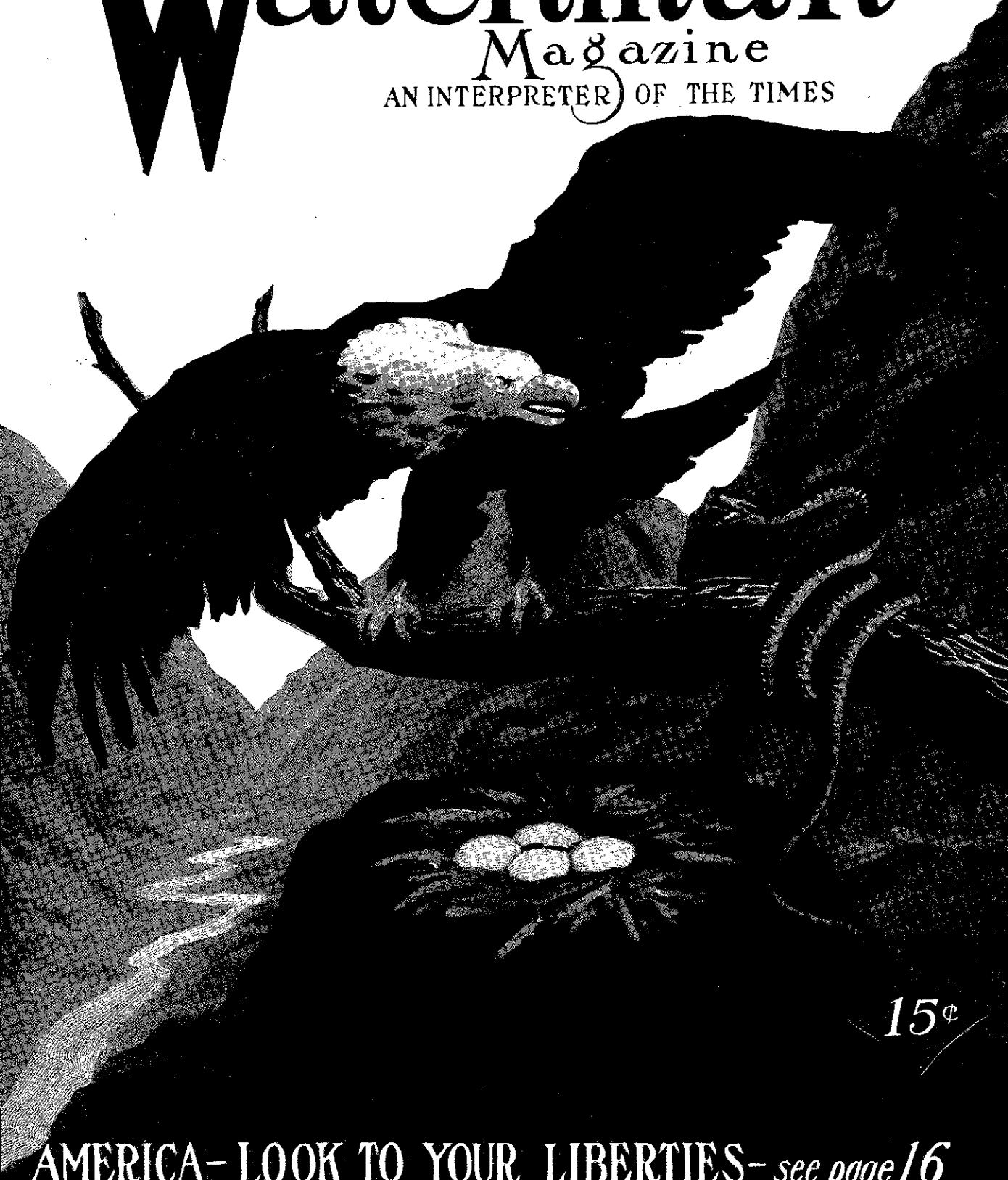


JULY

The Watchman Magazine

AN INTERPRETER OF THE TIMES



15¢

AMERICA - LOOK TO YOUR LIBERTIES - see page 16



AMERICA now leads the world in opium consumption, even surpassing China. In 1919, 640,000 pounds were brought in, equivalent to 50 grains per capita. Do not fail to read the informative but startling article on page 12, "The Pestilence that Stalks in America."

NOT LONG AGO a false police order was issued in New York City—and carried out for a day—forbidding women to smoke in public. It raised a storm of feminine protest. Better, include men and boys with the women. Better still, don't legislate in the matter, but educate. Best of all, convert smokers to Christ, and he will clean them up, even in private.

FOR MANY YEARS the un-man-like shape of a gorilla's foot was a serious obstacle to the Darwinian theory of man's evolution from the ape family. Now a learned professor has removed satisfactorily (to himself) this obstacle, and scientific men are permitted a sigh of relief. We are gratified to know, however, that something more than a gorilla's big toe keeps us from a belief in evolution.

AND NOW COMES the "birth of a new movement," sponsored by The Order of the Knights of Civilization. Its foundation principle seems to be that "money is the blood of civilization." We partly believe it is; and no doubt that is the reason why our civilization is in such a deplorable state just now. But the truth is that all the good and solid factors in modern civilization were gotten from Christianity,—not money.

THE NEW HUNGARIAN Cabinet includes a "Minister of Religion." Hungary needs ministers of religion, but not a political officer of the state by that name to entangle a spiritual institution with the bickerings of politics. Such union of church and state is detrimental to the best interests of both. It is inimical to the highest type of citizenship and subversive of the noblest form of Christian-ship. Follow not her steps, America!

THE VATICAN HAS expressed dissatisfaction with the clause of the Palestine mandate concerning control of the Holy places of Palestine. The present arrangement places these coveted sites in charge of an inter-religious commission including representatives of the Catholics, Protestants, Greek Orthodox, Jews, and Mohammedans. The Holy See demands the larger representation. In the not distant future Palestine will become the center of epochal movements. Mark this.

The "crime center" of the individual has been located by a British scientist in the right frontal lobe of the brain. Here he claims is to be found the cause of

Crime Center Not in Brain But Heart criminal tendencies, these being due to abnormal development or deficiency of this center, and resulting in the stimulation of evil impulses, or lack of moral guidance as the case may be. With due appreciation of the influence of the physical

upon the mental and moral, and with no desire to minimize the remarkable results achieved through operations relieving pressure of the skull against delicate brain tissue in eradicating criminal tendencies in certain cases, we would nevertheless suggest that the "crime center" of the individual is located in the "heart," rather than in the brain,—not in the tissue of the physical organ, of course, but in the depraved nature. Improper moral training, evil associations, and extraordinary temptations must all share the responsibility. The surgeon's knife may aid, but moral transformation requires the services of the Great Physician.

"You can not have good art or good literature without drink," says Mr. Joseph Pennel, noted artist, meaning that the inspiration for art is killed by such laws as the prohibition statutes, which are said to take away personal

Art and Drink—Are They Inseparable? liberty and stunt all initiative effort. Some critics have gone farther, and stated that alcoholic stimulants have been the real source of all great art. Such wild statements are the conclusions of men of short vision. Art needs a stimulant, it is true; and to men who know only the stimulus of drink, there can be no art without alcohol, no wit without wine. Yet unquestionably the greatest achievements of all artistic history have sprung from the inspiration of the Spirit, rather than from spirits, as witness the incomparable literary quality of the Bible and the unequalled religious sculptures and paintings of the ancient cathedrals.

Prohibition does not kill genius any more than the law against bigamy kills the joys of home life. There is another reason for the decadence of high art. It is the loss of the fear and love of God from the hearts of potential artists. Restore belief in the Creator, and creators will spring up on every side.

