," nor of a "Jewish Sabbath," but only of the "Sabbath of the Lord thy God." The Sabbath, in its blessing to man, makes no distinction as to race. Paul's custom in Sabbath keeping led him to include the gentile as well as the Jew in his Sabbath audience.

Did the commemoration of the resurrection of the Lord involve a transfer of sacredness to the first day of the week?

The memorials of the Bible are always appropriate to the event commemorated. The Lord has established in baptism a fitting and sacred memorial of the resurrection. (Romans 6:3-6.) The essential character of the resurrection—its redemptive nature—is commemorated in the burial of the "old man" in the watery grave and the resurrection to newness of life. Not the day of the resurrection but rather its deep significance is es-

31,000,000 SABBATH KEEPERS

THE following paragraph is taken from a talk before the Seventh Day Baptist church of Detroit by His Royal Highness, Wixzezwyxard, Prince of Ethiopia, who is now visiting America for the first time.

"I am glad, as a bishop of the Ethiopian Church, to have the opportunity of addressing, for the first time in my life, a Seventh Day Baptist audience. . . . I learn, with pleasure, that over one hundred years before the American Revolutionary War, the Seventh Day Baptists began, in the colony of Rhode Island, the great work of bringing to men and women of this continent the knowledge of the true Sabbath of Jehovah, the Sabbath which begins at the setting of the sun on preparation day, or Friday, and closes at a corresponding time the next day. I have, too, traced your history, and that of your denominational predecessors back through England, Continental Europe, and Asia until I reached John, the great Seventh Day Baptist and forerunner of our common Lord. There, at his feet, both you of the West and we of the East meet, and this reunion to-day in this American mid-west city is of especial note. It gives me the greatest of pleasure to greet you, on behalf of the 31,000,000 seventh-day Sabbath keepers within the bounds of the Ethiopian Church of Christ. When Philip told our chamberlain, as recorded in Acts 8, of the advent, crucifixion, and resurrection of Jesus Christ, he failed to mention to him that the Saviour had changed the Sabbath from the ancient seventh day to that of the sun, as Roman Catholics and certain other Western Christians delight in affirming. We, of Ethiopia, therefore continued to observe the seventh-day Sabbath, as had our ancestors for over twenty centuries before the Christian era, even from the days of the great grandson of Noah who was the pioneer settler in the land of Ethiopia. We had the knowledge of the true Sabbath before Abraham, even as far back as 2140 B. C., when the Royal House of Challoughcilczise had its origin. The Third Book of Enoch, in the Ethiopic and Slavonic Versions, at about chapter 5, clearly sets forth the obligation of all men to sanctify the holy seventh day of the week. We Ethiopians have been doing that now for some forty-one centuries. Upon preparation day (Friday) afternoon, at a certain hour, all railroad trains stop and traffic is not resumed until the Sabbath is over. It is a genuine pleasure to meet with Sabbath keepers of the United States."

tablished through God's memorial, which is baptism by immersion.

The "first day of the week" is mentioned just eight times in the New Testament. Six of these references (Matthew 28:1; Mark 16:1, 2, 9; Luke 23:54-24:1; John 20:1, 19) distinguish the resurrection day from the seventh-day Sabbath. The "first day of the week" is not called a sabbath, nor a "new" sabbath, nor a "Christian" sabbath, nor is it given any color of sacredness. There is but one Bible record of a meeting upon the "first day of the week," and that was Paul's farewell sermon (Acts 20:7, 25). Men search in vain for Bible evidence for Sunday sacredness; and they worship in vain, when they knowingly accept as a reason for its observance, the "commandments of men" (Matthew 15:9), in place of a "Thus saith the Lord."

Does the Bible attach any sacredness to another day?

The Sabbath is not only a hallowed institution commemorating creative and redemptive work, and a sacred day set apart as a blessing to the human family, but it is also included in the Decalogue—the fundamental code of laws established as a basis of God's government for man. Its memorial nature would suggest its observance. The divine decree in establishing the Sabbath as a perpetual blessing for man should impel every follower of the Lord to accept it gladly. But its place among the ten words of the Decalogue lifts it far above its suggestive observance as a memorial or the blessing in its observance as a privilege, and establishes it as a God-breathed, God-written command of equal force with the other nine eternal principles of righteousness. A divinely established day and a divinely proclaimed command, would surely require a divine hand for its repeal or alteration. Not only is there no such divine command or word of change, but there is not the least inference of a change. No hint of sacredness is attached to any other day than the day the Lord has blessed.

"HIS TRUTH IS MARCHING ON"

(Continued from page 8)

God is dealing with the nations of earth. It is true now as it was of old that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." The eyes of the Lord are upon His servants. They are the objects of His constant care. To them He says: "All things are yours, whether . . . the world, or life, or death, or things present, or things to come; all are yours," and "all things are for your sakes." The governments which grant freedom to missions and missionaries shall prosper. We notice, for instance, that two great monarchies and state churches, the Russian and the Austrian, which strenuously opposed all missions, have come to an end. We also see that Great Britain and America, the two powers which did more than others to open the world for foreign missions, to-day stand in the lead among the nations of earth.

A WORLD CLOSED TO MISSION WORK

When modern missions began some one hundred thirty years ago, nearly the whole world was closed to missions or missionaries. Carey, the pioneer of foreign missions, encountered great difficulties in obtaining passage to India and especially in entering the country: "The East India Company was in full possession, no Englishman could land upon its shores without a license, while as missionaries, they were held in fear and abomination, the gospel being 'a contraband article' in those climes. After the utmost of influence had been brought to bear upon the directors, it became evident that no license was to be obtained; and therefore, recalling that the apostles did not wait for permission from Cæsar or from any earthly authority, our hero resolved to set forth without the consent of the company, and take the consequences."

The opening of the doors since those early beginnings has been slow and gradual. The right to enter India for missionary work was secured only through a long and sustained struggle. It was not until 1844 that India was opened to non-British missions. Missionaries going or seeking to go into other countries found even greater difficulties than Carey and his fellow workers had experienced

in India. Some countries are not yet open to missions, and plans are afoot to close doors which were once open. There are large Moslem fields where it is next to impossible for a person to accept Christianity. In some parts of Northern Africa, for instance, on being baptized, a man is morally obliged to change his name. He is deprived of his patrimony, and is virtually an outcast from his home and from society. We are told that in Egypt a woman has no power at all to change her faith. If she is unmarried, her father or guardian can claim her person, or if married, her husband can do so. The police will execute the orders of the Moslem court.

