

# Signs *of the* Times



HONG  
BAO  
THE GOD  
OF PEACE



# The Patriarch of the

CHINA is one of the most interesting countries in the world at the present time. She presents a spectacle unparalleled among the nations. She presents problems unequaled in any other corner of the globe. She presents the most perplexing aggregation of trying situations to be found anywhere under the sun. She presents a mighty question regarding her future. In the words of Dr. Dewey: "Simply as an intellectual spectacle, a scene for study and surmise, for investigation and speculation, there is nothing in the world to-day—not in Europe in the throes of reconstruction—that equals China. History records no parallel. Can an old, vast, peculiar, exclusive, self-sufficient civilization be born again? Made over it must be, or it can not endure."

## HER OLD-TIME GLORY

Let us take a brief glimpse at this mighty giant of the East. The patriarch of the nations he is. When the oldest of them were still babes in swaddling clothes, he was already numbered among the ancients. When our forbears were still in an uncivilized state, China had already attained a high degree of culture and civilization. When the larger part of Europe was still a vast, uncultivated wilderness, fertile fields were already being tilled over China's broad alluvial plains. When our forbears were in a state of barbarism, Chinese, clad in silks and satins, were frequenting stately palace courts. When ancient Europe still used the bow and arrow, China knew the use of gunpowder. When the Britons and Teutons and Goths were still untutored savages, China was a nation of scholars. Hundreds of years before the Western world ever dreamed of a printing press, China was making steady use of it in giving her classics to the people.

## CHINA'S DIZZY WHIRL

Hoary with age is her learning. Unparalleled is the history of which she boasts. With proud and haughty mien, she points back to the millenniums that have gone, and to the record that has been hers. With a stately, superior air, she bids the world look back upon what she has wrought. At the time of Christ, her god of peace, Hong Bacu, was greatly adored, and he has continued to be ever since.

That is one picture of the China of to-day, the China that stands looking back upon the China that has been.



Let us look for a moment at another picture, a picture more vivid to us,—a picture of the China that we see from the daily newspaper accounts. What kind of China is that? As we look upon the picture, can we believe it to be that of a nation hoary with age? What a spectacle it is! Staid, old, conservative, imperturbable, sleepy-eyed China, amazing the world by one of the liveliest, jazziest exhibitions of the latest, fanciest, dizziest steps! What kind of injection must have been shot into the arm of this patriarch of old to produce the spectacle we see here to-day?

China's cabinet crises exceed those of distraught Europe. War is carried on by machine guns, shrapnel, and airplane. Newspaper extras are issued hourly during the stirring times of war, and are peddled up and down the streets. Crime is rampant. Brigandage is rife. Piracy is almost an expected order of the day. White men still are captured and held for ransom. Whole cities are looted and burned by soldiers on a rampage. Telegraph lines are hot with messages of vituperation and vilification, the victim one minute being the hated foreigner, and the next, a fellow Chinese.

All these are elements in the picture of the China of to-day. To be sure they are not all of it. There is a background not quite so striking, a background of a more cheerful, quieter hue. But these elements stand out in bold relief, and so grip the attention that the rest are hardly noticed at all. These are the elements in the forefront of the picture.

And what a picture it is! How vastly different from the picture of the China of yesterday! Verily the tor-

toise has become the hare! The land of the wheelbarrow-express and sedan-chair rapid transit has seemingly had a bad attack of modern "speeditis." Unexpected crises have followed each other in such rapid succession that even blasé Westerners have thrown up their hands in dismay. In the land where, not so long ago, one day was not only exactly like the one before, but also like that of a century and of a millennium ago; in the land where once the morrow could be accurately described by a repetition of the tale of yesterday, the spirit of the unexpected has filled the air. China has come to the place where everything is uncertain. No one can predict what a day or an hour may bring forth.

## CHANGING EVERY HOUR

A man may be on the pinnacle of fame to-day, and be an outcast to-morrow. He may be guiding the helm of state in the morning, and be fleeing for his life by night. One day he may be enjoying the acclaim of the people; be a ruler, successful in peace and victorious in war; he may have every prospect seemingly rosy before him; and yet be an abject, dejected, rejected outcast the next. Or, again, fate may play the cards the other way round. A man who has been tucked away in some out-of-the-way, almost-forgotten corner, with the dust of ages gathering heavy upon his shoulders, may be suddenly set upon by the crowd, pulled out of his quiet retreat, and put back again



# Nations Awakes [ EDWIN R. THIELE ]



into the seat of the highest, to dictate once more his nation's affairs.

Let us briefly review some of the changes of the past few months. Not so long ago, we find Marshal Wu Pei-fu in the saddle of the North, the war lord supreme, quietly dictating every important move of China's national affairs. General Tsao Kun occupies the presidential chair. Feng Yu-hsiang is a talented and trusted aide of Marshal Wu. Tuan Chih-jui, the former leader of the Anfu clique, is living in quiet retirement at Tientsin. Disputing the rule of Peking, is Dr. Sun Yat-sen in the South, Generals Lu Yung-hsiang and Ho Feng-lin in Chekiang and the district of Shanghai, and Chang Tso-lin in Manchuria, at the extreme north.

Comes a distant rumble from the region of the lower Yangste, a herald of a coming storm. Two rival lords of war look angrily at each other. Angry words are bandied back and forth, words every day growing angrier still, words that at length give way to deeds in the form of civil war. Back and forth swing the fortunes of battle, General Chi of Nanking having the support of Marshal Wu, and General Lu the moral support of Dr. Sun and the actual support of Chang Tso-lin who begins war against Wu in the North. In the Shanghai district, Generals Lu Yung-hsiang and Ho Feng-lin, still undefeated in battle, are at length forced by treachery and insubordination to forsake their commands and flee their country for Japan.

In the meantime Wu Pei-fu and Chang Tso-lin are in a death grapple in the northern sector, neither able to get the best of the other. With the

collapse of Lu in the South, the balance swings heavily in favor of the ultimate victory of Wu, who can now have the combined support of the forces of Chi, released by the cessation of warfare in the southern sector, and the former forces under General Lu. But with victory just within his grasp, there comes a sudden *coup d'état* by Feng Yu-hsiang, "the Christian general," at Peking, who takes over control of the capital and casts in his lot with Chang. Quickly comes the complete debacle of Wu, who forsakes his army and makes his way to the south by boat, and then up the Yangste and into Honan, where he again announces war against Peking.

## WILL THE STORM SUBSIDE?

By this time a conference has been called at Tientsin by the new lords of the North, Feng Yu-hsiang and Chang Tso-lin. At this conference, the outlook for ultimate reunification of the country seems bright when Tuan Chih-jui is put forth as the new champion, and leaders all over the country promise him their support. For a time, however, things look dark again and more discouraging than ever when another independent government is announced by the provinces of the Yangste. This, however, seems to have been short lived, as, at the present writing, it already seems to have passed out of existence, having, indeed, never existed in fact, but only in name. Wu Pei-fu has announced a cessation of hostilities on his part against Peking. In Peking, the government has been taken over by Tuan. Feng Yu-hsiang, "the Christian general," the man to whom more than to any

other man the recent turn of events for the better is due, has announced his resignation and retirement from public life.

Thus, seemingly, the last great obstacle to national reunification has been removed. For, in spite of the good turn that Feng did his country by bringing hostilities to a close and paving the way for its reunification, he was bitterly attacked by those who did not agree with his politics or his religion. He has been called every vile epithet that can be imagined. However, we believe the man to have been sincere, and we also believe the nation owes him a vote of the sincerest thanks for bringing the recent war to a close.

We believe, moreover, his recent resignation to have been one of the most noble acts we have seen on the part of any of China's leaders for many a day. If only others had, at times, been willing to sacrifice their personal interests when they saw that these stood in the way of the nation's welfare, the history of China might have been altogether different. But what Feng has done, others have been unwilling to do. Feng's action is, of course, purposely misinterpreted by his enemies, who will see in the man nothing but evil. But such misinterpretation will never detract from the nobility of his deed.

## WHAT OF THE FUTURE?

Now what will the future of China be? The present prospects are outwardly exceptionally bright. Reunification of the country is almost within sight. But will it be achieved or not? and if achieved, will it last? We have already dwelt upon the folly of endeavoring to foretell what may take place, but those who know China best can see little hope for her future. Though things may go better for a time, it is expected that, in the end, they will be actually worse; for as long as the causes that have produced recent events in China are not removed, so long will the situation that we have described prevail. As long as selfishness, apathy, and greed continue to exist, as they do throughout China, so long may we look for a continuance of the present troubles.

## THE SAME OLD STORY

We referred to the situation existing in China as a *modern* manifestation. But this is not really so. What we see in the world to-day was seen long ages ago. If we look back upon the records left us of the days before the Deluge, the age in which Noah lived, we shall find that it also was an

(Continued on page 15)



# The Testing

*Letters from a converted infidel to his agnostic father*

LETTER NO. 1

My dear Father,—

My recent visit to you, the first for a number of years, recalls to my mind the joyous days of my youth. It seems but yesterday, instead of fifteen years ago, that I was at home with you and mother. I can hear your cheery "Good morning," like an inspiration, and see her sunny, welcoming smile, like a benediction fresh each day as I came forth to the pleasant duties of a student's life.