Members of the Religious Education Association, recently convened in Chicago, delivered themselves of this sentiment: "The church must attract youth by providing youth what it wants."

Shall Youth Get What It Wants? "The evils of cabarets can be cured by providing music and dancing in the churches, minus the objectionable elements." This is in line with the common reasoning that the youth will be attracted to the church if the church provides for them what they get in the world. One of two evils results from such a course. Either the church prostitutes its powers and becomes essentially like the world, or else the youth are taught things in the church which start them toward the world to get that extreme thrill that the church dare not provide

The church of God is an educator; and youth is education time. We do not educate any one by giving him what he wants, but by giving what he ought to have for his own present and future good. The majority of youth today want pleasures which the church can not afford without sacrificing its God-given principles. It is the privilege and responsibility of the Church to train the children to want the wholesome pleasures it can give,—and they are many. Compromise with evil will never win for good.

Spiritism can not long parade in spiritual clothing without revealing its real character by its results. Its noted English exponent, Sir Arthur Conan Doyle, reverses the words of Christ by assuring us that it is the

Spiritism Comes Out Into the Open broad road, not the narrow, that leads to heaven. Every ordinarily decent person has an excellent chance to get in.

And if mismatched couples can't get a divorce here there will be no trouble at all getting one in Spiritism's "purgatory." He is so confident of the whole nature of things in the spirit world that one is tempted to think that he has been there, and come back.

Recently a wife and mother poisoned her baby and then herself with the avowed purpose of getting quickly to the spirit heaven that she might the better help her husband here, even to leading him to find another wife who would come nearer being his affinity. Crazy, was she? Not necessarily. She had more simple faith in the teachings of the mediums than they do themselves. If we are to credit the vaporings of such devil-dupes as Spiritism's champions allow themselves to become, it were best to junk at once all that the Bible and centuries of experience have taught the world, and be done with it. No language is too strong to denounce this modern witchcraft and pagan devil-worship.

The
Newspaper
for the
NEWS

The
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An Interpreter of the Times

The
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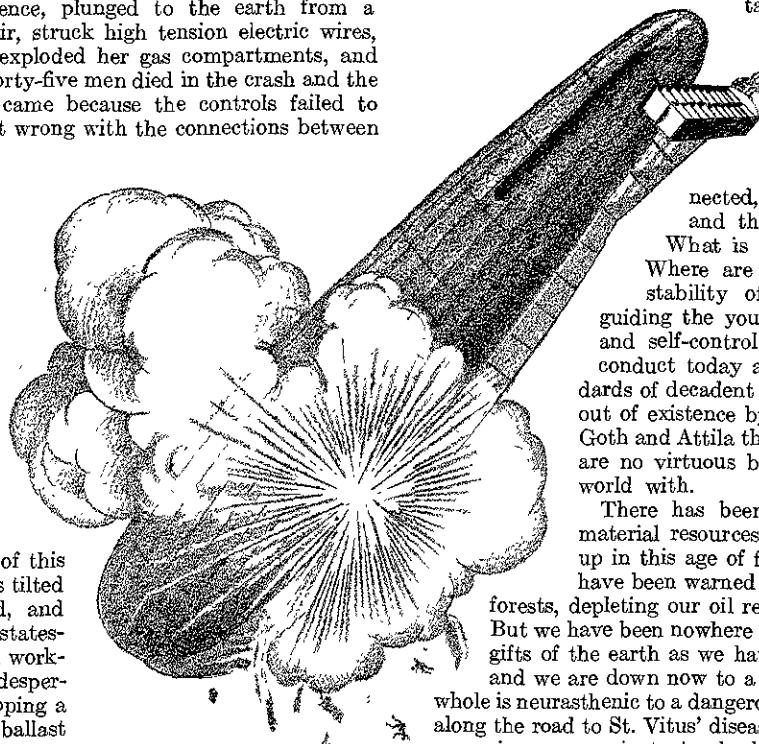
Our Civilization is Plunging to Ruin Because There is
SOMETHING WRONG with the STEERING GEAR

ON THE afternoon of February 21 the United States Army airship Roma, the largest dirigible in existence, plunged to the earth from a thousand feet in the air, struck high tension electric wires, which set fire to and exploded her gas compartments, and thirty-four out of her forty-five men died in the crash and the flames. The tragedy came because the controls failed to work. Something went wrong with the connections between the pilot's wheel in the control cabin forward, and the right hand rudder at the rear; the rudder flopped; the big ship pointed her nose downward, and plunged. The engines were working, the gas bag held up, but something went wrong with the steering gear, and that little world crashed to death.

Something is wrong with the steering gear of this great earth. Its nose is tilted dangerously downward, and it is plunging. True, statesmen and financiers and working men are laboring desperately to right her, stopping a motor here, throwing ballast overboard there, pulling hard on useless levers; but she doesn't respond. There is a pause in the war program, there is a philanthropic foray into famine-stricken regions, there is an effort here and there to clean up moral conditions; but the controls aren't working.

What does that mean? Get down to the rock-bottom cause and you find it is this: the nerves of the race are snapping. Why are our legislative assemblies cockpits for jingoes who spit fire at one another across thin boundary lines? Why is the country a factory for bandits who stage robberies and hold-ups, and commit murders for trivial causes? Why is society delivered over to amateur libertines of both sexes, whose sensuous dances and riotous prodigality and lascivious conduct are making Sodoms of city and country alike? And why are great churches which in the past have stood as

By Arthur W. Spalding



pillars of sobriety and morality, "modernizing" and "liberalizing" their rules of conduct as the only means of retaining their memberships?

It is because the wires are burned out, the wires that connect the conscience of the world with God. The controls of the steering gear are disconnected, the rudder is flopping, and the old world is plunging.

What is parental influence today? Where are the homes that are the stability of any nation? Who is guiding the youth in the paths of virtue and self-control? Are the standards of conduct today any better than the standards of decadent Rome when God swept it out of existence by the hands of Alaric the Goth and Attila the Hun? Only today there are no virtuous barbarians to build a new world with.

There has been some alarm about the material resources of the world being used up in this age of feverish exploitation. We have been warned that we were wasting our forests, depleting our oil reserves, starving our land. But we have been nowhere nearly so prodigal of these gifts of the earth as we have of our human vitality;

and we are down now to a point where the race as a whole is neurasthenic to a dangerous degree. So far, indeed, along the road to St. Vitus' disease are we, that we can not recognize any ancient standard of activity: we scoff at

Abraham and make a joke of Methuselah. We burn up the world to get in sixty seconds the news of a riot in Tokyo, and fall over ourselves to buy the penny word of a princess' marriage troth three hours before it is uttered. We make a streak of our transportation, conduct our conversations by telegraph, and even rush our hens to a faster egg-laying rate by untimely electric light. Our speech is clipped, our food is tabloided, our business is jerked through machines, we conduct our pleasures on the whiz. And the result is that our youth is squeezed into minutes of agonized intensity, and we spend our short old age in sanitaria.

Now you can not burn up the vitality of the human machine like that and keep the controls in working order. No man can be a speed maniac for sixteen to twenty hours a day year after year and keep sane, well balanced, and self-controlled.

And the next thing the idiot world does, when it feels its nerves failing, is to poison them. Don't slow down! If the wheels are wobbling, step on the gas! Pour into the human machine nicotine, cocaine, alcohol, methyl, and concentrated lye! Start the jazz records; wheel into the tango and the shimmy and the bunny-hug and the fox trot. Give rein to appetite and sex passion and criminal desire. Take the short cut to wealth, whether by manipulating stocks or pointing a pistol. Take the short cut to power, whether by buying a whole state's electorate or paralyzing all industry by a strike. Take the short cut to pleasure, whether by staging a revel for a hundred thousand dollars or by slipping over ten dollars for a drink of "white mule." Serve Baal and Ashtaroth; for Jehovah is dead!