RUSSIA AND FRANCE UNFAVORABLE

The attitude of the old Russian government towards all churches and all propaganda outside of the established church was one of bitter opposition. It is true that the Edict of Tolerance of 1905 permitted conversions from the orthodox church, but it gave that church the sole right of propaganda. The doors of the Russian Empire were firmly closed to all missionary efforts carried on by Roman Catholic or Protestant churches. The persecution that came to our own brethren in Russia so many years, indicates how intolerant the Czarist government was even of religious opinions or worship.

France, too, has not usually been a friend of missions. For years, fields like Indo-China were closed to Protestant missions. It was supposed that this opposition to missions proceeded from the Catholic Church in France, but when the anticlerical party succeeded to power, it showed itself fully as hostile to Protestant missions as the Catholic power had been. The difficulty which missions met in French colonies is well illustrated by the hardships of several societies in Madagascar:

"1. In 1901 a notice was issued that no religious building might be opened for public worship without authorization. This makes the opening of new churches dependent on the favor of local officials."

"3. Stringent regulations for mission schools issued in 1906 laid down conditions which made it practically impossible for a foreign missionary to teach in his own school. The regulations further prohibited the carrying on of any school in a building set apart for worship. As most of the churches were used during the week for school purposes, the regulations had the effect of bringing to an end most of the schools.

"4. The educational work of missions has further been crippled by the requirement that every candidate for the higher schools must have previously spent six years in a government school.

"5. A revision of the code in 1905 forbade all unauthorized meetings, the question of what constituted a meeting being left to the arbitrary decision of local officials."

In later years, however, a change was seen in the attitude of France towards missions. On March 11, 1913, a decree signed by the president of the republic was issued which granted a certain degree of religious liberty, and helped the missions. Just now there is a marked trend in France and other lands towards the papacy. The Roman *Curia* is the only power in Europe that has come out of the war stronger and more stable than before, and the only power that is strengthened, not weakened, by the disintegrating forces which threaten to dissolve Europe into chaos. Just what effect the activities of the Jesuits and growth of the papacy will have on gospel activities remains to be seen. Rome to-day is closely observed by all who believe in freedom for missions.

NEXT WEEK

PROF. GEORGE W. RINE has sent us a most striking article, "Prohibition—Does It Work?" that will appear in next week's issue. We hear much loose talk about the failure of the Eighteenth Amendment, but few facts. Professor Rine will give you facts, and some mighty enlightening ones they are. Be sure to read his article, and then pass it on to others.

NEWS THAT MADE US THINK

The newspaper is a good commentary on Bible prophecy

Masked Men.—Formerly we thought of night riders only in connection with the storybooks of childhood or the histories of the border raids of a century ago in Ireland. But now it is a commonplace to read in the morning's paper of an attack made on some citizen by a gang of masked men in high-powered machines. Often murder is the climax of the raid. Whether these raids are the work of a certain secret society or of others, is of secondary interest. The fact that such conditions do exist, and that they are daily becoming more common, is the point that holds our attention and brings to our mind the prophetic utterance of Paul: "Evil men and seducers shall wax worse and worse." 2 Timothy 3:13.

Youthful Criminals.—An officer of San Quentin, in describing that great penitentiary, said that it was a monument to wayward youth. The last official report of a nationally known institution for young women informs us that the average age of the girls committed to it has dropped from 28 to 19. Only a few days ago we read of a girl 14 years old shooting her so-called "lover," who was only three years her senior. The sad part about it is that it is not an exceptional case, but finds its counterpart in all sections of the country. There must be something fundamentally wrong with the civilization of to-day. Crime, instead of being relegated to the background as the occupation of an outcast class, is coming in at the front door and taking possession of our very children. To what depths may we expect such a downward movement to go?

Gold Piles.—Not long ago there was a change in the directorship of the United States mints. This necessitated a recount of all the moneys in reserve. When added together, the grand total of \$3,600,000,000 was obtained. It is almost impossible for the mind to comprehend the significance of such a sum. It is about one third of all the gold in the world. How fitting to draw a lesson from this! Here we are, literally rolling in gold, yet we do not find in it a solution of our national problems. It does not bring peace and harmony to the warring factions in our strike territories, nor does it lessen the crime wave. And what is true of a nation is, in many ways, true of an individual. We strive after the glittering gold, thinking it will transport us to Utopia. But we are deceiving ourselves. Not gold in the pocket but goodness in the heart brings a peace that passes all understanding, and a happiness of which we cannot be robbed.

Justice.—A short news clipping, calling our minds

back to the war days, tells us that the betrayer of Edith Cavell, the British war nurse who was executed by the German army authorities as a spy, was recently tried, convicted, and hanged for the foul deed. "Be sure your sin will find you out," says the Good Book. Men grow hardened in sin because they think that as no judgment has come upon them in the past, none will come in the future. But they may find food for thought in the clipping we have just cited. "The mills of the gods grind slowly, yet they grind exceeding small." A record is being kept of every deed that we do and every word we utter, and some day in the future we must give an account, "for we must all appear before the judgment seat of Christ." 2 Corinthians 5:10. Now is the time to change the record; now is the time to have the word "forgiven" written large across the account above. The pardon of God is offered free, but the offer will not always be held out.

Tall Buildings.—Our news photo shows an aerial view of the Woolworth Building, the highest office structure in the world. Towering far above the surrounding edifices, it seems to reach up to the very heavens. Fit symbol it is of our advanced age. By our own effort and ingenuity we think to rise above the earth. Like the builders of the ancient tower of Babel we hope thus to insure our future. But such literal reaching up to heaven is not the equivalent of drawing near to God or of rising morally. We may be going down morally while going up materially. It is one of Satan's deceptions to have us believe that because we are reaching perfection in science and invention, we are therefore nearing the same goal in goodness and holiness.



International
An aerial view of the Woolworth Building, New York

Murder Mysteries.—A noted writer of the day, commenting on the recent notorious murders that have grown out of the so-called triangles, says that a wave of sex crime is sweeping over the country, and that we might expect more and worse of it. "What is the reason?" he asks, and then immediately answers: "America is all at sea—at sea in a sea of sex. What a shell of hypocrisy is our society!"

That is a severe arraignment of our civilization on the part of a popular writer. But who will say that it is too severe? Let those who say that religious fanatics only see danger ahead take heed to these words.

Before the Flood it came to such a state that the imagination of man's "heart was only evil continually." We who live in the days before the coming of Christ have reached a similar time.

F. D. N.

Is SPIRITISM Christian?

Arthur Conan Doyle, in his latest book, says that spiritism is but a recrudescence of apostolic Christianity. If that be so, what does spiritism teach on such Christian fundamentals as the sovereignty of God, the Saviourhood of Jesus Christ, His vicarious death, the redemptive power of His blood, the resurrection of the dead, and the judgment?

by
RAYMOND D. BRISBIN

Wide World

Sir Arthur Conan Doyle and family, just as they landed in New York City recently. They were met by William J. Burns, the famous detective (right), who gave the inventor of the Sherlock Holmes' stories a hearty reception. Doyle is in America to lecture on spiritism.