I grew to manhood under the benign influence of our home, where never a cross word was heard, where love reigned. I did not realize then as I have in later years, especially since having a son of my own, how much you and mother bore and sacrificed for my sake, how much your hopes were centered in your only son, and how willing you were to do anything that would be for his benefit. The years that I spent at the university and medical school must have been weary ones for you both, way off in the lonely wilds of Alaska, that you might earn enough to give me a good education.

A number of my companions and acquaintances plunged into dissipation. During these years I was saved from this life by your teaching and example and by the love for good books you fostered in me. While you were widely known by, and proudly claimed the title of, infidel, I never heard you swear, or knew you to use liquor or tobacco, or to misrepresent.

#### WHY DON'T YOU SWEAR?

"Why is it, father," I asked you one day, "that you do not swear, and that you teach me not to swear? Since you are an infidel and do not believe in God, why are you so particular?"

"Because to swear is neither wise, polite, nor brave, as Ben Franklin used to say," you replied. "Furthermore, the man who believes in God and Christ and takes their names in vain is foolhardy, for he insults the power that he believes made him; and the man who swears without believing in either, is a plain fool, for he calls upon

## The Infidel's Hope

EARLE A.  
ROWELL

that in which he does not believe; which is sheer nonsense."

Thus while others about you in the logging camps and sawmills of Maine, Washington, and Alaska were rough exemplars of iniquity, and reeked with tobacco smoke and reeled with liquor, you touched neither. You were a sturdy and worthy example of virtues that an infidel was hardly expected to exemplify.

#### UNUSUAL IN TWO RESPECTS

As I grew to manhood and observed the different classes of people in the world, I learned that you were unusual in two respects: First, you were an unbeliever; second, you practiced Christian principles while endeavoring to overthrow Christianity. This was to me a strange contradiction. But I read the infidel books in your library and in that of grandfather; Paine, Ingersoll, Volney, Huxley, Gibbon, Haeckel, Lamartine, Blatchford, and the *Truth Seeker* became my regular mental diet, and I, too, became a confirmed unbeliever.

Several years of home life with you and mother passed, each one sweeter than the preceding. I did not realize the burden of life; its solemnity and mystery I did not sense; and tragedy passed me by. I thought life would continue always a delightful dream. But there came that eventful, tragical day when my whole life was torn asunder and I was bereft of all that makes a home, that morning when my mother, well and happy, bade me her affectionate good-by for the day, followed by that same bitter evening when I returned joyous and eager, the bearer of welcome news, only to be greeted with the stern, grim, horrible tidings that my mother's eyes were closed in death. There succeeded that strange, confused, and rather weird hour when a spiritualist medium in trance preached my mother's funeral sermon.

What must be an infidel's thoughts as he follows the remains of his father, his mother, his wife, his loved ones, to the grave? What hope has he of the future? What comfort does his skepticism afford him? Is there a smile through his tears because there is a silver lining to his sorrow?

Robert Ingersoll, a kind and faithful husband and a loving brother, was wrenched with grief by the untimely



A Christian  
SON  
to His Skeptical  
FATHER

MR. ROWELL had the experience, according to his letters,—the first of which is presented herewith,—of being brought up in a rarely good agnostic, or skeptical, home. His father, it seems, was kind, intelligent, and straightforward. The mother, to quite an extent, shared the father's character and opinions.

The son becomes interested in Christianity, and the insuperable evidences in its favor lead him to embrace it. In answering the questions of his father concerning his new-found faith, he writes these letters. He reviews the foundations of the agnostic and skeptic, and presents the strong evidence in favor of the faith that he has accepted.

Whether you be Christian or infidel, or whatever your faith, you will find these articles, which will follow on for a number of weeks, of exceptional interest. You will wish, not only to read them, but to pass them around among your friends. They are good for the believer as well as for the unbeliever.



death of his brother. Standing upon the brink of his brother's grave, he preached the funeral sermon. Here Ingersoll uttered what has been admired all over the world by his brother skeptics as the acme of his genius. In the face of the majesty of death, in the presence of the unknown, the veil of the skeptic's mind was torn aside, his suffering soul was laid bare, and there were wrung from his blanched lips words that have circled the earth:

"Whether in mid-air or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. Life is the narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

To me, sadder words were never uttered by mortal than these. Life, to Ingersoll, after he had plumbed its depths and scaled its heights, was only a cold and barren tragedy, its highest aspirations a hideous mockery. I read these words until I knew them by heart; and as I realized that I was reading the supreme product of eighteen hundred years of infidelic thinking on the majesty of life and the mystery of death, I felt that I was being thrust by Ingersoll into "the blackness of darkness forever." Jude 13. If this was all infidelity could offer, if utter hopelessness and soul-desolating despair were its one substitute for the light and hope of the Christianity it was striving to destroy, I was reluctantly forced to the conclusion that wherever the truth is, it is not in infidelity. For skepticism is not a truth; it does not even profess to be a truth. It is only a negation, a putting out of the lights of others without lighting any in their place, an attempt to plunge the world into the darkness that exists in the minds of infidels.

#### INFIDELITY INDITED

My first indictment of infidelity, then, is that while it rejects the Bible solutions of the mysteries of life, pain, sin, love, hate, nature, and death, it offers none of its own. It merely says, "I don't know, and, therefore, neither do you."

My second indictment is that infidelity does not weigh the evidence, that it is not fair-minded. It was because I had these facts forced on me while yet an unbeliever that I came to doubt that the skeptics were right. I found them misrepresenting the Bible, and as a result, I was reluctantly forced to read them with suspicion, and finally to discard them in my search for truth.

Realizing that fairness demanded that I study the other side, I spent sev-

eral years comparing books for and against Christianity. At last, much to my own surprise and to the disgust of my grandfather and you, I embraced Christianity.

#### AN ARRAY OF EVIDENCE

Since then we have never discussed Christianity very much. But I feel sure that you have never considered the vast amount of evidence there is for Christianity and against infidelity. I want to set before you briefly the reasons I abandoned infidelity for the Bible. I want you to answer freely. For there is no subject in the world of more importance than that of how we came here, why we are here, what we should do, and whither we are going. One day, several years ago, you woke me at five in the morning.

"Earle, tell me why you believe the Bible," you said. "Don't tell me that it is because your sins are forgiven, but give me a reason I can get hold of."

I understood your difficulty, for it had been mine. You wanted not internal evidence but external evidence. So I got my Bible and, propped up in bed by my pillow, gave you an extemporaneous and incomplete Bible study on Christian evidences. When I had finished, you said, in evident surprise:

"I see that you actually have solid reasons for believing. It is the first time that I ever thought one could give an intelligent reason for believing the Bible."

And yet, compared with the immense wealth of evidence there is, I

had barely touched the subject! Apart from my regular chatty letters to you, I want to continue my reply to your question as to why I believe the Bible. I wish to put both agnosticism and the Bible to the test. I shall call history and science to witness. A hundred cities, buried for ages and well-nigh forgotten, will shake the dust from their ruins and rise before our astonished eyes to testify. Mighty rulers who swayed the nations forty centuries ago will step from their granite mausoleums to bear witness. The stars in their courses will speak to us. Eight hundred different languages, every nation of the globe, will have a message for us. Earth, sea, and sky, past, present, and future, will combine to test skepticism and the Bible.

Your loving son,

EARLE.

It would make Christian life a great deal more simple for us if we would get it definitely settled in our minds that obedience is the one thing in discipleship. It is never ours to consider the expediency of any command that is given to us, or to inquire into the probabilities of success or failure in what we are bidden to do. The moment our duty is clear, it is ours to do it without question, without doubting, without reasoning. The lack of it is the cause of so much indefiniteness, indecisiveness, vacillation, and weakness in many Christian lives. — *Southern Presbyterian.*



## "As GOD Did from HIS"

H. G. THURSTON

This account is so simple, yet so direct and conclusive, that it needs no interpreter and is subject to no interpretation.

In verse ten is evidently God's will concerning a converted sinner: "He that is entered into his rest, he also hath ceased from his own works, as God did from His."

If a man were to obtain a quantity of such things as are used by our citizens in outwardly celebrating the Declaration of Independence, and make noise and wave flags on the third day of October, claiming to be doing as the country has done for one hundred fifty years, would not his claim be challenged? Would not every neighbor who observed his celebration declare that it is not as the nation celebrates, for the nation celebrates July 4 and not October 3?

Is it not God's will that every converted sinner shall cease from his own work as God did? And God ceased on "the seventh day." What could be plainer?

To cease as God ceased, is to cease on the seventh day. Have you ceased from your own work on the seventh day? Great and eternal blessings are written for such.

ONE of the strong arguments in favor of observing the seventh day is found in the book of Hebrews, chapter four, verses four and ten.

In verse four, we read: "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works."

This brings to mind the rest of God at the close of creation week. It clearly states God's example, as recorded in Genesis 2:1-3.

How did God rest?—By ceasing from His work on the seventh day.



# Efforts of World Leaders to Keep Peace

WILLIAM G. WIRTH

A COUPLE of weeks ago, all the eyes of statesmen and students of world affairs were fixed upon Paris. Why?—Because there was being held in that city one of the most important conferences in recent years, that of the Allied Finance Ministers, for the purpose of determining how to distribute the Dawes Plan payments.