God can not be mocked. His laws, which are the insurance of life, can not be flaunted, and death be dodged. God's anger is the anger of outraged life, the stah of passion's dagger, the shriek of virtue's torture. Sin makes judgment inevitable, and folly invites annihilation.

There Is an Escape from All This

BUT the prospect is not all fatal. There is possible life, and peace, and joy, now and forever. We can not turn back the wheels of the age, we can not stop the rush of events. We can not return the world to the pastoral idyl of patriarchal days. But we ourselves can obtain the sanity and the poise and the saving power of the perfect life, even in the midst of the world's madness.

First, know God, and receive thereby assurance of life. "For this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3. If you are weary with the confusion of the world, if you are frightened by the surge of sin, come back to the simplicity of the gospel. Take time each day—the day made quiet by the calm presence of Jesus—to talk with God, and have Him talk with you out of his Holy Book. There is no other salvation than the salvation of Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. Still, as in the days of Galilee, He calls, "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."

Next, follow God. He lives in quiet paths. He teaches not the knowledge only, but the wisdom of life. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor." Prov. 3:13-16.

God leads to duty, to service. His step is heard upon the city street, not in the rush of riot, but on the errand of mercy and justice. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils." Mark 1:32-34. His voice is heard in the halls of thought and meditation, not clamorous, but controlled and controlling. "He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . He shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. 42:2-4.

And then He calls us apart from the feverish crowds to rest and refresh ourselves in the beauty of His majesty and grace. "Come ye yourselves apart into a desert place, and rest a while." Mark 6:31. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him." Mark 1:35, 36. The leisure of His life processes, manifest in the seasons of growth and rest, of seed sowing and sprouting, of imperceptible development and ripening and harvest, He would impart to us, that in our lives we may have the strength and the sureness that His calm sovereignty reveals. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

And this is the word of God for our time, the word that shall not return to Him void, but shall accomplish its purpose and its end: "This know also,

that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. "And to you that are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not

God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believe (because our testimony unto you was believed) in that day." 2 Thess. 1:7-10, A. R. V. "For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.



EVERY good government will have not less than ten prohibitions in its fundamental law. The first might read: "Have no other governments before this one." That would require an oath of allegiance. The second might read: "Make no graven images" (like the government uses on its coins). That would forbid counterfeiting. The third might say: "Do not take the name of your government in vain." That would put the ban on espionage. The fourth might be: "Remember the legal holidays." All business transactions would be illegal on such days. The Divine government has its holydays; the secular its holidays. The fifth would prohibit dishonoring father and mother; the sixth, murder; the seventh, adultery, the eighth, stealing; the ninth, false witness or blackmail; and the tenth forbids all underhandedness or nuisances between neighbors. W. E. GERALD.

IF you were invited to a banquet of your dead friends and relatives, would you accept? The writer of this article states positively, and proves his statements from the Bible, that if such a gathering were held it would be

A BANQUET OF DEVILS

By George B. Thompson

CREEPING up from the bog of heathenism and darkness, modern Spiritualism has for several decades been making its way and laying deceptive hold upon millions of all lands. A few days ago we were made to shudder as we read in the press reports of a birthday party planned for a noted Spiritualist who has been dead for sometime

"Probably the weirdest birthday party in history will be held here Thursday night. Dr. J. M. Peebles, a dead man, will be the guest of honor at his own centenary anniversary. The Longer Life League is to be host. According to Guy

departed dead can and do communicate with the living through a person called a medium. Their claims are based on the assumption that the soul is immortal and the dead conscious.

Haunted Houses

IN THIS connection it may be proper to call attention to the numerous reports which have been appearing in the press recently concerning so-called "haunted" houses. The reports are uncanny and nerve-racking. Footsteps and voices are heard in the stillness of the night when the occupants of the house have retired. The reported manifestations are usually in connection with houses where some one has at sometime committed suicide, and the belief is quite general that it is the spirit of the dead who is conscious and has returned, and is making ghostly demonstrations. While there is much falsehood in many of these reports, yet in many



Mary Ellen, with her constant smile. She lived at the McDonald farmhouse, and is thought to have had something to do with the ghostly occurrences.

Bogart, executive secretary, an invitation has been sent to Dr. Peebles, and his acceptance received from the next world. Bogart said that Dr. Peebles explained he was being feted in heaven on the same day, in honor of his earthly centenary, but would make every effort to attend both functions. A cover will be set for Dr. Peebles and a place reserved for him in the speakers' circle. He will be invited to speak a few words.

"Curiously enough, the scene of the spectral banquet will be an exceptionally mundane-appearing cafeteria of South Broadway. The subject to be discussed is 'What must the church do to be saved?'

Dr. Peebles was, in life, a believer in the power of the departed to communicate with this earth if they so desired. He pledged to prove this to his friends by communicating with them after death."

Among the speakers who were reported to speak at this banquet to devils is a Protestant minister, a Jewish Rabbi, and a Bishop of the Catholic Church. Later reports tell us that a message was received at this spectral banquet from Dr. Peebles.

The great central claim of modern Spiritualism is that the



INTERNATIONAL

Dr. Walter F. Prince, (center) of the American Institute of Psychic Research, at the McDonald farmhouse, Antigonish, Nova Scotia, where "spooks" drove the family from the house. Ghostly tappings, fire spoutings, and many other strange happenings drew the scientific man there to find the ghost. After every test known to science, he failed to find it, or explain it satisfactorily.

instances something supernatural seems at work. When I was a boy I remember hearing my parents tell of how, when they were first married, they lived in a reputed "haunted" house in the State of Kentucky. The wife of the owner had hanged herself in a hallway, and ever since mysterious and weird things were reported as happening in the house. No one in the neighborhood would live there. It was given rent-free to father and mother and they moved in, believing the basis of the reports only superstition; yet later they were forced to admit some supernatural and unexplainable happenings. It was the general neighborhood belief that it was the conscious spirit of the unfortunate wife that was "haunting" the house. This is all based on a belief (Continued on page 28)



KADEL & HERBERT

Michael Collins, prominent Irish leader who stands by the treaty with Great Britain

Genoa—And After

THE thirteenth of its kind since the war, the Genoa Conference for the economic—but primarily political—reconstruction of Europe, has come to a close almost ignominious, and far from the realization of the dreams of its promoters. Germany and Russia, for the first time permitted a seat in post-war world councils, proved the disturbing factors. The latter nation, long completely isolated from the rest of the world, and passing through the throes of a magnified French Revolution, was so out of harmony with all international copartnership, in the accepted sense, that difficulties were expected. Almost every day of the early period of the Conference brought its crisis and its thrill, and time and again the whole effort of the three thousand political and economic experts gathered there came to the verge of failure; but they were kept going by the desperately hopeful endeavors of a few leaders, prominently Lloyd George of England.

The first blow which struck the prospects for success was the refusal of America to take part, for America has the money and supplies which Europe needs; then followed threats of backing out by France if certain concessions were not made; and in the midst of the discussions Russia and Germany secretly made a treaty, which move fairly staggered the delegates. War debts, reparations and loans caused interminable wranglings and hopeless misunderstandings. A man from Genoa discovered the New World in 1492, but a host of men at Genoa could not recover the Old World in 1922.

Fear of unparalleled economic disaster drove the nations together at Genoa and fear of each other kept them apart. Russia and Germany acted so suspiciously that they did not merit the confidence of the allied nations, but the distrust was mutual, and the conclave degenerated into a sparring match. Closing with little of real value accomplished, another conference at the

Hague was announced to consider further the Russian question.