IT is very plain from preceding articles that it is impossible for any but the scientist and experienced investigator to judge what is and what is not fraudulent in communications from the most honest psychics.

According to spiritists themselves, the messages given regarding events in the natural world, past or present, are not always sincere or honest, and are greatly influenced by the subliminal thought of the medium or that of his immediate associates at times, and can only be believed after thorough verification through comparison with written records or living witnesses. This being so, how can we accept the propositions propounded by these intelligences concerning the spiritual world and the principles which should govern our lives without comparison with some known and proved standard of truth and righteousness?

CHRISTIANITY PRODUCES HIGHEST TYPE OF CHARACTER

Now Christianity is essentially and preëminently a religion of truth. It is axiomatic and must be admitted by every Christian and every unbiased non-Christian that when the maxims of Christianity are accepted by the individual and practiced in the life, the highest types of manhood and womanhood result, the very climax of honesty, integrity, and virtue. We have the evidence of its efficacy through the last nineteen centuries and the failure of all other religions through all past history. The equal of pure, simple Christianity, as taught by its great Exemplar and revealed to us in the Holy Bible, cannot be produced. And as Sir Arthur Conan Doyle has come forward in his book, "The Vital Message," with the proposition that spiritism is but a recrudescence of apostolic Christianity, it is well for Christians to compare the fundamentals of their faith with those of spiritism and spiritualism.

There are naturally many definitions of Christianity, but to be more specific at the risk of controversy, it is generally understood that Christians hold to the beliefs expressed in the Apostles' and Nicene-Constantinopolitan Creeds. Scripture references might be quoted to support the various articles in each, but this is not necessary.

These creeds, it will be noted, do not define the humanitarian works of Christianity. They define the faith of Christians. The works follow the faith, not the faith the works. It was, and is still, held by devout Christians that acceptance of these doctrines would prepare the way for the practice of all the virtues which ennoble the life and make Christianity preëminently a religion of brotherly love and social uplift.

It has become popular of late to try to make Christianity but a religion of social service, deifying the results of Christian life and disregarding the Source. Such religion is little better than the philosophy of Gautama or the platitudes of Confucius. Christianity is the *only* religion which, through the spiritual and mental strength offered in its Author, enables the disciple to follow its precepts. Belief in the brotherhood of man and the exemplification of that belief, with sincere continued unselfish service for humanity, is impossible without belief in the Fatherhood of God and the divinity, redemption, and resurrection of Jesus Christ. We challenge any one to prove the contrary.

It is an eternal truth: "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches:



International
The home of Alex. McDonald, Caledonia Mills, Antigonish County, Nova Scotia, where the now famous "Antigonish Ghost" has committed many queer capers. Some have said that the phenomena are caused by the daughter of McDonald; others say they are superhuman.

he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing." John 15: 4, 5, A. R. V.

WHAT THE APOSTLES' CREED SAYS

The first of the creeds mentioned has been accepted and been in use by the Christian church from its earliest history, and reads as follows: "I believe in God the Father Almighty; Maker of heaven and earth. And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

The second, which is also held to be authority in the Greek, Roman, and many Protestant churches, is more specific concerning the person of Christ: "I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

CREED OF SPIRITISM LIKE ENGLISH CONSTITUTION

The creed of spiritism is something like the English constitution—it does not exist in codified form. A Wilsonian policy of watch-

ful waiting must be pursued in order to get its full revelations. The twelve labors of Hercules must be repeated mentally to learn the will of its gods. Through the midnight watches, we must bide the will of playful Poltergeist; and weary hours must be spent in following the peregrinations of the ouija board. Patience, however, is a virtue that needs development in such an uncanny science; and Dr. Hyslop tells us, in "Life after Death," that only "after centuries of work we might construct some intelligent conception of it [the spirit world], after the manner in which astronomers have outlined the stars and their relations, or the physiologists the human organism and its functions under the aid of the microscope and the scalpel. But each communication is possibly affected by all these limitations, added to those of the psychic through which they come; and nothing can be accepted until verified, and that verification is a task whose magnitude can hardly be measured as yet."

Speaking of other difficulties, Dr. Hyslop writes, in "Contact with the Other World:" "The contradictions are so numerous that it is hopeless to try to accept a superficial interpretation of the phenomena. One set of communications—it makes no difference whether they are real or merely subconscious personalities—tells us that life in the spiritual world duplicates the physical life exactly, including food, dress, trade, art, 'cigar manufactories,' 'whisky sodas,' and the whole gamut of objects and employments that we indulge in. Another set totally denies this and tells us that we cannot conceive what the world is like. Some tell us that reincarnation is true; others deny it. Some teach orthodox religious views, others the opposite. Some believe in God and some do not. Some claim to live in houses and others do not. There is no sort of unity in such claims except on the theory that the after life, as Swedenborg maintained, is one of *mental states*. Every one is free to think as he desires; and, if he can create his own world, as is constantly asserted in communications, that world will take as many forms as there are variant minds to create it, just as the subjective existences of living people differ."—Page 364.

We have the right, however, to take messages accepted by the spiritists themselves, and the beliefs of spiritism's best-known supporters as criterions of belief for comparison with Christian tenets. From many we shall quote but few—such as Mr. Stainton Moses, whose writings are of ranking importance with



Doyle Raids America

SIR Arthur Conan Doyle, expert novel writer and high priest of the spiritist cult, has come to raid America. "I propose to make a raid on American skepticism. I propose to raid church and laity alike." Of course he wants us to infer that the only thing he is raiding in America, is the skepticism relative to his ghost theories; but we are prone to suspect that his raiding eye is upon the American pocketbook also, for British orators and would-be's are reaping a bountiful harvest of American dollars this year by lecturing here. Margot Asquith, who in all her vaporous sentimentalizing said not one thing that was worth listening to, has just returned to England with \$200,000 more in her purse than when she landed in New York.

Here is an example of the heavy shells that Doyle is hurling at the walls of American skepticism.

"Marriages are on a higher level in the spirit world than here. They constitute the mating of affinities."

We doubt very much that if marriage in the spirit world is on an affinity basis it will be on a higher level than it is here. So far as we can glean from the daily news, a great part of the sordid tales that are ground out in the divorce mills, are directly traceable to "an affinity." Some professional man has a faithful wife and lovely family living in the suburbs of the city. He has an office down town. His "flapper" stenographer becomes his affinity. The affair leaks out. Divorce proceedings are begun. His wife's heart is broken, her life blasted. His children are left fatherless, and with the horrible memory of the tragedy of a home wrecked by "an affinity."