Lest we have it not clearly in our minds, let me remind the reader that the Dawes Plan is the successful solution, seemingly, that was worked out some months ago by European and American economists and finance experts of the providing by Germany of the reparations she must pay the Allies as her penalty for her part in the World War. In a word, this plan calls for a systematic taxation by the German government of its people, together with the advancing of railroad and industrial bonds, aided by foreign capital, so as to stimulate German finances,—all the revenue of which is to go toward the Reparations Fund.

## REPARATIONS FOR OUR NATION

Now, the big question that needed solution at Paris was not so much what the European Allies in the World War were to get out of this Reparations Fund. This had been practically settled before by the Reparations Committee provided for under the Versailles Treaty. Approximately, France was to receive 52 per cent; Britain, 20 per cent; Belgium, 15; Italy, 10; and the lesser powers, such as Roumania, 3 per cent in all. The perplexing question was what to do with the United States.

Our government has consistently claimed ever since the close of the war, that we should be reimbursed for two things: the cost of our army of occupation on the Rhine, which army, it will be remembered, stayed some months after the Armistice was signed, at the urgent request of the Allies; and the damage done by German submarines and other means against our nationals during the War. Before this conference of Allied Finance Minis-

ters met at Paris, the American Secretary of State, Mr. Hughes, had officially declared that we expected the above claims to be arranged for; and France, Belgium, and Italy tacitly agreed in principle that these American claims should be met from the Dawes Reparations Fund. The British government, however, raised a strong objection. Inasmuch, this power stated, as we had made our own separate treaty with Germany, we should get this money in our own way; and particularly did this apply to our war-damage claims, for the Allies had before agreed that we collect from Germany the cost of our army of occupation on the Rhine.

## *"Be Still, and Know That I am God."*

Psalm 46: 10.

"Oh, why should mortal man be proud?"  
The poet asked.  
And often, too, as I behold  
The dome of heaven, where God has hung  
Ten thousand thousand blazing lamps  
To shed their cheering beams of light  
Upon our little world;  
When I behold in things I see  
Above, beneath, and all around,  
Such wisdom shown, such love revealed,  
Such power displayed,  
I humbly ask, with head bent low,  
"Oh, why my pride?"

And often in the quiet hour,  
With hush and stillness all around,  
My thoughts take flight:  
On Fancy's wings, I wend my way  
Till, from my ken, these earthly scenes  
Have disappeared;  
Then on and on my flight extends  
Till long, long years are left behind;  
Yea, ages pass, and ages more  
I'll spend before  
I reach that blazing star  
So oft we've seen and gazed upon  
In twilight's hour:

Yea, on and on, from world to world,  
On Fancy's pinions still I fly  
Till, overwhelmed with the thought:  
"There is no end; I've scarce begun  
To scan creation's boundless range,"  
I wend my way to look again  
On earthly scenes.  
And, with a larger vision given  
Of things that fill creation's realm,  
In accents clearer than before,  
I hear His voice, who made them all:  
"My child, be still, be still,  
And know that I am God."

Francis M. Burg.

Secretary Hughes countered this argument by calling attention to the fact that though we were not one of the Allies, we were one of the Associated Powers, and as such, one of the victors, and indeed without our aid the war would not have been won; also that the treaty we made with Germany provided for all the grants made in the Versailles Treaty.

## HOW IT WAS SETTLED

After much high tension, the matter was finally settled, to the satisfaction of Great Britain, by allowing the United States about \$250,000,000 for the cost of the American army of occupation, and about \$350,000,000 to cover the war-damage claims, the approximate total of \$600,000,000 to be paid off in yearly installments of \$25,000,000.

It is not my purpose in these monthly reviews of current events to simply relate to the reader that which he can get in greater detail in newspapers, journals, and magazines. My desire is to set forth outstanding happenings which show, according to Scriptural prophecy and statement, that we are living in the close of time, and to interpret these happenings in the light of these scriptures.

If this squall that blew up at Paris between Britain and America indicates anything,—and bear in mind that there are no two nations in the world that are more friendly toward each other than England and the United States,—it shows how increasingly difficult it is for nations to get on with one another these days. In spite of all their efforts to maintain the best of friendly relations, the tide seems set against this, and more and more causes for friction are arising.

## NO MORE ISOLATION

It is not hard to see the reason for this. The industrial and scientific revolutions of the last century have transformed our sphere. Where before each nation went its own way, quite oblivious in many respects to



what its sister nation was doing, our rapid means of communication, transportation, the thousand and one different manufactured products and consequently increased commerce between the nations due to industrial and scientific changes, completely metamorphosed world affairs and activities. National isolation is now an impossibility. What we do domestically in America has its foreign rebound in far-off China and Australia, and so much the more in Europe. If it is true, as says the scripture, that "none of us liveth to himself," it is most certainly true that none of the nations lives to itself.

The logical result of all this—and we must further realize that science and industry are making more rapid international communication, more complex international trade—is increased friction, increased jealousies among the nations, and more impossible avoidance of international conflicts. In other words, psychologically our science and industry to-day are putting the nations into a bad state of mind. Using the physician's phraseology, we might say that the nations are developing a sort of hostile neurosis or psychosis toward each other.

#### IT WAS FORETOLD

This very condition is in harmony with the Biblical characterization of our day. "The nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Revelation 11:18. We are not left to speculate as to what time is meant here, for John says the time when the nations are angry is the time when God's people receive "their reward," and this time of reward is at the second advent of Christ. Writes John: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Revelation 22:12. This Paris conference, then, with its background of in-

ternational relations, is a most significant sign of the end of this world.

It would seem that warfare is a continuous performance in China. Ever since 1911, when the Manchu dynasty was overthrown, and Yuan Shih-Kai was the first elected president of the Chinese Republic, there has been no sheathing of the sword. Yuan Shih-Kai, in order to preserve his power, inaugurated the very fatal policy of appointing tuchuns, or military governors, over the different provinces of China; and it is these tuchuns who, by battling against one another, have been the principal cause of all the political chaos and military movements in China's recent history. There is Sun Yat-Sen in the South; Wu Pei-fu in the Chihli province, around Peking; Chang Tso-lin in Manchuria, to name the leading generals.

Within recent months Wu Pei-fu was defeated by Chang Tso-lin, and now Tuan Chi-jui is the "chief executive" of the new Chinese government, and under Tuan it has been earnestly hoped that the reunification of that sorely distressed country might be affected. But alas, the last few newspapers reveal to us a taking up of hostilities by certain tuchuns, and so the fighting goes on.

All of this warfare can have no other effect than increasingly to militarize this otherwise peaceful people. That is the real danger that comes out of China's fighting millions. True, so far as its direct influence on current world life is concerned, these internal squabbles among some ambitious Chinese military lords need bother us little. We are thinking of the harvest, however. It is not a wholesome thing for world peace to have this pacific nation turn its plowshares into swords and its pruning hooks into spears. No people can go through the training of war, which many of the Chinese are now doing and have been doing since 1911, without coming out confirmed militarists and aggressive soldiers. Let us not lose sight of the fact that China's school of war is not going to

produce graduates of peace. Japan is already too militaristic, and presents, as is well known, a constant cause of apprehension because of this. Put China, with its five hundred millions, in that spirit, and how dark the outlook!

#### MARSHALING FOR ARMAGEDDON

China may itself never take a strongly aggressive, militaristic stand against other nations. In fact, its past history would seem to show, and those who have spent years there agree, that nothing of this kind may be looked for. It is not at all unlikely, however, and those best acquainted with the Far East so affirm, that under the strong leadership of others who are sympathetic with Asiatic ideals and ambitions, we shall be precipitated into a world struggle that can lead nowhere but to Armageddon; and we all know what that means. In fact, this is just what the scriptures would indicate, for, in speaking of civilization's closing hours, the revelator writes: "The sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising [the East]. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-magedon." Revelation 16:12-16.

Let the reader ponder thoughtfully the fact brought out in this prophecy, in view of recent Far-Eastern developments, that among the nations led by the evil demons of war to the last great battle of Armageddon will be those that come from the East.

Until within the last few years, such a thing as American troops on foreign soil, as shown herewith, to participate in the world's combats, would have been considered a very grave anomaly.





# Forging Our Own Nemesis

*When the greatest elements of progress and blessing to the human race are transformed into engines of fearful destruction, it is time for men to stop and think.*

**M**ORE than two thousand years ago the Creator said to the prophet Daniel: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. He gave, in eleven words, the most striking characteristics of the present age: "Many shall run to and fro, and knowledge shall be increased." For more than two thousand years after these words were recorded by Daniel, there was little to indicate that revolutionary changes in every field of human endeavor were about to take place.