We do not decry for a moment the valiant efforts of despairing nations to get together, nor would we condemn repeated trials till the end is accomplished. "Hope springs eternal"; but to see its fruition it must be based on faith in God and our fellowmen. And such faith is fast departing from the earth. Men can not trust one another when there is no fear of God in their hearts.

"The fate of the human race is at stake at Genoa," said Sir George Paish before the Conference; and Lloyd George stated that unless Europe arranged a peace pact of some kind at Genoa, the continent would again soon welter in a blood bath. These are not the words of rattle-headed alarmists; and they agree perfectly with the word of the living God. Such conferences stave off the evil day for a little time, but it hastens all too fast.

We do not say this exultingly, but only as a fact that must be faced; for the greatest danger to men today is that they shall think to postpone indefinitely Armageddon and the catastrophic coming of our Lord to first destroy and then to renew the earth. It is not that the statesmen shall not try to make peace, but that the world should not trust in such peace. Treaties written by nations which reserve the right to act independently in case of threatened national downfall, are written in water. And such reservations are always made at least mentally. That peace is futile which is founded on the integrity of national governments among whose people "truth is fallen in the street and equity can not enter."

The world is destined to continue to travel the wrong road to concord, and yet to continue to dream that amity lies just over the next hill, just beyond the next conference. We point confidently to the peace that comes down from above, does its work in the individual heart of man, and finds its complete reward in the setting up of the righteous government of God whose citizens are now being gathered out from every nation by the gospel of the kingdom.

The World Fights On

THE current history of Ireland is fading from public interest, chiefly because there seems to be no end to the fighting. Having secured virtual independence from Great Britain, the Irish people turned to the settlement of internal affairs. Ulster and the Irish Free State can not agree, and constant petty warfare is going on at the border concerning the border line. But the Free State is not united itself. The

provisional government under Arthur Griffith and Michael Collins is at sword's points with the Republican faction under Eamonn de Valera and Charles Burgess; and the strife is taking a sorry toll of life and property.

The present condition of Ireland is the condition of the world in miniature. Everywhere there are hopes that if this treaty can be consummated, if this league can be formed, if this liberty can be secured, if this enemy can be defeated, then all will be well. But when such goals are reached, new issues and causes for disagreement are already at hand, and though the battle may end the war goes on. Positively the strongest ties that bind nations together today are mutual interests. Let these be dissipated—and a day's happenings may dissipate them—and the powers swing apart, only to come together again to fight.

There is a great crying need in the world for the love of God to cement men and nations together, rather than a passing selfish desire. And unless that love does unite them there is no hope for lasting concord. Men can not make peace without the peace of God in their hearts. Then what is the prospect? Just this: In the very near future God will interfere in the affairs of men, and sweep out of the way the spider web of diplomacy and deception that unites only to separate: and he will put in its place the wearing fabric of the Golden Rule and love of enemies. We are sure of such a happy consummation, on the assurance of the Word that never fails. But it will be ushered in only after the complete destruction of the many who will have none of God's way of doing things. And we see the clouds of that catastrophe gathering all about us.

Crime and Optimism

AWLESSNESS continues to hold a prominent place in the news and editorial columns of the press. "Cities Helpless in the Grip of Crime," is the title of a two-page delineation of the situation in a recent number of the *Literary Digest*. The nation is afflicted with "a scrofula of crime," according to the *New York Evening Post*. The *Indianapolis Star* declares, "There is not a city in the country that is not having serious trouble with criminals." Spirited comment has followed disclosure of the fact that in New York 35,000 "gun-toting" permits have been issued to citizens for self-protection. This, by the way, is more than double the number of revolvers carried by the active members of the entire police de-

partment of the metropolis, asserts the *New York World*.

Dr. Sheldon, editor of the *Christian Herald*, poignantly suggests that one of the fundamental things "the matter with America is the spirit of lawlessness, not at the bottom, but at the top. . . . Both cream and scum rise to the top." Continuing he says, "It does not take any argument to prove the general lawlessness of America in the reckless disregard of life and property that has characterized this land for the last ten years. Between 1910 and 1920 the crime of embezzlement has increased five times and the crime of burglary has increased over ten times."

According to the Dearborn *Independent*, "Worthless securities having an aggregate face value of a billion dollars have been scattered over the country in the last year. The estimate is based on reports of banks, bond houses, government bureaus and trade associations." In another issue the same journal says: "The complaint against lawlessness has risen so high that the President himself was moved to add his condemnation."

Interesting, not to say disquieting, as these conditions are, read in their prophetic significance the believer of the Bible sees in them assurance of the speedy overthrow of violence and wrong, and the establishment of perpetual justice and safety in the setting up of the Christocracy soon to supplant the nations of this age. Bible believers are the true optimists. They are not ostrich optimists with eyes hid from actual conditions in blind allegiance to the false belief in an improving world, neither do they hold with fatalists, but with their eyes and ears open to the real conditions they are sustained by the dependable hope of a transformed tomorrow. Be a Bible optimist.

Fifteen Divorces An Hour

FUNDAMENTALS are involved when the home is touched, and that the American home is menaced can not be doubted in the light of such excerpts as follow: "England has become greatly alarmed over the increase of divorces in that country. Last year 4,401 were granted. America has that many every eleven days and is not frightened. In 1920, 133,000 were granted. Every four minutes of every hour, of every day and night, an American family is divided. In the last 20 years, 3,767,182 people secured divorces, and the homes of 5,600,000 children were wrecked."—*United Presbyterian*.

"Divorce has reached a point where it

threatens the life of our land. The awful situation eating like a cancer in the home, which should represent the best citizenship, ought to shock us and arouse us, and call us to action, both as citizens and as Christians until it is stamped out." "The statistics of divorce in this country are staggering. One marriage in every ten now ends in the divorce court. Divorce business proceeds so briskly that judges in our large centers are busy from morning to night every day of the week, dissolving marriages."—*The Pilot*.

Divorce is not a disease on the social body; it is but a symptom of disease. It is an evidence of moral decay. It signifies the degradation of the holiest of human relationships to the low level of animal instincts. Agitation for further legislation to curb this national scandal is but dealing with symptoms. The cause remains, of which broken homes, disrupted families, parentless children, are but the outward manifestations. Let constructive work be done in restoring the dignity of marriage, the sacredness of motherhood, and purity in matters of sex. Let the stage and the comic supplement cease to make it the butt of their hackneyed jokes, and writers cease to build palaces from shekels gleaned from portrayals based on sex appeal and witticisms based on marital infidelity.

But the situation has still deeper significance. It is an omen of things that are portentous. It is evidence that we have entered upon the home stretch in the affairs of the age. True to the prophetic picture of the day, we see the marriage bond made a trivial circumstance. The scenes preceding the flood of old are in process of repetition. The leading characteristic of those days is summarized in five words, "Marrying and giving in marriage." Matthew 24: 38. And "They took them wives of all which they chose." Genesis 6: 2. Supporting every laudable movement to diminish these evils, let us recognize their meaning and prepare for that mighty event soon to rectify all earthly wrongs. "As the days of Noe were, so shall also the coming of the Son of man be." Matthew 24: 37.

Shrinking the Globe

RADIO is heralded today as the culminating scientific triumph of the age. Its amazing expansion has astonished the world. It is called by *Popular Science*, "the crowning miracle." Radio "has become the daily talk of a hundred million people. It is the dawn of a new era. . . . The advent



INTERNATIONAL

Ahmed Fuad Pasha, the first king of Egypt in 2,000 years, or since the reign of Cleopatra

of the radiophone means the spread of education and knowledge. Compare it with the inventions of printing, of the telegraph. . . . It ranks with those greater agencies whose function is . . . the transmission of thought . . . the agency for the contraction of continents to the scope of the old town meeting."