The spirit world must be a busy place for divorce judges and a profitable place for divorce lawyers if the rule of affinities is the rule of matrimony. Doyle doubles our skepticism by such twaddle.

Sir Arthur says that "to a spiritist there is no fear of death, because with spiritism you know exactly what is going to happen to you." That he is meeting with success in his raid on the laity with such ammunition, can be seen from a story in the press, dated April 24. It reads:

"Death is beautiful and without any sense of pain," according to Conan Doyle.

"I am 79 and blind, or very nearly so, and if this is true, why should I linger here?"

"These words, scrawled with a shaking hand in an almost unreadable note, and a clipping from a newspaper report of a lecture by Sir (Continued on page 15)

spiritists; and Conan Doyle, who occupies a very leading position in spiritism, and who at the present time is campaigning for spiritism in the United States.

1. As summarized in the foregoing creeds, Christians believe in God the Father.

SPIRITISM SPURNS THE GOD OF THE BIBLE

Spiritist belief in the first person of the Godhead is summed up in this communication given by automatic writing to Mr. Moses, formerly a clergyman of the Anglican Church, and of impeccable honesty and irreproachable character, according to his contemporaries. He was distressed because of the derogatory statements concerning matters which he had always considered sacred. The controlling intelligence answered:

"Tell us which is the God with whom we are at variance in our ideal. Is it the God who walked in human form with Adam, and is fabled to have wreaked direful vengeance on the ignorant creatures who are said to have committed what you now see to be a very venial fault? Or is it the God who commanded His faithful friend to sacrifice to Him the only child of his love as an acceptable offering? Or is it the God who reigned over Israel as an earth monarch and whose care was feigned to be devoted to the enunciation of sanitary laws, or to the construction of a tabernacle, who went forth with the armies of Israel to battle, and issued bloodthirsty laws and regulations for the extirpation of innocent and unoffending peoples? Or is it, perchance, the God who enabled His servant Joshua to arrest the course of the universe and to paralyze the solar system, in order that the Israelites might revel a few hours more in gore and carnage? Or is it rather with the God who was feigned to be so angry with His chosen people because they wished for a visible monarch, that He visited upon them an elaborate revenge extending over many hundreds of years? Or with which of the Gods of the prophets are we at variance? with Isaiah's God, or with Ezekiel's? or with the lugubrious Deity that Jeremiah's morbid mind imagined? or with David's divinity; half father, half tyrant, cruel and yielding by turns, always inconsistent and irrational? or with Joel's? or with John's? or with Paul's Calvinistic conception, imagined and painted with horrid phantasies of predestination, and hell, and election, and a dreamy listless heaven?"—*"Spirit Teachings,"* page 93.

In other words, the controlling spirits of psychics are not in agreement with any God as revealed in the Bible.

SPIRITISTS ABSOLUTELY REJECT SACRIFICE OF CHRIST

2. Christians believe in "one Lord Jesus Christ, the only begotten Son of God, . . . who for us men and for our salvation came down from heaven, . . . and was crucified also for us," etc.

In answer to a question put by Mr. Moses to his "control" as follows: "Will you state clearly for me what position you assign to Jesus Christ?" the spirits answered:

"*The attributing to a man of divine honor, to the exclusion in very many cases of personal honor and love for the great Father, is a mischievous error which derogates from the duty of man to his God. . . . Hence we denounce such views of God as are contained in the fable of a material hell; and we proclaim to you purer and more rational ideas than are contained in the orthodox notions of atonement and vicarious sacrifice.*"—*Id.*, pages 90, 91.

Dr. Isaac Funk, who cannot be charged by any one as unfair or biased, very succinctly and piously stated the case between Christianity and spiritism on this point, the most crucial of all.

"This is a test that spiritualism must be able to stand: 'By their fruits shall ye know them.' If these fruits are not sweet, pure, uplifting, true, then spiritualism is worthless and must perish. In making this test, I would also apply literally this text of John's: 'Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.' 1 John 4:1-3. This is to me the supreme test of the rightness of spiritualism: Does it recognize Jesus Christ as the revealer of the living God? To me this Jesus is the Light of the world, and His cross is the Niagara bridge over an otherwise impassable gulf. There is that in my deepest experience that responds to Christ, the Lamb of God that taketh away the sins of the world; when I am at my best I know that I am utterly unworthy of the inner kingdom, and this sense of unworthiness increases as my inner life develops. Hence Jesus Christ becomes to me more and more a necessity—one whose righteousness in some profound way takes the place of my unrighteousness. As said Gladstone, dying: 'The righteousness of Jesus Christ is my only trust.' If spiritualism were wholly the outcome of fraud, of coincidence, of the subjective faculties of the medium, of evil or undeveloped spirits, then it may not know Jesus Christ; but if these communings be from spirits who are from beyond and above, they will confess Christ the Saviour."

—*"The Widow's Mite,"* page 131.

Do the spirits of spiritism or spiritualism in any of their accredited messages acknowledge Jesus Christ as the Saviour of the world, or believe in the virgin birth, His vicarious atonement, or the redemptive power of His blood? *They do not!* We challenge the followers of spiritism to produce from these supernatural agencies an accredited message supporting the divinity of our (Continued on page 14)

THE ARENA

ACCUSATION: Seventh-day Adventists are calamity howlers.

ANSWER: This accusation is a half truth. An examination of our books and magazines will reveal the fact that almost all of the so-called calamity-howling paragraphs are in quotation marks. And those quotation marks are significant because they inclose the words of some well-known authority in the political, social, religious, educational, or economic world.

You may pick up a representative issue of our papers and read an article portraying the awful increase of crime among the youth of the nation. But you will find that the most doleful portions of it are merely excerpts from authentic and indisputable official records or from the published statements of some judge or leading educator who is an authority on the subject. You may read an article in our journals telling of the dark future before the world, but a close examination discloses that the picture is painted dark, not by our writer, but by the renowned world statesmen whom he quotes. Again, you may perhaps glance through one of our editorials, which brings forward the charge that our material advancement is no criterion of our moral progress and that our marvelous scientific inventions are but means to our destruction. But upon rereading, you observe that unquestionable statements from men competent to speak on such subjects form the background of the editorial.

Not to howl about calamities, but to give the Bible explanation of them, is our work. When the leaders of men, statesmen, presidents, and prime ministers, are declaring that there is something wrong with the world and that the future is dark with a nameless dread, it behooves every clear-thinking man to inquire, What do these things mean? To arouse men everywhere to a realization of the seriousness of the times in which we live and then to give them the solution of the perplexing question, is our task. We endeavor to arouse by quoting from those who are authorities on world conditions; and then we strive, as a people with a message for this time, to prepare men for the climax that is ahead by turning the Bible searchlight on the problem. If that be calamity howling, then make the most of it!