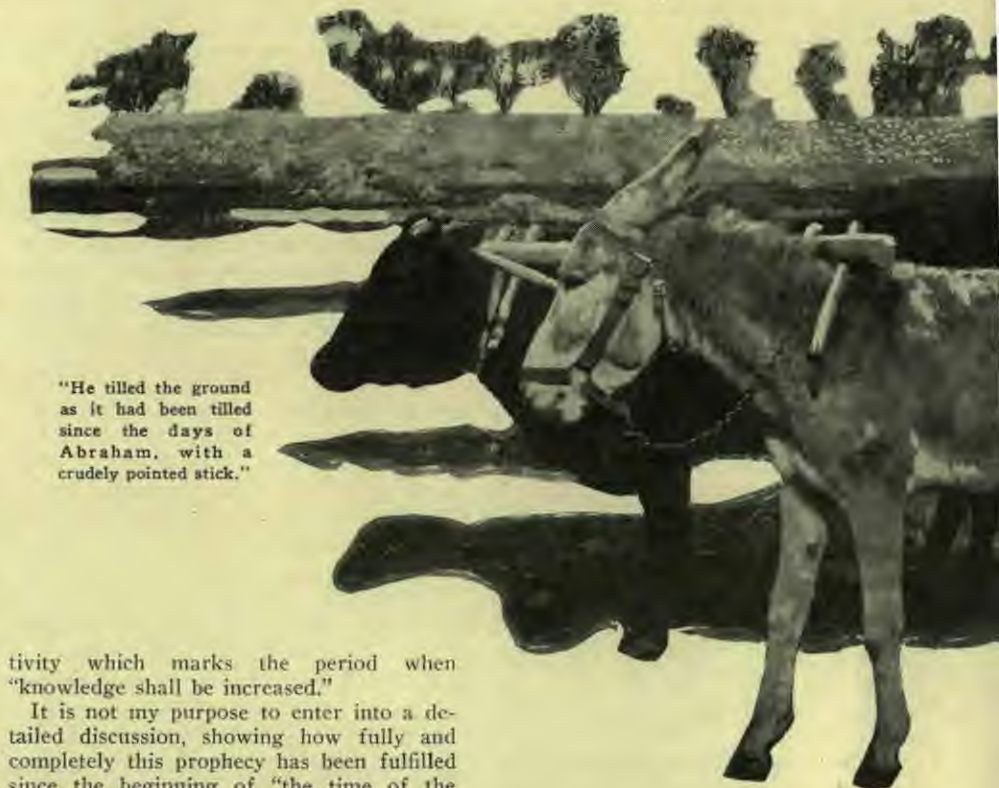
Man continued to clothe himself with skins or with coarse, handmade cloth. He knew little or nothing of what was going on in the outside world; in fact, there was no "world" as we know it to-day. Nothing was known of Africa except its northern coast; but little was known of Asia; while Australia and the New World were entirely unthought of and unknown. He tilled the ground as it had been tilled since the days of Abraham, with a crudely pointed stick, and reaped his grain with a sickle. If he was forced to travel, he walked, or rode a domesticated animal across the country or over roads that were worse; or, if he went by water, he depended upon the wind or oars.

One word will characterize the mental life of the period,—stagnation. The philosophy of Plato, accompanied by the "science" and supported by the logic of Aristotle, controlled men's minds, and to a large degree his activities, for more than two thousand years. But at the end of that period, behold, men began to "run to and fro," and knowledge began to increase.

## GETTING READY FOR THE CLIMAX

Before this "time of the end" mentioned by the prophet, however, men began to set the stage for the final act. There came the crusades, the struggle for control of trade with the East, the spirit of unrest, the Reformation, the germination of the feeling of nationality, and explain it as one will, the fact remains that when the time came for man to run to and fro, the scenery had been prepared, the stage was set, the actors were on hand.

During this preparatory period, man greatly enlarged the Old World and discovered other countries that were larger. In the development of the steam engine, he prepared the way for a revolution in every field of human industry; in breaking away from the church of the Dark Ages, he freed his mind from the control of pagan philosophy; while, in turning his mental activities from reason to experiment, he prepared the way for that intellectual ac-



"He tilled the ground as it had been tilled since the days of Abraham, with a crudely pointed stick."

tivity which marks the period when "knowledge shall be increased."

It is not my purpose to enter into a detailed discussion, showing how fully and completely this prophecy has been fulfilled since the beginning of "the time of the end." Suffice it to say that nearly all those inventions which have made modern civilization were, at that time, almost entirely unknown. Electricity was in its infancy; the cylinder printing press, the locomotive, and steamboat, mechanical agricultural implements,—these and scores of other inventions did not exist. The use of coal for heating purposes, gas and oil for light, and the telephone and telegraph were unknown for more than half a century after this period of increased activity began. And it is only during the last twenty-five years that we have learned to talk through the air, to send pictures by telephone, to record the human voice, to preserve in photograph and print all phases of human endeavor. We have learned how to fly around the world in heavier-than-air machines; to fly more than one fifth of the distance around the world without a stop, at a rate of more than sixty miles an hour. We have learned to overcome the power of gravity; to see through a solid object; to make rubber out of corn oil; and to make almost anything we desire from coal tar.

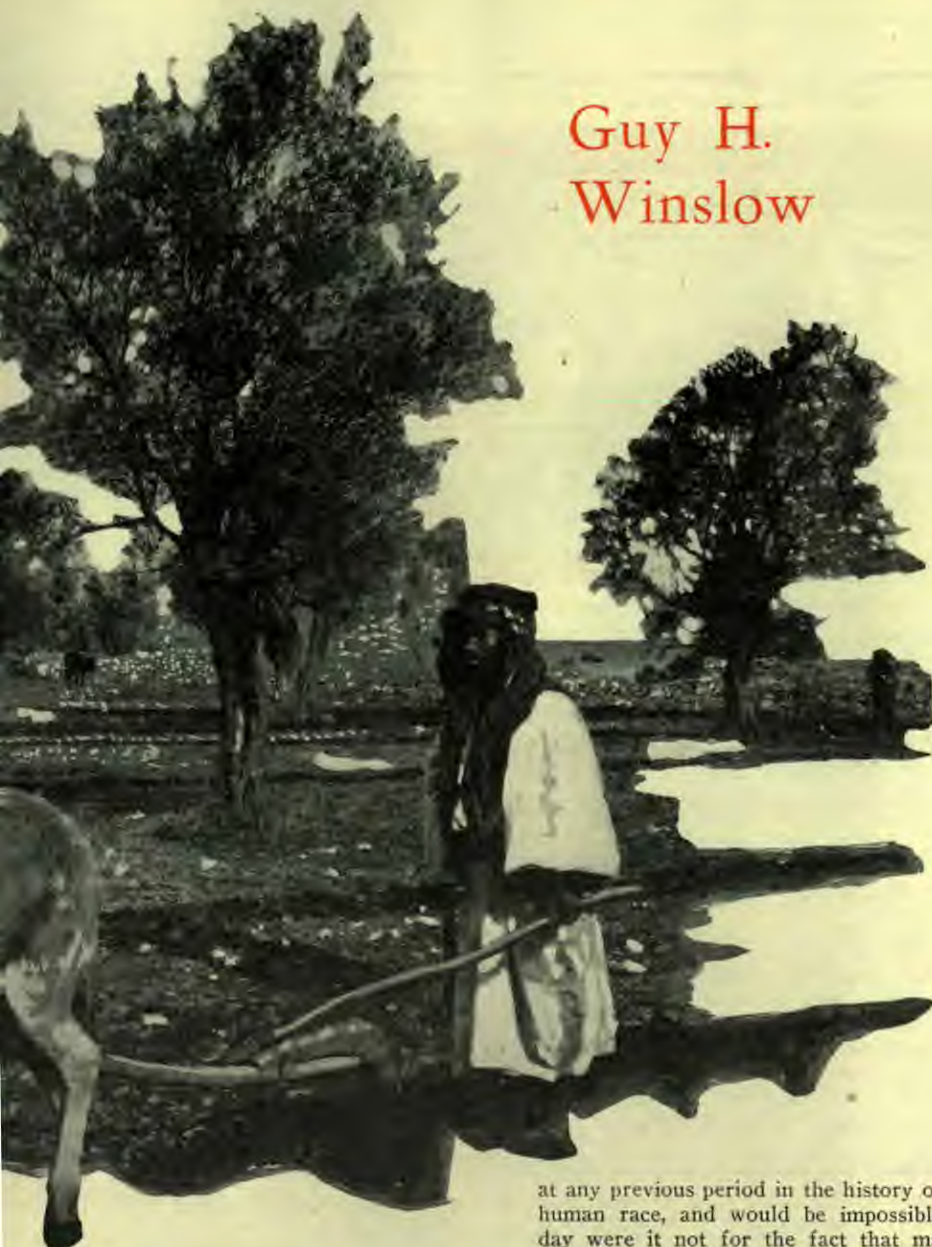
In fact, so rapid and so great progress has been made in the methods of communication and transportation, in the industries and conveniences of modern life, in the knowledge of the arts and sciences, that

Washington, who was in the decline of life at the beginning of the period known as "the time of the end," would have been more "at home" with Darius in the days of Daniel than he would be to-day, in company with, say, the Prince of Wales during his recent visit to the United States.