Edison declares, "There is no limit to the possibilities of radiophone development. . . . They mean the spread of information and entertainment on an hitherto unparalleled scale, drawing nearly every home in the land into the radiophone educational influence."

Professor Pupin, another noted scientist and inventor, forecasting the future of radio, says, "The educational possibilities are very great. When there is a great preacher . . . radio will make it possible for thousands of congregations to listen to him."

Now it is to this last phase that we would direct attention. It is a conspicuous fact that the most phenomenal inventions have been in the realm either of the rapid transportation of matter, or the transmission of thought. Reserved for a single generation they have, according to Holy Writ, come not by chance, but for a fundamental purpose. Seized upon by shrewd promoters often-times for their selfish and sometimes evil ends, nevertheless the fact remains that their basic purpose in the mind of God is for a rapid dissemination of the tremendous truth of the end of the age, and the return of Christ. By these signs may we know the times, for in "the time of the end many shall run to and fro, and knowledge shall be increased." Why? That, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We live in thrilling times. This is the day of preparation for the rapid conclusion of a world task.

WHEN on the first of April over 500,000 coal miners started a strike because of various grievances against the mine operators, the country faced another great economic crisis. With better organization than ever before, and with more money to support their demands, the union men are determined to win recognition and better living conditions; and the mine-owners are just as determined that it is impossible to give what is asked. The while the neutral bystander, called "the public," must suffer many of the consequences of the conflict. And we all question, "What is our civilization coming to if this sort of thing continues; and what does the future hold in store for our industrial turmoil?"

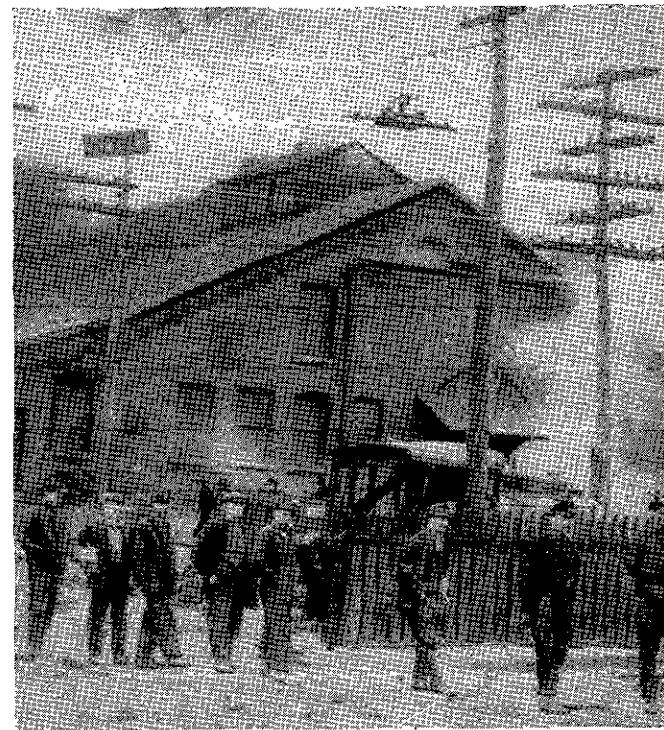
One of the most involved and far-reaching problems of the twentieth century is to determine the proper relation between capital and labor, and if possible bring about a satisfactory adjustment of their differences. The future of this great problem is dark and uncertain. All efforts to effect a remedy have thus far been fruitless. Will the future bring a solution? Will there be a satisfactory adjustment or a bloody revolution? These questions are answered by Bible prophecy and on them we focus the search-light of divine revelation with the full assurance of a dependable solution.

Bible prophecy pictures two conditions to prevail in our day which cause the present situation: First, it is to be an age of great wealth, luxury, and extravagance. The prophet Isaiah says of the nations, "Their land also is full of silver and gold, neither is there any end of their treasures." Isa. 2: 7. Verse two shows that this is a last day prophecy, and in fact the whole chapter is a picture of this generation. A New Testament prophet saw our day when under inspiration he wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

A few statistics will suffice to show that present conditions fit the prophetic mold. In 1870 the wealth of the United States was \$7,000,000,000 and at the present time it is \$250,000,000,000. This amount in silver dollars placed side by side would belt the globe 237 times, making a paved silver highway around the world 38 feet wide. Placed in freight cars of 40 tons each, it would take 188,000 cars to carry this silver, making a train 1450 miles in length. Ninety-eight per cent of all this wealth is controlled by two per cent of the population. The eight richest men in this country own \$2,800,000,000. Eighteen great corporations control \$25,000,000,000, or one tenth of the wealth of the nation. If Adam were still living and had banked \$400 every day of his life, or \$150,000 each year, he would still have \$125,000,000 less than Rockefeller's \$1,000,000,000 fortune accumulated in less than half a century. Henry Ford's estimated income is \$34,000,000 a year, and during the month of May in 1921 his firm cleared \$18,000,000, or \$500,000 a day. J. P. Morgan, Jr., cleared \$60,000,000 in two years, which is more than his father accumulated in 45 years. The United States Steel Corporation during the war cleared \$1,250,000 a day, including Sundays and holidays. The prophecy in the statement, "Ye have heaped treasure together for the last days," calls for an age of trusts or combinations of capital when different men with great private fortunes would combine their wealth so as to monopolize a product or industry.

Ill-gotten Wealth

ALARGE portion of these fortunes are made by graft, profiteering, and underpaid labor, and it is upon this class that the prophet James pronounces his woes. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." Verse 4. Profiteering is public or wholesale larceny and is not confined to corporations, merchants, and employers, but the shirking laborer who fails to produce that for which he is justly compensated is no less guilty. But



INTERNATIONAL

Miners walking out at Scranton, Penn., as the big coal strike opened

this prophecy pictures the cry of distress from the underpaid, the product of whose sweat and toil fills the coffers of their greedy masters. Another prophet describes these grasping profiteers thus: "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2: 5.

It seems scarcely necessary, in the light of the recent past, to give evidence to show that these are prophetic pictures of our own greedy, grasping, selfish age. A few statements and statistics, however, will be of interest. The Federal Trade Commission estimated that the combined corporations of the United States had an excess income of almost five billion dollars per year during 1916-17-18 over their combined income for the corresponding pre-war years. This means a profiteering tax on every family of \$240 per year. When we add to these figures the excess profits of these corporations for the year 1919 we find that every family was robbed of \$1,500 during the four-year period when the total average family income for the period was but \$7,300. Two billion in iron and steel and a billion in coal was the war period tribute levied on the people by two industries alone. A billion dollars unjustly added to the national sugar bill in one year, 1920, is the story of another industry.

Fortunes for Stray Cats

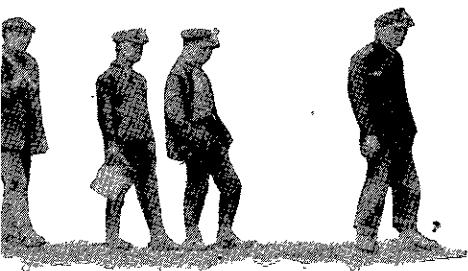
EXTRAVAGANCE and wanton waste are the offspring of undeserved wealth and the prophet James adds: "Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." Chap. 5: 5, 6. The Twentieth Century New Testament renders it: "You have lived on earth a life of extravagance and luxury; you have indulged your fancies in a time of bloodshed." The world has recently passed through the most terrible time of bloodshed in its history and though the fate of nations hung in the balance calling for the loyal patriotism and sacrifice of every citizen, greedy profiteers piled up millions at the expense of the unselfish devotion of the majority. The bleeding world and the cries of the starv-

The whole country faces a crisis

WHEN the WORKMEN WALK OUT

But the more and more frequent clashes between the capitalists and the laboring men have a deeper significance than appears on the surface.