F. D. N.



HAS your doctor or your insurance examiner informed you that you have high blood pressure, that you have been "going the pace," and that you must

now spend your few remaining days in semi-invalidism? Or has he spoken in guarded, enigmatic language that suggested to you a bleak future and an untimely end? And as a result, have you been having nightmare or dreams or imaginings in which you saw yourself falling suddenly with apoplexy or heart disease? Has life for you lost its rosy hue? and do you stand, as it were, looking into the open grave? If so, this article is written to assure you that high tension does not necessarily mean any such dire consequences as damaged heart or kidneys, or hardened arteries. It may mean that you have lived a little too much on your nerve or that some of your ductless glands are not functioning properly. It is perhaps true that most hypertensions finally terminate in heart failure or apoplexy; but that may be a long time in the future, in your case. And after all, would you not rather go that way than to have your family care for you for months after you have become a helpless invalid? I am sure I should. But in any case, that may be a long time in the future; when it comes depends largely on you.

In a way, it is fortunate for a person to know that he has hypertension; that is, if he has the good sense not to worry over it; worry will increase the tension. In fact, a goodly share of hypertension may be a result of the emotional hypertension which we call worry. The first thing for you to do, my friend, if you are a hypertensive, is to realize that it lies with you to determine whether the condition shall take you off quickly, or whether you will be able to "come back" for a goodly number of years.

YOU'RE THE MASTER OF YOUR FATE

Facing life cheerfully and optimistically, you must, on the other hand, know your limitations, and content yourself to live a life of moderation. Many a person, condemned to a period in a tuberculosis sanitarium, has learned that there may be enjoyment and happiness in a comparatively idle life, and in his enforced idleness has learned that some of the deepest truths of life come to him who is not in too much of a hurry. The great secret is moderation with contentment,—a new view of life from which the old intensity and toil have been eliminated. One who settles down (or up) contentedly to such a program, may come to sense the deep things of life in a manner impossible in connection with the intensive pursuit of success and pleasure.

In diet, especially in the early stages of hypertension when there are not many symptoms, there should be no rigid restrictions. As far as possible, the patient should be permitted to enjoy the foods which he prefers. But the rule should be simplicity and moderation. While there should be sufficient food and in sufficient variety to maintain health and a normal weight, nothing should be added to minister solely to the pleasure of taste. Food eaten in excess of the needs of the body throws an extra burden on



Are You a Hypertensive?

*You may be
and yet not
realize it*

by

GEORGE H. HEALD, M. D.

those functions that need to be favored as much as possible. If you are overweight, the diet should be so adjusted as to bring the weight gradually to the normal. An excellent aid in this matter is to be found in Horace Fletcher's method of mastication. If you chew your food until it is all reduced to a liquid, you are not likely to continue overweight.

The diet should vary so that it contains a sufficiency of proteins, starches, fats, mineral salts, and vitamins, but not an excess of proteins, starches (or sugars), or fats, nor of purines. Such a diet is best obtained by the substitution of milk for meat (so as to insure an adequate supply of lime and vitamins, and to avoid an excess of purines), and the liberal use of green vegetables and perhaps fruits, with an adequate amount of cereals. It should be remembered that damaged kidneys bear salt badly, and the circulatory system will be less embarrassed if the salt is kept down to the minimum.

DO YOU VACATION?

If you have never taken adequate recreation and rest periods and have scorned vacations, you should now convince yourself that such activities are not a waste of time, but are real life savers, and time well spent. A half-hour nap in the afternoon, a half holiday weekly, a regular vacation occasionally, spent in enjoying nature, will be for you real re-creations. But you must not think that vacations mean for you a lot of vigor-

ous exercise. To join with young men in competitive stunts to show that you are still young, is foolhardy and will do more than anything else to hasten the end. Your exercise should be taken regularly and gently, and only very gradually increased. Any unusual exercise is likely to embarrass your heart.

If your hypertension is very moderate, cold or cool bathing may be permitted; but if it is at all serious, chilling of the surface is injurious and should be avoided. In advanced cases, even hot bathing may be out of place.

Ought you to go to another climate? That depends entirely on your pocketbook. It is not at all necessary, though there is this to be said in favor of mild climates: one can enjoy the outdoor air throughout the year. But in your own climate, you can dress and protect yourself so as to avoid chilling the surface of the body.

Constipation should be avoided if possible, by the use of laxative foods, including bran if it is needed, and the coarser breads and the whole-grain cereals, and perhaps dates and figs. The use of appropriate trunk exercises, and if necessary, of agar or mineral oil, will help in maintaining the bowel function.

When you have formed right living habits, then try to forget that you are on the sick list (for really you are not!), and enjoy life.

PERSONAL adornment is foolish. Why do we need rings, bracelets, and tinkling symbols to make us attractive? The soul is the beautiful garment of adornment. When we have put on Christ, the robe of righteousness, our whole person is illuminated with a radiance, a richness, and a beauty not to be gained by jewelry and rich clothing.

CHRISTIAN KUHNLE.

SIGNS *of the* TIMES

AMERICA'S PROPHETIC WEEKLY

Edited by Asa Oscar Tait and Alonzo L. Baker

CURSED IS THE MAN

In these days of international perplexity, when men everywhere are dreading to face the future because of what they fear a day may bring forth, we need something far stronger than mere human expedient, or human planning, or human power. Now, as never in the history of this world, men need to give sober thought to such a divine injunction as the following:

"Thus saith Jehovah: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah. For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, a salt land and not inhabited. Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is." Jeremiah 17:5-7.

Man is not strong enough to meet the conditions of this hour. The arm of flesh is altogether too powerless to steady the world and to bring peace to the soul. Yet how many millions of men and women to-day are trusting to some human expedient to solve the great riddle of disasters that are confronting us.

But the word of the great Jehovah is that those who thus trust in human power are to be like the "heath in the desert" and "the parched places in the wilderness." But on the other hand, "Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is."

Through the operation of His Spirit working in His divine Word, God has made it possible for each and every individual to become personally acquainted with Him, so that they may know and sense His divine power. And having personal experiences in this power, most readily does the soul trust in the infinite Jehovah. While trusting in such infinite resources of benevolence and power, the future with all its dark clouds is viewed with calmness, because the Christian knows that his God is able to accomplish all His purposes and to protect every soul that trusts in Him.

GEMS IN THE PENTATEUCH

THE writings of Moses form the anvil upon which the hammer of many a skeptic has worn itself to pieces. From one angle of vision it might seem strange that Moses and his writings have been the storm center of so much hammering. But after all, the Master throws great light upon the subject when He says: "If they hear not Moses and the prophets, neither will they be persuaded, if one rose from the dead." Luke 16:31.