## PROSPERITY OR PERIL?

With such a background, with such a record of material and intellectual achievement during the past century, we might justly conclude that man will soon conquer all his enemies and enter upon an era of unprecedented prosperity, happiness, and peace. Such, however, is not to be the case, for we are told by the same infallible One who dictated the prophecy of Daniel: "Know this also, that in the last days perilous times shall come." 2 Timothy 3:1. And the interesting but strange part of the whole matter is the fact that the rushing to and fro and the increase in knowledge is the cause of the perilous times of the last days. In other words, man, through his wonderful inventions and mastery of the arts and sciences, is developing those very things which will, if continued, wreck the human race and the civilization which he has built up. And it is the direction given





## Guy H. Winslow

to this marvelous increase in human knowledge which gives rise to the "perilous times" of the last days—the period in which we are now living.

For six thousand years the Creator has used every effort to redeem the human race. In this effort He spared not His only Son, but gave Him as a ransom for the race which had sold its birthright for a mess of pottage; and all heaven is interested in the building up of the kingdom of heaven in the hearts of men and their redemption from the cataclysm which is about to engulf the world.

But, strange enough, man is not only uninterested in present conditions as signs of the times, but he is, with lightning speed, with every means at his command, intensifying conditions and devoting his energies to the destruction of himself and civilization in general.

From an article in the October number of *Current History*, I quote the following: "It is estimated that the volume of drugs smuggled into the United States from Canada during 1924 will exceed that of any previous year by approximately 50 per cent." Again: "Despite the huge increases yearly in the quantities of cocaine, morphine, and opium smuggled into the United States, the demand is greater than the supply."

This rapid increase in the supply and demand for drugs could never have developed

at any previous period in the history of the human race, and would be impossible today were it not for the fact that man is utilizing some of his most intricate inventions in this destructive traffic—the train, the steam and motor boats, the automobile, and even the airship. He is devoting some of his greatest inventions to the destruction of his own race,—yes, of his own brothers.

Every red-blooded American has been intensely interested, during the past year, in the circumnavigation of the globe by the heavier-than-air machines. Nothing of its equal has taken place in the realm of adventure since Magellan, with his fleet of little boats, set out on a similar task four centuries ago. We have also been watching with interest the maneuvers of the "Shenandoah" and the "ZR-3." And we may well take pride in the fact that our countrymen are leading out in some of the most exacting and strenuous tasks ever attempted by man.

There is, however, behind the whole matter, a point of interest. Those men who were first to go around the world in an airplane were officers in the United States army,—the "Shenandoah" is owned by the United States government and manned by officers and men from her army; and the "ZR-3" was built by the German government for the United States, to help pay the debt which she assumed when her representative signed the Treaty of Versailles.

Read the following from the pen of Marshal Foch, in the preface of the book, "The Riddle of the Rhine":

"To-day, the ability for aviation to carry increasing weight furnishes a new method for abundantly spreading poison gases with the aid of stronger and stronger bombs, and to reach armies, the centers of population in the rear, or to render regions uninhabitable."

What is true in this country is also true in the other great nations of the world. The marvelous advance in the science of aviation during the last twenty-five years, rather than being devoted to peaceful pursuits such as commerce, the dissemination of knowledge, and other activities, is being perfected with the idea of getting the lead over all other nations as an instrument of destruction.

So, in the field of increased knowledge in the development of this invention, with all its possibilities for the betterment of mankind, man is bringing upon himself the "perilous times" that are breaking upon the world and which will, a few years hence, end in the battle of the ages.

One example will show that the same condition holds true in the field of industry, that in man's direction of the increase in knowledge during the past one hundred fifty years lie the seeds of his own destruction.

### TURNING BLESSINGS INTO DESTROYERS

I quote again from "The Riddle of the Rhine": "Can we limit chemical armament? Our review of production has shown the impossibility of doing so, unless we completely wipe out the organic chemical industry which is essential for world progress by its contribution of dyes, drugs, and other synthetic commodities. The factories of the organic chemical industries are more silently converted into arsenals than any other type."—Page 248.

"It took forty years and more to develop those factories. Yet forty days saw many of their plants producing huge tonnages of poison gas, and as many hours were sufficient for others."—Page 254.

To show how completely man can turn a peace-time industry to the destruction of the human race, I quote again from the same author: "When with one hand Germany withdrew life-giving drugs from America, with the other she poured upon us [the Allies] an endless stream of deadly poison made in the same factories. Even when our textile industries were threatened through lack of indigo, from the very plants on which we have depended there issued a steady stream of mustard gas, each ounce of which threatened Allied limb and life."—Page 255.

So intricate is our present civilization, so completely has the human mind mastered the arts and sciences, that at a moment's notice a peace-time industry may be turned into an engine of destruction. Knowledge which might, if properly directed, heal the wounds of the nations and increase the health, happiness, and pleasure of all, is devoted to destruction; forces which have powerful centripetal possibilities are dissipated in centrifugal activities.

The same condition exists in the less material phases of modern life. In the matter of coöperation, for example, there is only one demand that will bring out this much-desired quality, and that is in the attempt to destroy some part of the human race. Never in the history of mankind, I suppose, has this fact been so well illustrated as during the World War. Then political differences were forgotten, religious misunderstandings were relegated to the rear, international disputes and controversies were put

(Continued on page 14)





## Where Jusserand Found Comfort

FRANK A. COFFIN

**I**N the stormy days of the World War, when the nations, east and west, had become involved in the terrible maelstrom, until the booming cannon, the whirring airplanes, the rattling machine guns, the clashing bayonets, and the groans and prayers of the dying and wounded could be heard along a 320-mile battle front—in those awful days when rulers and diplomats were well-nigh crushed under the heart-sickening burden of it all, the French Ambassador to the United States, Jules Jusserand, often found comfort and consolation out among the birds and the trees and the flowers in the environs of Washington. His love of nature, and particularly of the birds, is shown by his gift of a marble bird fountain, which stands on the lawn of the John Dickson Home and which he dedicated in December last, a few weeks before he retired from his important post. On the fountain is the inscription, "Dedicated to the Birds of Piney Branch by Elsie and Jules Jusserand, 1903-1925."

### REACHING BEYOND

How good it is, in days when sorrow and trouble press in upon the soul, to turn from harrowing scenes to a contemplation of nature and nature's God! for, while the world holds little joy and much pain, God still lives. Moreover He still loves the creatures of His hand; and if the birds, how much more the human family.

Wars and rumors of wars may scourge the world, but the Christian places his trust, not in the world, not in nations, however good, but in God. The faith of the child of God reaches out beyond the things of this life to the more important things of the life beyond. This does not mean that he has no interest in what is taking place about him. But it means that in all the cares and trials and vicissitudes of life, he is fortified by a firm hope and trust in Him who "doeth all things well."

The reconstruction days since the war have been times of famine and plague in many parts of the world; and in the midst of it all, financiers and statesmen have grappled with the problem of debt payments

and national currencies, in an earnest effort to provide the monetary equivalent of food for hungry multitudes. That their efforts have met with some success, is a cause for thanksgiving.

Toward the close of the European struggle, it was heralded by some as the "war to end war." The late President Wilson declared that a new cement had been found with which to bind the nations together. Other voices have been heard from time to time, as they were heard before the Great War broke out, proclaiming that a millennium of peace is about to begin, and a reign of Christ on earth through politics. But much as peace is to be desired and is longed for and hoped for, the prophetic utterances of the Bible hold out no hope of enduring peace before the coming of the Lord Jesus Christ in the clouds of glory. To suppose that because the victory of the Allies crushed a great military power the world is through forever with all its troubles, is to follow a mirage.

At the same time, efforts toward a continuation of peace and mutual understanding and good-will between peoples are laudable. Strife has its roots in selfishness, misunderstanding, and disagreement. Whatever can be done to bring harmony and coöperation, based upon sound principles, is commendable.

News reports bring word that Dr. David Starr Jordan, Chancellor Emeritus of Leland Stanford University, educator, naturalist, and author, has been awarded the prize of \$25,000 offered by Raphael Herman, of Washington, D. C., for the best educational plan calculated to maintain world peace. Announcement of the award came from Dr. August O. Thomas, commissioner of education in the state of Maine, and president of the World Federation of Education Associations, which directed the contests. Thousands of plans were submitted and considered by the judges.

The World Federation of Education was

organized following the World Conference on Education, which met in San Francisco in 1923.

Dr. Jordan's plan is that the educational federation appoint certain individuals as members of committees, for the careful study of questions related to world peace; these committees to report at stated meetings of the Federation, and also to various national organizations corresponding to, and included in, the national education association. It is expected that these committees will map out lines of action likely to contribute toward international peace.

It is further suggested that a committee be appointed "to consider the possibilities of a continuous effort to commit the visible influence of the government of the United States to a definite activity in behalf of peace by means of a bureau of conciliation in the department of state, or a peace council connected with the same department."

"A committee to consider without prejudice the question of military training in schools and colleges.

"A committee to consider 'preparedness' in regard to the educational, economic, and social aspects. Even admitting that a large and well-equipped military force (land, water, or air) will make for victory in case of an attack by jealous neighbors or other 'imaginary enemies,' to what extent does it also invite war?

"A committee to consider standing incentives to war.

"A committee to study The Hague court of arbitration, also the present permanent court of international justice and the relation of these two activities to world education.

"A committee to consider the League of Nations and the problems involved in our acceptance or adhesion to that organization, with special reference to its bearings on international education."