By Taylor G. Bunch



ing millions make no impression on the calloused hearts of this selfish class who indulge their fancies to an extent unrivaled even during the golden age of Rome when two thousand men owned the civilized world and spent their fortunes to demoralize it.

In New York alone more than a billion dollars a year is wasted by idle diners. Not long ago a queen of the movie world stepped into a Los Angeles store, and in a few minutes purchased \$200,000 worth of clothing for herself. A woman died recently leaving her fortune of \$60,000 to the benefit of stray cats. Two pet cats owned by a Pennsylvania millionaire for years enjoyed the income of \$40,000 which their master left by will for their benefit. There are on record such examples of extravagance as the purchase of a \$15,000 dog collar which was presented to the dog on his eleventh birthday. A pet cat on state occasions wears a crown valued at \$15,000. A wealthy Los Angeles woman in an effort to save the life of a maltese poodle chartered a special train to carry the dog across the continent to a cat and dog hospital in New York. The dog was attended by a maid and a veterinary surgeon. The dog died and was buried in a \$500 casket and a marble monument was erected over its grave. The people of this country spend \$750,000,000 a year on the movies, \$100,000,000 for jewels and have in their jewel box \$1,000,000 worth of diamonds. The prophecy says, "your garments are moth eaten." Clothes become moth eaten when not in use and the statement indicates an over supply of clothing. Some modern society queens travel with as many as twenty-five trunks and boast of never wearing the same gown twice. A New York millionaire boasted of fourteen suits of evening clothes, sixty pairs of shoes, and referred to the \$55,000 worth of shoes and jewelry he was wearing as "old junk." All this while millions are dying for want of food and clothing.

While Millions of Human Beings Starve

WHILE this condition is to prevail among the rich, Bible prophecy presents a second picture of our generation and describes it as an age of poverty, famine, and distress. In answer to the disciples' question; "What shall be the sign of thy coming, and of the end of the world?" Christ said in part: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences

and earthquakes, in divers places." Matt. 24: 7. Famines and pestilences follow in the wake of war and will increase till a climax is reached in the seven last plagues during the Armageddon War. Before the World War it was thought that because of modern means of transportation and our great charity organizations the world was practically immune from famine, but all are more or less familiar with the sad history of the recent past and of the present situation. War, pestilence, and famine have reduced the population of Armenia from 6,000,000 to 2,000,000; the city of Petrograd from 2,000,000 to 700,000; and that of Poland fifty per cent. Russia today presents one of the most woeful tragedies of history. Lloyd George of England said: "The danger is that the world will go to pieces, and it is a real danger, for the gaunt specter of hunger is stalking through the land." Sir Philip Gibbs declared

that "the world's imagination has been deadened by three years of appeal for starving people." The conditions in Europe are too terrible to describe, but the famines are to be in "divers places" and no country will escape. Many families face famine in our own favored land, and a successful strike on all transportation lines would bring a famine to every large city in the land within a few weeks.

The overabundance in the hands of the few, and the poverty of the masses result in a universal cry of distress, ever increasing waves of discontent, and a clash between the two classes. The prophet James declared that the cries of the underpaid laborers enter into the ears of the Lord of Hosts, and Christ foretold the present "distress of nations with perplexity" because of the restless condition of the great sea of humanity. Luke 21: 25, 26.

The Struggle Grows Intense

CHRIST likens this generation to the days of Noah, of which time we read: "And the earth was corrupt before God, and the earth was filled with violence." Gen. 6: 11. It was a great commercial age, and with it were strikes and riots which meet their counterpart in the ever increasing strikes and violence of our day. During the year 1919, there was an average of nine strikes a day in the United States, and 300 were in progress at one time in New York City. Judge Gary, the President of the United States Steel Corporation, in a speech made to a convention of fellow capitalists, said: "Unless capitalists, corporations, and rich men take a leading part in trying to improve the condition of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them." Senator Kenyon of Iowa sounded the following warning in the United States Senate. "The people are tired of it. They are cursing the profiteer, they are damning Congress because it does not do something, and there is a spirit of hate developing in this country that is ominous. Is it any wonder that there is discord, unrest, discontent among the people, when they observe a shrinking purchasing power of their earnings, when they read of the tremendous profits profiteers have gathered to themselves during and since the war? The profiteering of the "patriot" is the real menace of the nation. For the profiteer, there is the handwriting on the wall that requires neither translating nor expounding! The profiteers had better not sleep amid ominous rumblings of on-coming storm. They are producing more Bolsheviks in this country than all the Bolshevik propaganda could do."

The home of a profiteer in Italy was besieged by a mob. Every effort was made to pacify the men he had wronged, and finally money was thrown into the streets. The men cried out, "we don't want your money, we want your head"; and they got what they were after. A wealthy man in an American city built a humble cottage in the poor section of the city, and when asked why did he not build a fine home among the palaces of the rich, replied, "I do not want to be so easily found when the hungry fellows are turned loose."

Men who understand the real situation (*Continued on page 26*)

A FEW weeks ago, William Jennings Bryan had an article in the New York Times, dealing with the moral and religious objections to the Evolution doctrine. The following week two articles appeared, one by Henry Fairfield Osborn, President of the American Museum of Natural History, New York City, and a well-known scientific writer; the other by Edwin Grant Conklin, of Princeton University. Both of these articles strongly attacked Mr. Bryan's position, claiming that the evolution doctrine "has long since passed out of the domain of hypothesis and theory, into the domain of natural law."

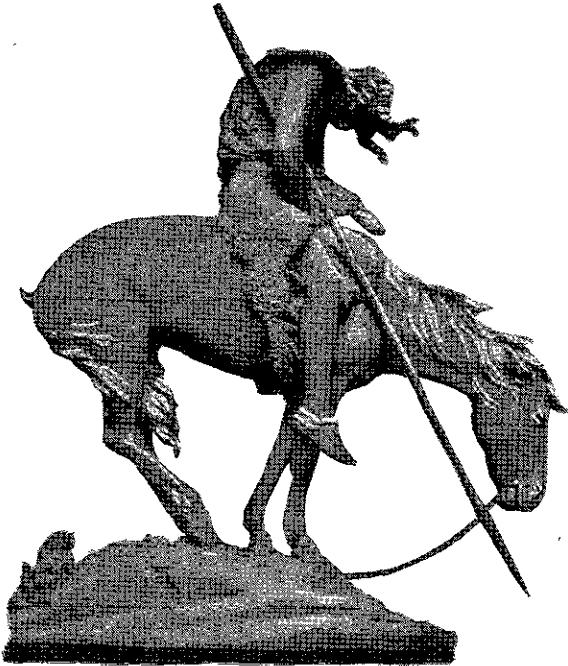
However, in my opinion, this statement quoted above is one of the most extravagant and untrue that I have seen put forth by any responsible scientist in a long time. The fact is, within very recent years discoveries have been made which put an entirely different complexion upon this whole subject; and the most progressive scientists as well as those most competent to form an opinion are now decidedly of the opinion that the biological part of this problem is in a very different situation from what it was twenty years ago, when it was confidently

supposed that the main problem regarding evolution had been solved. I have already presented some convincing evidence along this line in a previous number of THE WATCHMAN MAGAZINE, to the effect that some of the leading biologists in both Europe and America are saying that we are right back where we were fifty years ago regarding this matter,—with this exception, that we have now tried several very promising clues, and these clues have run out. By this I mean that careful and detailed investigations in various departments of biological science have shown us conclusively that we do not know anything at all about the origin of species, that is, we do not know how one type of life can actually be changed over into another type of life distinctly different. And the present situation along this line is so very disconcerting and discouraging for those who had thought that biology was going to show us just how this transformation has occurred, that they are confessing their disappointment.