The writings of Moses are fundamental to the whole Bible. The opening words of Moses are: "In the beginning God created the heavens and the earth." Thus did Moses at the very outset present God as the mighty Creator. Later on in His writings, Moses expresses one of the great achievements of gospel power, in the words, "Thou shalt love thy neighbor as thyself." Leviticus 19:18.

All the fundamentals of the gospel and of God's divine government are expressed in the five books

that comprise the writings of Moses, and it is not to be marveled at that Christ should have told us that if they will not hear these writings, neither would they hear though one rose from the dead.

The end of the great archenemy is clearly shown in his efforts to place discredit on these teachings of Moses,—teachings that are so fundamental to all righteousness.

Too often we study the first books of the Bible with the preconceived notion that we shall find nothing of the tenderness and the beauty of the gospel in them. If the reader has felt this way, let him try the plan of reading the Pentateuch with the purpose in mind to find in it the great radiant gems of tenderness, and see what the result will be. With altogether too many of us the Old Testament is covered beneath a mass of rubbish that has been created in our minds through the false notions that have been accumulating through the ages. But make the effort to discover the Old Testament just as God gave it and in the light of His purpose in giving it, and see if you do not find gems of truth and light and power that will fill your soul with joy.

WHY ALL THE FUSS?

THE zealous reformers who are seeking the passage of a national Sunday law try to make it appear that the issue is not a religious one. They solemnly declare that the only thing they are after is one day's rest in seven for the workingmen. Of course such a statement is false, because most states have laws already that give the majority of workingmen one day's rest in seven. Even municipal firemen are rapidly getting this concession. Under the heading, "Firemen Win Fight for Day Off in Seven," a San Francisco paper says, "The firemen won a victory represented by one day off in seven for the men of the department when the fire commissioners at a special meeting yesterday instructed Fire Chief Murphy to assign the fire fighters so that each man would have one full day off in seven."

With nine out of every ten workingmen already legally guaranteed one day's rest in seven, why turn heaven and earth upside down to pass a Sunday law? If the workers of the country who are not enjoying this weekly rest-day privilege want it bad enough, they can get it the same way the San Francisco firemen have. And if it is only one day's rest in seven that is wanted, why do the blue law proponents always stipulate the first day of the week?

The whole Sunday law movement is basically religious, and no amount of camouflaging white-wash can ever hide that fact. We believe with all our heart that every man should have one day's rest in seven; but we think preachers are sadly out of their sphere when they run wildly around, propagating Sunday laws.

LIQUOR LOGIC

THE tipplers who have been somewhat deprived of the "with which" to tipple should be awarded first prize for logic. Here is their argument.

Major premise:

Any law that is not successfully enforced should be repealed.

Minor premise:

The prohibition law is not being successfully enforced.

Conclusion:

Therefore, the prohibition law should be repealed.

Now, of course, we had to put that major premise into their mouths, because the anti-prohibitionists are not honest enough to admit that that is their major premise, but the minor premise and conclusion (that they will gladly acknowledge as their own), can have only one major premise; namely, the one we have supplied. But let us apply this same logic to other things besides prohibition.

Major premise:

Any law that is not successfully enforced should be repealed.

Minor premise:

The laws against robbery are not being successfully enforced.

Conclusion:

Therefore, the laws against robbery should be repealed.

If you do not believe that burglary, robbery, *et cetera*, have increased in spite of the law, just look up the statistics. You will be astounded at the increase. But here is another.

Major premise:

Any law that is not successfully enforced should be repealed.

Minor premise:

The laws against murder are not being successfully enforced.

Conclusion:

Therefore, the laws against murder should be repealed.

Wouldn't we have a pretty mess of things in this land of ours if the logic of the "anti's" were logically applied?

THAT PATAGONIAN PLESIOSAURUS

A FEW weeks ago the world was thrilled. It takes something these days to thrill a nerve-weary old world, but nevertheless it was thrilled. And why shouldn't it be? Men in their right mind and with good eyesight, had seen a plesiosaurus, a really truly plesiosaurus (an enormous "prehistoric" alligator with a swan neck), swimming around in a very inaccessible lake in way-off Patagonia. Professor Oneilli of Buenos Aires immediately fitted out an expedition of scientists, and with heavy artillery, enormous block and tackle, star shells, formaldehyde by the barrel, dynamite, T N T, *et cetera*, and much newspaper publicity, these learned and brave scientists set out for the said lake with the eyes of the world upon them.

But alas the day! About the time the story should have been reaching its climax, when the swan-necked monster, in mortal agony, should have wished all the water out of the lake, and Oneilli and his redoubtables should have dispatched him with a sixteen-inch extra long and extra heavy naval gun, and should be loading his twitching remains on a broad-gauge train of fifty extra-long flat cars, we read in the morning's paper: "The plesiosaurus has been identified. It is a great big, full-grown, unabashed myth. In the words of the old giraffe story, 'There ain't no such animal,' and the Patagonian plesiosaurus should go down in history as the rival of the famous moon hoax."

Now, gentle reader, whenever you pick up a magazine or newspaper, or a book, no matter if the author is a double-breasted Ph.D., LL.D., or any other variety from A to Z, and he tells you great tales about things "prehistoric," please remember that his whole story can be labeled as is the Patagonian plesiosaurus, "A great big, full-grown, unabashed myth."

There is nothing "prehistoric" in this whole world of ours. The world's history begins with Genesis 1:1, and everything in the world had its beginning on that day or since, and that was only six thousand years ago. All this loose talk about the world's being 50,000,000 years old, 500,000,000 years old, or any other age but six thousand years, is to be classed with the Patagonian plesiosaurus.

The gullibles are not those who believe the Genesis story, but rather those who believe the vain mouthings of the "prehistoric" scientists.

AMERICA, THE OPIUM NATION



SMUGGLERS and dealers in "dope" are most ingenious in their devices for carrying on their illicit trade. Here is the shoe of one smuggler. The man was coming over the border with opium concealed in the heel of his shoe. The health commissioner of New York

City declares that "we are getting now, yearly, almost the same amount of opium that formerly went to China; so that with official improvement in China, the United States has become the opium China of to-day."

The disquieting fact is that to-day "the United States is asking for about fifty grains of opium for every person in the country, whereas other countries are able to get along with three grains per capita." And these figures pertain to legally imported opium only, which is used for pharmaceutical purposes. We imported about twice the amount of opium in 1920 that we brought into the country in 1916; the totals in pounds, respectively, are 226,590 against 117,870.

When we realize that the use of opium and other similar drugs paralyzes the morals of the user and destroys the sense of right and wrong, then we can see that it is an ugly situation that we are facing in the United States.

TURKEY REVIVED

(Continued from page 2)

ing to the burden; hence England and France, at one time almost to the point of war over Turkey's *status quo*, will probably compromise and drive the best bargain they can with the Turk.