The San Jose *Mercury Herald* says of Dr. Jordan's plan that "it is a new approach to an old problem, one which is gaining favor in the world. While men think of

(Continued on page 14)



# SIGNS & TIMES

AMERICA'S PROPHETIC WEEKLY

*Edited by Asa Oscar Tait, Alonzo L. Baker, Francis D. Nichol*

## LET US HAVE PEACE

**P**EACE and rest! With what music do these words fall upon the ear of him who is in trouble, distress, and apparently hopeless perplexity! Earnestly is the question asked, Is it possible for us to have peace? Is there a place of peace, rest, and calm confidence and quiet?

To all who are earnestly and truly making these inquiries to-day, if they will but invite Him, the Master will come, just as He did to the fear-distraught disciples as they were quivering in that upper room, and speak the comforting word, "Peace be unto you." John 20:19.

Just before His crucifixion, the Master gave to His disciples, and through them to all coming ages, the precious words: "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14:27.

The Lord of glory affirms to each one of His followers, "Peace I leave with you." And this peace is that which comforted His own heart in His distresses and sorrows while doing His work here upon earth; for He says, "My peace I give unto you." What a wonderful treasure this is! The very peace that welled up in the heart of the Lord Jesus Himself, He imparts to each one of His followers.

He knew the distresses, the perplexities, and the despairs of this life. For the prophet, in speaking of Him, said He was "a man of sorrows, and acquainted with grief." And again the prophet declares: "Surely He hath borne our griefs, and carried our sorrows." Isaiah 53:3, 4. In His own person, as the Son of man, He bore our griefs. He was acquainted with all the things that distress and perplex poor, sin-suffering humanity. And He leaves with us the great legacy of His own blessed peace of mind and heart.

He does not promise us freedom from tribulation and distress; but He does promise us peace and cheer in the midst of all our trials and difficulties. For we have His words: "These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." John 16:33.

How heartening, how inspiring, are these words of the Master! In Him we are to have peace. Even though we are in the world of tribulation, we are nevertheless to be of "good cheer," because of the wonderful knowledge that Christ has overcome the world; and having overcome the world, He has gained for us, to use the words of the apostle, "the peace of God, which passeth all understanding." Philippians 4:7. He passes on to each one who will receive it this heavenly heritage.

No individual who ever lived, suffered more, perhaps, for the cause and the name of Christ than did the apostle Paul. He was in the midst of trials, of privation, of hard labors, and of cruel persecutions all through his Christian warfare. And listen to the

courageous words of that old soldier of the cross as he says: "Let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful." Colossians 3:15.

The peace of God is to rule and reign in the heart. And whatever our conditions or distresses, we are to be "thankful," because we may be conscious every moment of the fact that Christ has conquered for us, and that ultimate and eternal victory are ours. May we indeed let the peace of Christ rule in our hearts, because the eternal God is with us.

Perhaps there is no greater or more consoling promise in all the Sacred Book than these words of Isaiah the prophet: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isaiah 26:3.

What a supremely joyous thing it is to have this rich experience! How good it is to know in our own souls this "perfect peace"! The mind that is stayed upon God and trusts in Him is conscious of the presence of the Infinite. The individual knows that almighty power possesses him and cares for him; therefore he is in trustful, joyous, "perfect peace." The person who is resting in this experience knows something of the treasure of the promise, "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Revelation 2:17.

The hidden manna is a treasure for all who will receive it. It is hidden only from those who shut their eyes and turn away from it.

## THERE SHALL BE STABILITY

**T**HERE are multitudes of people who feel that the very foundations of government and of society are giving way. They are perplexed, and utter words of deep anxiety as they cast their eyes over the conditions of crime, of lawlessness, of folly, of the wild orgies of the mad rounds of pleasure that they see flooding our world.

But in such times as these, how consoling it is to know the sure foundations of the eternal rock of God's Word! Our God says that, despite all these conditions, "there shall be stability in thy times, abundance of salvation, wisdom, and knowledge; the fear of Jehovah is thy treasure." Isaiah 33:6.

What a blessing it is personally to know the God who gives stability and an abundance of salvation as well as wisdom and knowledge! And how indescribably glorious is the experience of having the "treasure" of "the fear of Jehovah"! Indeed, the fear of Jehovah is a blessed treasure. It is priceless above rubies, or gold, or silver, or any of the things that this earth has to offer. Those who enter into this experience know it and rejoice in it. There can no calamitous conditions disturb the tranquillity and the quiet and the rejoicing of their souls.



When Styles and

# Habits Change

GEORGE H.  
HEALD

EVERY generation has its myths and delusions—has its beliefs which, for the time, are so well established and seem to be so axiomatic that scarcely anyone has the hardihood to question or controvert them, but which later are shown to be so absurd that they remain only as curious historic relics. The belief in witchcraft was a notable example.

One such myth, which seemed to have nearly complete possession of the overwhelming majority of the people of Europe and America in the early part of the last century, was that regarding the wholesomeness and the strength-giving quality of alcoholic liquors. Nearly everybody drank, and there was very much more heavy drinking than now or than anything we witnessed even before the days of prohibition. A total abstainer was a curiosity,—erratic, a little queer. It was not thought possible for a man to go into the harvest field and do a good day's work without his beer, and no sea captain ever thought of going to sea without taking along a good supply of grog for the crew.

## LIFE INSURANCE AND ALCOHOL

Even life insurance men, who were interested in increasing the general average of life, believed that liquor was strengthening, and was necessary to a healthful and long life. This belief was so strongly entrenched that teetotalers who applied for life insurance were looked upon as bad risks, because they did not drink.

Finally, an insurance company was organized for the purpose of insuring abstainers. The experience of this company, and of other companies which later issued policies on the lives of abstainers, showed so much better longevity for the abstainers than for even moderate drinkers that opinions were finally, though somewhat slowly, reversed, and the drinking man was recognized as the bad risk.

Why were these discoveries, made by the insurance companies, so long in bringing about a reversal of public opinion?—Because nearly everybody drank—preachers, teachers, scientists, insurance men, as well as laborers. And one does not readily concede that his habits, which have been the habits of his forefathers for generations, are harmful. It was much harder for Western peoples to perceive that alcohol is harmful than it would be for them to perceive, for instance, that the betel nut is harmful to the Orientals who use it.

There are numerous instances of this disinclination to admit that a prevalent practice is harmful. The writer once, when making the rounds of Chinatown in San Francisco, visited an opium joint. One of

the inmates, who sat on a table preparing his pipe, was quite talkative. Notwithstanding the fact that his body and mind both gave evidence of the sinister effects of the opium habit, he, with apparent sincerity, declared the habit to be perfectly harmless.

A present-day myth, which holds, not only the common people, but most of the doctors and scientists, is the belief that a diet is not complete without a fairly liberal content of flesh meat. And this, notwithstanding the many findings of nutrition experts, who have shown that all nutrition must come eventually from the vegetable kingdom, and that no animal food contains any nutritive elements, even vitamins, that do not come from plants. There have been frank admissions by one scientist, whose researches have given him an international reputation, that the ordinary meat-and-cereal diet is not so ideal as one consisting of milk, cereals, and green vegetables; and yet books and periodicals are being published which are based on the assumption—that is all it is—that meat is a dietetic necessity and that the only rational diet is a "mixed diet," one that contains meat. Anyone who has the hardihood to maintain anything else is considered as fanatically extreme as were the men of a century ago who maintained that alcohol is unwholesome.

## THE UNBALANCED DIET

It may be admitted that a little meat added to an unbalanced vegetarian diet—that is, a vegetarian diet which has been so poorly selected that it lacks certain essentials—might improve it; for meat contains certain food constituents which are lacking in the cereals. To drop the use of meat and take up a haphazard vegetarian diet without regard to nutritive values, will likely result in imperfect nutrition and ill health. And probably ill health has often followed the adoption of a one-sided vegetarian diet, whether through the inability to obtain meat or through the belief that it was a more healthful diet.

It has been demonstrated, for instance, that the addition of a little meat to the one-sided diet of pellagrins will, if the disease has not progressed too far, relieve the pellagra. Here, undeniably, the addition of the meat is an improvement on a very imperfect diet. But the use of milk or eggs would have the same effect; and the use of a well-balanced vegetarian diet, or a vegetable-milk diet, would prevent pellagra.

The lesson to be learned from these well-established facts is that a person can not thrive on a diet that is composed almost entirely of the starches and sugars—that is, a diet of bread, porridge, cakes, pancakes,

with molasses, sugar, and perhaps quantities of grease. Such a diet, rich in fuel, but wanting in the minerals and vitamins, and poor in the quality of its proteins—especially if the grains have been deprived of their outer coating—is wholly inadequate, and its use is sure to be followed by more or less ill health, incapacity, inefficiency, and a tendency to "catch" every contagious disease that comes along, even when it may not cause actual pellagra or rickets.<sup>1</sup>

## MEAT NOT IDEAL

Now while the addition of meat to an unbalanced vegetarian diet may be an improvement, it does not furnish an ideal menu. At the best, it is a makeshift, and can be greatly improved by the omission of meat and the substitution of milk and the green vegetables.