Mendelism Disconcerts Darwinism

IT IS Mendelism which has thus called a halt to biological speculation. By Mendelism I mean the new knowledge of breeding, and of the laws of heredity. This new science is known as the science of genetics; but it is largely founded on the principles brought out by Gregor Mendel, an Austrian scientist; and on this account this new knowledge is known as Mendelism, and the laws developed by this study are known as Mendel's laws. Let me illustrate the matter:

If we cross a tall and a dwarf garden pea, both pure bred, we always get all tall in the first hybrid generation. There are no dwarfs, and no intermediates. In the language of



Evolution has reached

The END of the TRAIL

when it comes to proving its points in the old way.

Leading scientists have run up a blind alley in their reasoning, and are being compelled to back down to the truth about the beginning of things, which truth is a direct creation by God.

By George McCready Price, M. A.

Professor of Geology, Pacific Union College.

On the other hand, if we cross black and white Andalusian fowls, we seem to get a different kind of results. For in the first hybrid generation the chicks are a queer mixture of color, called "blue" by poultry fanciers. Here it seems that neither factor has been dominant, each being of about the same potency as the other. But in the next generation we get the same old percentage, 25 per cent pure bred black, 25 per cent pure bred white, and 50 per cent hybrid blue; and so on ever afterwards. But in reality this case is not at all different from the ones mentioned above; the apparent difference has come about because neither the factor for blackness nor the factor for whiteness was dominant, each proves to be equal to the other.

Science in a Blind Alley

THOUSANDS of colors, sizes, shapes, and what nots in plants and animals have now been worked out according to these rules, with the result that we are now beginning to know something quite definite about combinations of factors or characters in plants and animals, just as we have already learned about a great many combinations which we can make in chemistry. Of course, our knowledge of the possible combinations in plants and animals does not at all approach the completeness which we have reached regarding combinations in chemistry, and probably never will be as complete, for these biological processes are much more complicated, and the difficulties in the way of experimenting with them are many many times greater. But the two classes of combinations seem to be of the same character, and the one class of phenomena is evidently just as much a matter of law as is the other.

It is these new discoveries under the heading of Mendelism which have so disconcerted those scientists who thought they had already solved the problem of the origin of species. Charles Darwin had assumed that plants and animals always show an unlimited tendency to vary in all directions and to a practically unlimited degree. We now know that this is a mistake. Mendelism is showing us exactly how plants and animals vary or change; and the precise limits of their variations and the limits of the possibilities along this line are so clearly defined and are now so well known, that the old assumptions can no longer pass in scientific circles.

A very clear and definite statement of this side of the case is found in *Science Progress*, January, 1922, published by John Murray, London. The article is by E. W. MacBride, F. R. S., one of the most noted biologists of England, who speaks as follows:

"I well remember the enthusiasm with which the Mendelian theory was received, when it was introduced to the scientific world in the early years of this century. We thought that at last the key to evolution had been discovered. As a leading Mendelian put it, whilst the rest of us had been held up by an apparently impenetrable hedge, viz. the difficulty of explaining the origin of variation, Mendel had unnoticed cut a way through. But, as our knowledge of the facts grew, the difficulty of using Mendelian phenomena to explain evolution became apparent, and this early hope sickened and died. The way which Mendel cut was seen to lead into a *cul-de-sac*." (pp. 455, 456).

This language means that biologists now find themselves up a blind alley, and have come to the end of the trail, so far as this investigation is concerned. And now the only thing to do is to back up again and get on to the main line. This main line, as I understand it, seems to be headed straight for the idea of a direct creation; and you may depend upon it that materialistic science will try every other possible side passage which seems to offer any opening at all, rather than face the doctrine of a real creation of the various individual types of plants and animals. But a candid and intelligent survey of the whole scientific situation with reference to this matter leaves us with no hope of being able to show how one type of life can be transformed over into another type of life by any means known to science, either natural or artificial. There simply is no such process going on in the world today, and we can not artificially set any such process a-going. Thus, so far as we are able to judge of the past in the light of the present, we really can not see how the various types of life could have come into existence in the long ago except by a direct creation.

And this is really what is meant by such men as Professor Bateson in his notable address at Toronto last Christmas eve, when he said:

"We can not see how the differentiation of species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species." (*Science*, Jan. 20, 1922).

And it is what Dr. H. D. Scott, the English botanist, declared before the British Association for the Advancement of Science, last fall:

"For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot" (*Nature*. Sept. 29, 1921).

Living in the Yesterday of Science

IN THE article by Henry Fairfield Osborn in the New York *Times*, already referred to in the first part of this article, Dr. Osborn deplores such remarks as these by these other July, 1922

noted scientists, and is very sorry that such statements have been made; for he says that these statements tend "to confuse the public." Now I confess that I can not see anything in these remarks from Bateson and Scott and others which would tend to confuse the public at all. It seems to me that these statements are as clear as daylight, and it seems equally clear that the statements which they make are rock-bottom scientific truth. Not only so, but they are the very latest results of the scientific investigation of the present day. Whereas Dr. Osborn and Professor Conklin, and others who are still standing stoutly in defense of the older ideas, are really behind the times,—they are simply living on a past scientific experience. They have learned by heart the theories of twenty or thirty years ago which at that time were considered quite well established, and they are either forgetful of these more modern discoveries, or they resolutely close their eyes to their importance and their meaning.

In politics, we have men who are known as "stand-patters," or reactionaries. Another name that is sometimes applied by evolutionists to believers in the Bible is "obscurantists." Properly speaking, however, these men like Osborn and Conklin, who are stoutly resisting the progress which science is now making, are the real obscurantists, men who are trying to shut out the light from the general public, men who object to the clear statements of their more progressive fellow scientists, and who declare that these clear statements of the real situation tend "to confuse the public."

However, these modern discoveries are now too far along to be permanently obscured or even hindered by the loud assertions of such men as Osborn and Conklin, to the effect that evolution has now become established as one of the great laws of science. Such a statement is merely the echo of what was confidently taught twenty or thirty years ago. We now

know better. We now see that Charles Darwin started us up what has proved to be merely a blind alley, a *cul-de-sac*. We have already got to the end of the trail in this direction. But I think that the outcome of it all has been to emphasize more clearly than ever before the fact that the various types of plants and animals did not originate by any so-called natural process, or any process now going on. In other words, they could only have started by some extra-natural, or ultra-natural cause; and I do not know of any better name to use for this origin of the first forms of life than the good old word, *Creation*. There is no better term that I can think of. Certainly, the net results of modern science are to the effect that the origin of things must have been something very different from any of the processes now going on.

Thus we find that the very latest and most reliable results of modern science are confirming those wonderful words found at the beginning of our Bible, "In the beginning God created."



MENACING OUR LIBERTIES

“THERE is no relationship here between church and state. Religious liberty has its unalterable place, along with civil and human liberty, in the very foundation of the Republic. Therein is shown the far-seeing vision of the immortal founders, and we are a better people and a better Republic because there is that freedom.

“I fear it is forgotten sometimes. In the experiences of a year in the Presidency there has come to me no other such unwelcome impression as the manifest religious intolerance which exists among many of our citizens. I hold it to be a menace to the very liberties we boast and cherish.”