END OF TURKEY ONE OF LAST EVENTS

All of this was foreseen by the Scripture. The prophecy predicts the elimination of the Turk as one of the very last events of earth's history. If we are disappointed that Turkey does not come to an end at the present time in retribution for her sins, we should remember that according to prophecy the end of Turkey means an early wind-up of the affairs of this present evil world.

And it is not time yet in the great providence of God for the history of this world to close. There are yet important events to take place, a gigantic work to be accomplished, a marvelous message to be proclaimed; and until these have occurred, the end of the world cannot come, because for one thing, as Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

And since the prophecy has connected the end of the Turk with the end of the world, we can see why the end of the Turk is delayed to-day and why there has come a slowing up of the marshaling of the nations for war. The great Washington council is delaying the preparation of the nations for Armageddon; and as it is one of the forces to culminate in the end of the Turk, it is not strange that a compromise is to be made in the Near East, for the end of Turkey cannot come until the event of Revelation 16:12-16 appears upon the calendar of divine events; and all the statesmen in the world and all the armies at their command can never delay it a day or speed it up a fraction of a second of time. The great purposes of God know neither haste nor delay, and as the end of Turkey has been predicted by divine wisdom as taking place with the triumph of evil spirits and the gathering of the nations at Armageddon for the last great war, it cannot take place until all three are ready to converge and focus in one center, at one time, in the one place.

Mark well, then, the dwindling of Turkey; mark well, also, the increase in the influence of European nations in the Near East; and mark well, further, the calling of the nations of the Far East into world council to settle the status of Russia and the future condition of the Turk, for this is all a part of the work that is to end some day as predicted in the prophecy, and at that time, comes the "battle of the great day of God Almighty."

IS SPIRITISM CHRISTIAN?

(Continued from page 10)

Master. They cannot do it, and yet they claim spiritism is the unadulterated gospel!

DOYLE MAKES CHRIST HUMAN ONLY

Sir Arthur Conan Doyle, high priest of the occult, himself declares that in "reading many authentic spirit communications one finds that the idea of redemption is hardly ever spoken of, while that of example and influence is forever insisted upon. In them Christ is the highest spirit known, the Son of God, as we all are, but nearer to God, and therefore in a more particular sense His Son."—"The Vital Message," page 25.

"If the human race had earnestly centered upon that [His life] instead of losing itself in vain dreams of vicarious sacrifices and imaginary falls, with all the mystical and contentious philosophy which has centered round the subject, how very different the level of human culture and happiness would be to-day!"—*Id.*, page 20.

The Toronto *Globe* of March 10, 1920, sums it up in an editorial as follows: "Sir Conan Doyle speaks of the 'whole doctrine of original sin, the fall, the vicarious atonement' as 'abhorrent' to him, and he remarks that 'the spirit guides do not insist upon these aspects of religion.' To spiritual-

ism all creeds are equally true, and there is nothing distinctive in Christ and Christianity. Our Lord is not the unique Son of God and man's Redeemer, the One to be trusted, worshiped, and obeyed. He is simply the Master Medium, and according to Sir Conan Doyle we are to disregard what the New Testament says about His death and give attention instead to His teachings. Indeed, Doyle goes so far as to say: 'We want it understood that we are antichristian. We are out to destroy salvation by grace.' These references to Christ and His gospel tell their own story, and no system that dethrones Christ and puts Him on a level with men and mediums can be accepted by those 'who profess and call themselves Christian.' According to the New Testament, Christ was not a medium, but the 'One Mediator' who gave Himself 'a ransom for all.'"

SPIRITISM FIGHTS THE DOCTRINE OF THE RESURRECTION

3. Christians still believe in "the resurrection of the dead."

The whole plan of spiritism is an endeavor to negative such a truth. If reward is received at death and the "ectoplasm" of a person goes immediately to another place where it must progress from sphere to sphere and finally be merged into the seventh heaven of contemplation like the Nirvana of the Oriental, there is no room for a resurrection. In no place in spiritist writings is there anything but antagonism toward raising the body from the dead.

The spiritualist belief is stated in the *Progressive Thinker* of January 17, 1920: "Spiritualists believe that all the resurrection man will ever know is when he leaves his physical body and is borne to a higher zone of conscious activity."

We know of no more damning evidence against the whole Babel of spiritism and spiritualism than that given by spiritists themselves in the foregoing paragraphs. Such blasphemy of God and His Son fixes an impassable gulf between apostolic Christianity and spiritism. The two are antipodes.

(Next week, "What Does Spiritism Think of the Bible?")

WHO WROTE THE BIBLE?

(Continued from page 4)

unnecessary for us to become excited over the adventure of rescuing the character of the God of the Scriptures. That the subject is profoundly interesting will probably be admitted by all genuine Bible students; that an explication of it, adapted to every immature or superficial reader of Holy Writ, is flared in flaming headlines on the sacred page, will not be maintained. But for the person mature enough to have the matter come to him as a real moral problem pressing for solution, the sacred text itself will, if he studies it, be found to contain adequate material to save him from being stampeded into a dissection of the Bible,—a process, in this instance, whose ultimate standard is not science but taste. I shall devote the remainder of this article, and possibly one or two subsequent ones, to a few illustrations of this theme, and some arguments on it.

Suppose that before the horrible vision of the Israelites massacring the Canaanites has vanished from the critic's mind, the sulphurous smoke and the lurid flames of Sodom and Gomorrah and the cities of the plain sweep into the field of his mental imagery. To his already quivering sensibilities there is added the extra shock of his moral nature, arising from the knowledge that the wholesale roasting of the inhabitants of those cities is no longer the act of man, but is performed by direct exertion of divine vengeance. From this fearful vision the critic shakes himself loose only to deny its reality. To command the Israelites to exterminate the inhabitants of Palestine was bad enough, but that God Himself should rain a flood of fire on helpless women and children is too revolting to be believed. It never happened. It could not happen. It is a myth which has crept into the original record. It is Jewish folklore.

But on sober second thought, this precipitate conclusion involves us in what many would regard as a much more

serious dilemma. By turning to the New Testament, we find no less an authority than Jesus Christ accepting without hesitation the truth of the record concerning the destruction of the cities mentioned.