In favor of a mixed diet, the argument is sometimes used that the muscle worker must have meat to maintain the repair of his muscle tissues. This idea has come down from the days of Liebig, the great German chemist, who taught that the fuel foods—the starches, sugars, and fats—are used in the production of body heat, but that protein is consumed in the production of muscular work. This theory, which was

<sup>1</sup> In this connection, it may be mentioned, however, that the newspapers recently told of a woman in New York who celebrated her 114th birthday. The account stated that her diet contained no meat or eggs, very few vegetables, and little fruit; but consisted principally of bread, cereals, soup, and coffee! It would be interesting to know the contents of that soup, and whether she used any milk.







© Publishers' Photo Service

A butcher shop in the streets of Tunis. Note the proprietor sitting on the table with his meats, and also how they are hanging all about him exposed to the dirt and flies. A good opportunity here for sanitary educators.

the foundation of the belief that meat is a necessary component of the diet of man, has long been exploded. It is now well known that the muscles, when in severe action, use scarcely any more protein than when at rest. The muscles in action burn sugar, which is the fuel of the body, both for furnishing heat, and for supplying muscular energy.

#### THE VEGETARIAN OX AND HORSE

If the people of our generation had not been so obsessed with the idea of the necessity for flesh in the diet, they would have considered the fact that our heavy work animals, the ox and the horse, as well as the work animals used in other countries, as the water buffalo, the elephant, the camel, and the llama, are herbivorous. Man has nearly always chosen vegetarian animals for hard work. The lion or tiger might be better adapted for a quick spring, but not for prolonged work. So it is not surprising that in endurance tests between meat eaters and vegetarians, the vegetarians come out winners. A meat diet is in no way adapted for a person who makes his living by hard work.

Some advocates of a meat diet, while freely admitting that meat is not adapted for muscle workers, maintain that brain workers do better on a meat diet. It is meat, they say, that gives "pep," initiative, executive power. Contrast is made between the Oriental and the Occidental peoples, and it is assumed that it is the lack of meat

in the Oriental diet and the abundance of meat in the Western diet that makes the difference between the decadent Oriental civilizations and the developing Western civilizations. But the coexistence of two facts does not prove that one is due to the other. By such an argument, one might plausibly show that lynching grew up in this country after total abstinence became popular, and that therefore lynching is a fruit of the spread of total abstinence. And it might be as reasonable to argue that the superiority of the Western races is due to the fact that they use more strong liquor than do the Orientals. There is just as much chance that, if there is any relation between meat eating and efficiency, it is due to the fact that the Western nations have been able to provide themselves with more meat because they were more efficient. There is enough infestation with intestinal parasites among the teeming Oriental populations to account for much of their physical inferiority. On the other hand, it is a notorious fact that many savages in the most degraded heathenism are large eaters of meat.

Some time ago it was noted that the Chinese and other Oriental peoples have a

much lower blood pressure than Americans; and at the time the query was made whether it might be because of a difference in diet or because of a difference in racial characteristics.

#### ORIENTALS AND BLOOD PRESSURE

Inasmuch as a blood pressure higher than the average has been shown by numerous observers to hasten death, and as a pressure slightly lower than the average, if the individual is otherwise healthy, points to a long life, it was considered worth while to make careful inquiry as to the cause of the low pressures among Orientals.

In a paper presented to the seventeenth annual meeting of the Association of Life Insurance Presidents, Arthur Hunter, chief actuary of the New York Life Insurance Company, gave an account of some of the work which has been done to determine the cause of the lower blood pressures among Orientals.

Here are some of the findings as given in Mr. Hunter's paper:

When Orientals come to America, and presumably live on a more generous diet, their blood pressure increases to nearly that of Americans.

During the diet restriction of the war period, when most Americans voluntarily lived on a diminished diet, the average blood pressures of Americans lowered materially, and afterwards rose, reaching the pre-war level in 1921.

#### BLOOD PRESSURE AND VEGETARIANISM

The blood pressure among non-meat eaters in the United States has been found to be lower than the average for Americans as a whole.

Mr. Hunter thus states his conclusions:

"As a result of my investigations, I have come to the conclusion that blood pressure is not affected by race, but is the same throughout the world *under like conditions*. In my judgment, it is principally affected by the kind of diet and the quantity of the food. In addition, simplicity of living and freedom from strain have undoubtedly an effect. . . . While there is little doubt that a reduction in blood pressure of Americans in the United States would result in greater longevity, a question might arise as to the effect on the quality and quantity of their work. Among brain workers and those in sedentary occupation, there would be, in my judgment, as great efficiency. Among manual laborers, there does not appear to be any satisfactory proof that a low protein diet decreases the physical endurance. Taking the population of the United States as a whole, I believe that a better adjusted diet, with less animal food, would result in a lower blood pressure and a greater longevity with an equal ability to carry on their occupations."

This article was not written with the idea of proving that the use of meat is bad for everybody. But for the person who deplores war; who abominates lynching and all ruffianism, even when done in the name of law and order; who looks with sorrow upon a civilization gone to seed in violence, lust, and crime; who sees with dismay the nations talking peace and preparing for war; who dreads to have the daily paper come into the home because of the knowledge of violent and passionate crime which it brings to innocent children—for him who would prefer not to have his children "pepped up" to a complaisant attitude toward the modern and last-day evils, a well-balanced non-meat regimen is earnestly recommended.



## FORGING OUR OWN NEMESIS

(Continued from page 9)

on the shelf, and for what purpose?—That man might better organize his forces and direct his energies in the destruction of his fellow men and the institutions which they have built up.

With all his knowledge, man has failed to learn the most important lesson—to turn his energies and activities to the betterment of civilization rather than to its destruction. And because of this fact “in the last days, perilous times shall come”—experiences that make men’s hearts fail them for fear, “for looking after those things which are coming on the earth”; conditions that force statesmen to recognize that it is only the religion of Jesus Christ that can save man from self-destruction. It is because man refuses to learn this lesson—to accept this fact as part of his increase in knowledge—that he will bring upon himself “a time of trouble, such as never was since there was a nation even to that same time.” Daniel 12:1.

But in such conditions as this, the Creator does not desert the world which He made. Through the ages come the words of the Saviour: “Come unto Me, all ye that labor and are heavy-laden,” followed by the assurance, “I will give you rest.” “At that time thy people shall be delivered, every one that shall be found written in the book”—all those whose knowledge and activities have been devoted to the betterment of mankind and the saving of souls. Then will the earth bring forth her increase; then will her inhabitants plant vineyards and reap the fruit thereof; then will men make houses and inhabit them; then will all men live as brethren, and live in harmony with the Source of all knowledge—the Creator of the universe.

## WHERE JUSSERAND FOUND COMFORT

(Continued from page 10)

war, plan for war, it will exist, to die only when they cast it from their minds. The adoption of Dr. Jordan’s plan would not guarantee positive solution, but it suggests an attack upon an old problem replete with new possibilities.”

Dr. Jordan’s plan is one among many which have been suggested as the years have come and gone. But none of them prevented the Russo-Japanese War, nor the Spanish-American War, nor the European War, nor the brush between England and Egypt, nor the recent war in China. The feet and toes of Daniel’s great image, representing the nations of to-day, are still composed of iron and clay. No new cement has yet been found to bind them up. This trouble-tossed world can hope for peace only with the coming of the Prince of Peace, and He will save out of the world and take to be with Him only those who surrender their lives to His benign rule. “The Lord preserveth all them that love Him: but all the wicked will He destroy.” Psalm 145:20.

“Put not your trust in princes, nor in the son of man, in whom there is no help,” is the exhortation of the Sacred Word. (Psalm 146:3.) Man’s groping in the dark to find the way, is well illustrated in a recent utterance by H. G. Wells, which appeared in the London *Daily Express*, and is quoted in the *Sunday School Times* of January 3, 1925. Discussing one of Mr. Wells’ late books, the article says:

“He asks himself what the mass of works he has written really amounts to, and replies:

“The total effect of these articles and these books on my mind is of a creature trying to find its way out of a prison into which it has fallen. I recall that in my boyhood I made a little prison of paper and cardboard for a beetle, and how I heard the poor, perplexed beast incessantly crawling and scratching and fluttering inside. I forget what became of it. . . . But I remember the dirty scratches and traces of its explorations on the unfolded paper cage. To a larger mind these books and articles of mine will seem very like those markings.”

And thus do all the prognostications and strivings of man. But in spite of the turmoil and instability of all things earthly, God still lives. Nature and revelation testify of the Creator. The soul that sees in His handiwork a testimony of His creative power and His love for the creatures of His hand and who turns to the Bible for knowledge of the future and consolation amid all earth’s woes and troubles, will not be disappointed. God sees not as man sees. Man looks at the outward appearance. God looks upon the inner life. He sees all the yearnings of the heart as well as its sin, and He deals in mercy and in justice with each individual.

The wickedness of the world will certainly increase. But while “evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Timothy 3:13), the day will come when “the meek shall inherit the earth; and shall delight themselves in the abundance of peace” (Psalm 37:11). Though justice will demand that God destroy the wicked, so that they will “be as though they had not been,” yet of the righteous we read that the tabernacle of God shall be with them, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:3, 4.