"Then began He [Jesus] to upbraid the cities wherein most of His mighty works were done, because they repented not: . . . and thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

JESUS BELIEVED MOSES

If the story of the overthrow of Sodom is a myth, to use it as Jesus used it is to make of it a ridiculous bogle, fit only to work on the superstitious fears of prankish children. Was Jesus in this instance placing Himself on the plane of a Negro mammy hushing her unruly pickaninnies by threatening them with the "Boogaman"? Frankly, I don't believe it. For me, at least, to take the story of Sodom literally and to think that Jesus used it advisedly and in all sincerity, knowing it to be true, offends less my sense of the fitness of things, than do the puerile results which follow necessarily from the other supposition. Let those who can reduce the personality of Jesus to that of a mere ranting, religious enthusiast and still regard His gospel as anything more than the vaporings of a paragon of pretentiousness—let such, I say, relegate the tale of Sodom to the nursery; but let them not pretend that they have any adequate idea of the abominable and hideous nature of sin. If Jesus was merely an amiable good fellow, if God is a being who must needs display no virtue but that of maudlin sentimentalism for fear of offending the emasculated moral speculations of some critic, then we can just as well as not, in fact we had better, much better, expunge from Holy Writ all statements implying that Jehovah will at some time make an end of iniquity, or that He has in the past ever manifested any hatred or abhorrence of it.

But before we do this let us face squarely the consequences: If we reject the destruction of Sodom by divine wrath, we must repudiate Jesus Christ as anything more than a religious fanatic. Again, the anatomists hold that Isaiah's moral standard was far in advance of that shown in the writings attributed to Moses; for in saying, "The soul that sinneth, it shall die," he discarded the idea that in the councils of God the innocent are ever permitted to suffer with the guilty. But whether or not there were any innocent children in Sodom and Gomorrah when those cities suffered what Peter calls "the vengeance of eternal fire," Jesus believed with Moses. Therefore, according to the dissection theory, Jesus had a lower moral standard than did Isaiah. Such a conclusion may be acceptable to the "wise and prudent," from whom—so Jesus thanked the Father—the things of heaven have been withheld; but to "babes" it will scarcely appeal as a revelation.

DOYLE RAIDS AMERICA

(Continued from page 8)

Arthur Conan Doyle, were found beside the body of Percy Brown to-day.

"Brown had committed suicide by gas asphyxiation."

We do not suspect that Doyle thought that any one would take his spirit talk so literally; but Percy Brown was only following the teaching of spiritism to one of its logical conclusions. If this world is no good and in ten minutes you can be in one where everybody is rich and happy, where the atmosphere is balmy and salubrious, where you can get anything you want to eat and drink, and the transfer can be made without expense or any sense of pain, why not make the transfer?

How any one with a modicum of brains can believe the assertions of such men concerning the future life is unbelievable, but we know that thousands hang on their words with bated breath, believing every syllable. And we know further, from Bible prophecy, that as time goes on, spiritism will make great inroads in Christendom, and will ultimately become a great world religion.

Let every one who loves the name of Christ and His inspired Word, guard well the precincts of his soul, for "the devil is come down . . . having great wrath, because he knoweth that he hath but a short time."

SIGNS of the TIMES

Vol. 49

Mountain View, California, May 30, 1922

No. 22

Printed and published weekly by the Pacific Press Publishing Association, at Mountain View, California, U. S. A., a Corporation of the Seventh-day Adventist denomination.

Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

Subscription Rates
Single yearly subscription \$2.00
Your renewal and one new subscription, or two new subscriptions, each . . . 1.50
Six months 1.00

Notice to Subscribers

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

Persons who may receive the "Signs of the Times" without having subscribed may feel perfectly free to accept it. Regular readers frequently order the paper sent to friends or others. All papers are sent on paid subscriptions, so persons receiving the "Signs" as a gift will not be asked to pay for it. This is an invitation to read and to keep the paper, or to pass it on to friends.

J. R. FERREN, Circulation Manager

1 CENT
EACH
2



FIFTY-THREE 8-PAGE TRACTS AT 1/2 C EACH

This is one reason why nearly 2,000,000 copies of the BIBLE TRUTH SERIES of tracts were sold within two weeks from the time the first edition came from the press.

Other reasons for their popularity are the facts that all fifty-three numbers of the Series are entirely new, are uniform in style and appearance, cover practically every phase of Christian doctrine, and represent the best thought of about forty leading evangelists and Bible teachers of long experience in gospel work.

FOUR WAYS OF BUYING

Fifty or more of any one number or assortments of fifty or more, your selection, at 1/2c each. Add five cents for postage on orders of less than 50 copies.

25c Sample Package contains one each of the 53 numbers. Prices postpaid except as noted.



\$1.00 Pocket League Package contains 250 tracts—15 each of 16 numbers and 2 each of 5 others.

\$4.00 Church Package. 1,000 tracts—50 each of 20 numbers, selected for progressive follow-up work.

PACIFIC PRESS PUBLISHING ASSN.
MOUNTAIN VIEW, CALIFORNIA

Portland, Ore.
Kansas City, Mo.

St. Paul, Minn.
Cristobal, Canal Zone



Underwood

Henry Morgenthau, one-time ambassador to Turkey. He and Mrs. Morgenthau have been very active in Near East Relief work. On his right is little Alice Duryea, a waif and refugee brought to America from the Near East, and who plays the part of the heroine in the Near East Relief's moving picture, "Alice in Hungerland."

The Death of a Race

Here is a tragedy.

The oldest Christian nation in the world is dying.

Only the spirit of pity and sacrifice that came into the world after Calvary can save Armenia and its people from martyrdom and death.

The black dogs of famine are tearing at the heart of that sorrowing and forsaken country. They have left terror, pestilence, and death in their wake.

Her fields are barren and blasted; her people enslaved or homeless wanderers; her children are old in sorrow; they are the only children, perhaps, who have never laughed.

These children are the hope of the Armenian people, "the seed corn of a great race."

Owing to a 25 per cent reduction in appropriations, the Near East Relief will be forced to

abandon 25,000 of them within the next few weeks unless you come to their rescue.

These are not the children of the orphanages, but the children of the bread lines, who will rejoin the ranks of the thousands of children in scanty rags who are seen begging for bread or wandering in the roads seeking for refuse unless you help them.

Five dollars a month, sixty dollars a year, will save a life. Can't we count on you to sign and return the attached coupon to-day?

AMERICAN GENEROSITY HAS SAVED THE LIVES OF A MILLION ARMENIANS.

Over 100,000 Near East orphans in Near East Relief orphanages.

179 Near East Relief orphanages.

Mess tables extending over 24 miles.

18,000 boys and girls in orphanage at Alexandropol.

200,000 persons served a day at the food stations.

6,259 children in one bread line in Tiflis.

These children are not only orphans, fatherless and motherless, but most of them have no known relative, and many of them, orphaned in infancy, do not know their own names.

They are children of Christian martyrs, and have no hope except help from America.

Will you let them perish?

CARRIE CHAPMAN CATT, *Chairman*
Women's Emergency Committee,
Near East Relief,
 151 Fifth Ave., Room 1604, New
 York City.

I will become sponsor for the life of a child.

Name

Street

City

NEAR EAST RELIEF