As we have said, the day will come when God Himself will, in justice, be compelled to destroy them that destroy the earth. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and

the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” Malachi 4:1. This, God says, is His “strange act, for ‘have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?’” Ezekiel 18:23.

When the wicked are destroyed, God will create “a new heaven and a new earth.” Revelation 21:1. “For, behold,” we read in Isaiah 65:17, 19, “I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying.”

## WHEN WARS WILL CEASE

Then will the Lord have made wars to cease throughout the earth. Then His people “shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord.” Verses 22-25.

Let all find comfort in the assurance that the great Creator is able to recreate. Let all be patient unto the coming of the Lord. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5:7, 8.

Political methods will never bring permanent world peace. But God lives. His “hand is not shortened, that it can not save; neither His ear heavy, that it can not hear.” Isaiah 59:1. To all who wearily labor under the world’s crushing burdens, Christ extends the gracious invitation: “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” Matt. 11:28-30.

## In Him Alone

Milton C. Wilcox

**I**N Him and Him only is salvation from sin, cleansing from guilt, power over low tendency and habit, and complete eternal victory. Self-denial will not extirpate sin. The wearing of haircloth shirts, of shoes filled with peas or pebbles; the long pilgrimages on naked hands and knees over rough and rugged sharp cinder roads; the exhausting fasts and heavy penances, will never uproot inherited sin or the tendency to sin. Nor will one or all of these take away the ugliness of the human heart, the lecherous lust of the libertine, the covetousness of a selfish heart, nor the cruelty of a hateful one. All the power of man or men, of itself can make no man better or whiter. It may develop in him more re-

spectable habits of sinning, and lead him to exalt himself, his will, his deeds, into demigods, but it can not change his essential nature or make him the child of a new birth from above.

But God in His love can do it all if man will receive Him and surrender all to Him. He can not accept of a divided heart; that would be to neutralize His power. But if the whole heart is surrendered to Him, His almighty power, His conquering love, will subdue every passion, crucify every wrong principle, strip from the heart all its innate selfishness, and bring the soul into a new birth from above.

It will cost something?—It will. It will cost all. But the all it costs, if retained, spells everlasting doom and destruction.

What that surrender brings is soulship with God, heirship with Christ, victory over all sin, and eternal soul-enjoying liberty forever.



## THE PATRIARCH OF THE NATIONS AWAKES

(Continued on page 3)

age of wine and jazz and war. It was an age of "eating and drinking," of "marrying and giving in marriage." Matthew 24: 38. It was an age when "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Genesis 6: 2. It was an age when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 5. And it was an age that was "corrupt," when "the earth was filled with violence." Verse 11. The one was the cause of the other. The evil of man's heart was the cause of the violence that filled the world.

And it is the same to-day. What took place in the time of Noah, we see repeated now. It is only a new manifestation of an old disease. The causes that produced violence then produce violence again in this our day. So the conditions that we see prevalent here in China are not due to some new, mysterious injection. They are nothing but the inevitable fruitage of seeds that have been sown for ages. The harvest is being reaped at the present time.

There is only one cure for the evils

abroad in the earth. That is the pure, unadulterated religion of Jesus Christ. That is the only thing that can actually change the human heart; it is the only thing that can cause a man to be born again. So it is the only thing that can remove the cause for the untoward conditions of our present world. No substitute will avail. No adulteration will work. No modern makeshift will ever fill the bill. Nothing but true Christianity can ever produce the change that needs to be wrought. But the pure, unadulterated remedy is exceedingly rare. It is unpopular in our modern age. Sick as our world is, it will not take the only remedy that will bring a cure. And that being the case, only one thing is to be expected, and that is a continuation and a constant aggravation of the symptoms we see all around us, until an ultimate, inevitable, complete breakdown takes place. This is true not only of China, but of all the world.

All this was foretold ages ago in the Word of God. Jesus told us plainly that "as the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 37. Plainly we can see that we have reached that time. And what happened then, when the only remedy was rejected, will happen once more in our own day. Happy, then, is the man who gives heed to the warning that has been issued: "What

## SIGNS OF THE TIMES

AMERICA'S PROPHETIC WEEKLY

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

EDITORS  
A. O. TAIT A. L. BAKER F. D. NICHOL  
CIRCULATION MANAGER  
J. R. FERREN

Vol. 52, No. 8 February 24, 1925  
Mountain View, California

### SUBSCRIPTION RATES

Single yearly subscription, \$2.00; six months, \$1.00. Five or more copies, one year to one name and address, each \$1.25.

### NOTICE TO SUBSCRIBERS

**Expiration.** All issues for the month named on the bottom line of your address label are included in your subscription. Unless renewed in advance, the paper stops at expiration date.

**Change of address.** Please give both old and new address.

No papers are sent except on paid subscriptions, so persons receiving the "Signs of the Times" without having subscribed may feel perfectly free to accept it.

I say unto you I say unto all, Watch." Mark 13: 37. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

"Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart."

## Books That Have Helped Thousands to a Better Life

### Steps to Christ

THIS wonderful little book, which has been translated into fourteen languages, has been a source of encouragement to thousands seeking help in their Christian life. It points out the comfort and inspiration there is for those who walk in His steps; the privilege of prayer; and the joy of the overcomer. It is always a suitable gift for those who should know "the better way." Price, flexible red leather, \$2.00; cloth, \$1.00.

### The Life That Wins

THERE is really but one life worth living, and that is "the life that wins," the life that brings victory out of defeat. He who takes Christ as his helper, and plans the way with Him, serving as he goes, will come successfully to the end of life's journey. This is the message of this volume. 167 pages. Price, cloth, \$1.25; limp leather, \$2.00.

### The Mount of Blessing

FRESH from His mountain retreat, where He went to renew His strength by prayer, the Saviour poured forth heaven's benediction to the world. The beatitudes are Christ's greeting to the whole human family. To the poor in spirit, the meek, the sorrowful, the despised, the persecuted, He opens His

arms of refuge, saying, "Come unto Me." In this extraordinary little volume are gem thoughts that will keep the Christian's gaze ever heavenward. 218 pages. Price, cloth, \$1.50; limp leather, \$2.00.

### The Ministry of Healing

THIS wonderful volume is a real soul tonic. Many suffering of physical ailments are led to despair; but the author writes especially to such, pointing to Jesus, who went about healing the sick, and who is the same "yesterday, to-day, and forever." "During His ministry, Jesus devoted more time to healing the sick than to preaching." It is hoped that the reader will gain physical as well as spiritual strength from the reading of these inspiring pages. Price, cloth, plain edition, \$2.25; limp leather, \$3.25.

### Alone with God

SOCIABILITY is enjoyable, but it has its limits; solitude, indefinitely alone, tends to weakness. But to be shut in by nature or in the quiet chamber, conversing with God, is to bring all heaven to one's association. Jesus mingled with the multitude, but He returned to the



solitude of the mountain for a fresh supply of grace and strength. For quiet meditation, to draw near to God, "Alone with God" will be found exceptionally helpful. "God to man doth talk in solitude." Cloth, 128 pages. Price, \$1.25.

### In Touch with God

JESUS, your Saviour, touched the vilest of men, the leper, and the touch healed and cleansed. To all humanity, compassed about with infirmities and weaknesses, the message comes that He "is touched with the feeling of our infirmities," our sufferings, our sorrows. This is the message to the reader, that he not only may get "in touch with God," but may keep in touch with Him. The author enters into the whole subject of the "higher life." The book will bring courage to all who read it. Blue cloth, 276 pages. Price, \$1.25.

PACIFIC PRESS PUBLISHING ASSOCIATION  
Mountain View, California



# I Trying Out New INVENTIONS on LAND and SEA

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."  
Daniel 12: 14.



L. Siegman of Ruth-  
erford, New Jersey,  
"tuning in" his new  
24-pound portable 8-  
tube radio. He can  
ride in his automobile  
and get anything with-  
in 1,500 miles, and by  
using an outside aerial  
and ground, he can  
hear from coast to  
coast.



At the right is shown J. L. Betz of the Vet-  
erans' Bureau at Washington, signing soldiers'  
checks, in small amounts, to the sum of \$100,-  
000 a day. Since he has to sign so many  
checks, he has an ingenious device by which  
he signs a large number at once.

Above, at the right, is shown a close-up view  
of Anton Flettner, standing on the bridge of  
his newly invented "sailless sailboat," or  
"roter." Above him, and to the left, is shown  
the boat on its recent test at Kiel. The two  
upright cylinders are the motive power; but  
just how they work is still kept a secret.  
Flettner tells this much: His plan is a de-  
velopment of the "Magnus" law of physics,  
that a cylinder revolving in a current of air  
will exert pressure at right angles to the  
current." It is expected that the device will  
revolutionize marine freight traffic, and save  
millions of tons of coal and barrels of oil.  
Rising like a great mountain peak from an ex-  
tensive plane, is the inventive genius of this  
day and age.

A diver is shown above, descending to the record depth  
of 318 feet in a high-pressure diving suit, lately in-  
vented by Captain Leavitt. The special deep-sea lamp  
in front enables him to work in the light of day; while  
the ball-bearing joints and flexibility of the outfit, per-  
mit the greatest freedom of action. The \$6,000,000  
cargo of the "Lusitania" is one of the objectives.