—President Harding.

You will be astounded

by the revelations made in this series of three articles on "Fighting the Drug War in America," of which the following is the first.

THE PESTILENCE THAT STALKS

DID you read the big advertisements in your evening's paper? Did you read the billboards as you came home?

"Great sensation! See this movie! Every reel a thriller!"

"Read the last novel by Shocks! It's a thriller!"

"Don't miss the roof garden show at the Skyline Theatre! Every act a thrill! Lots of girls and pep! You can't afford to miss it!"

"Coming! Coming! The great death-defying leap-for-life act of the Bomb Brothers. They actually miss death by a hair's breadth as the bomb explodes and they jump. Don't miss it! Thrill every minute—every second!"

"Daring races at the Wild Men's Park! Three killed yesterday! Drivers make nearly two miles a minute for the greatest purse ever hung up. The sensation of a lifetime as you watch the race of automobile and airplane! Bring the children and enjoy yourself! Thrills! Thrills! Thrills!"

And there are many more of them right along this line. They all offer you the chance to be thrilled as you were never thrilled before. A chance to shake up those deadening nerves—"jazz 'em up a bit," and have a real thrill. It has become the "need" of the age. The nerves "need" tickling a bit more, held in suspense, caused to respond a little bit more as they are whanged hard while drawn taut.

America has been doing this for sometime now. And it has had its effect. It has not only produced a growth of men and women who are blasé to all ordinary and simpler pleasures, but who feel that they must have something that will bring a little more zest and "make life worth living."

The theatre managers can't keep up the pace any longer. The racing promoters have long since been counted out. It's impossible to stage a prize fight of sufficient interest. For "some reason" there are old-fashioned laws against gladiatorial combats, but thrills *must* be found somewhere!

They are Getting More Thrills in Another Way Now

THEY are still procuring them. They are now coming in cans and bottles and white papers, and are administered in darkened rooms with a long pipe or with a hypodermic needle, or even an eye-dropper and a safety pin. There are two million who are given up to obtaining their regular quota of thrills in just that way. Two million drug addicts in the United States today!

Yes, that's a strong statement, but it's official. United States Attorney John T. Williams has just restated it. Figure out the percentage for yourself in America. For every fifty-five persons there is one who is addicted to the use of drugs! One out of fifty-five!

The United States Public Health Service has practically gone into the business of studying the "dope" evil. The American Medical Association has taken the matter up with the full knowledge of the desperate need of some practical way to meet the startling situation. The American Legion, the Salvation Army, and Congress are now bestirring themselves.

Several noted editors, many public men and women, and a score of the great social and philanthropic organizations have called it the "greatest social menace of modern times."

*Sustaining the Demand for Thrills—
Two Million Addicts in America Today—
High School Pupils Using It—Children
Play Hookey to Sell It—It's Easy to
"Connect"—How It Acts on the Human
System—The Only Hope of the World.*

By Uthai Vincent Wilcox

If that produces a thrill—if that stirs you, good! Read on and know something about this international war that is being carried on with great zeal within the borders of civilization at the present time.

The tentacles of drug addiction extend outside of our own country. It is an international question. The Hague Opium Congress went on record six years ago against the business—to cut it off at its source. It is

many times more serious today. The campaign of thrills has helped; prohibition has helped. The combination is mighty effective—for national ruination—if it keeps on its present pace and rate of increase.

"How in the world has it spread so fast," you ask immediately. "Mrs. Jones next door doesn't take drugs, and Miss Alberts across the street, and Mr. Collins whom you see each morning and night, and the grocer and the baker, and the candlestick maker, they don't."

Well, no, don't be too sure about all of those folks, for—listen!—

Ten years ago there were less than half a million addicts in America and the habit was confined mostly to the underworld. Today high school boys are learning to snuff cocaine—they arrested a dope peddler at the door of the Y. M. C. A. in San Francisco the other day. Children are taught to use it, and its slimy trail is spread across big cities and small towns. There is a ring of it encircling the nation, for the border states are the strongholds of its agents, who smuggle the dope in and sell it to others. When it reaches children, well, we can't always be certain!—

It's a Cold-Blooded Business Proposition

IT HAS come to be a regular business. There is a drug ring that goes out after the trade and helps to gain new customers. They have a motto and a slogan. It is; "Every hophead is good for six more, and every one of that six is good for six besides."

So the agents of the ring ply their trade in the Army and the Navy. They hang around the camps. They go to the very doors of the Government hospitals. These peddlers do it because they can barter and sell that which brings them the means to supply their own intense cravings. It is immaterial to them that this means souls and lives—there is big money in it for them and satisfaction—thrills.

They keep in contact with the restless folks and the thrill seekers, as well as the unhappy streams of men and women. They trade on and on in human misery,—unhappy, lonely, discontented, dissatisfied folks are their best customers, and their agents are generally present in some form or another to take advantage of the situation.

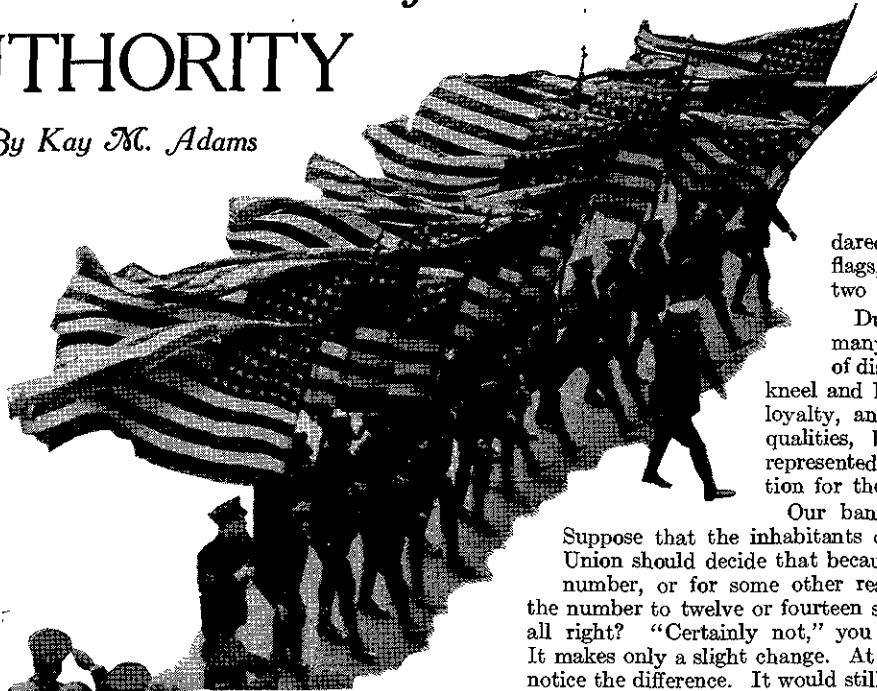
This agent may be beating his way on the train, apparently an ordinary tramp looking for work; but in his rags he carries the bindles of morphine or cocaine or heroin, some of which he uses himself, and a part of which he shares with others.

This agent is about in high-powered automobiles, or on Pullman cars, in the smoking rooms, or the ladies' dressing quarters. There are the American agents, but there are also the Hindus and the Chinese and the Japanese. Down on the old plantations of the South the negroes are using it. There is evidence a'plenty that some unscrupulous (Continued on page 24)



The SYMBOL of AUTHORITY

By Kay M. Adams



PAUL THOMPSON

Salute the flag, it stands for authority.

SEE the flag fluttering in the breeze! Pause a moment and gaze upon it. Many times we have looked at the national banner abstractedly, a jumble of color before our eyes, but making no impression upon the brain. In this country of ours we see it on every hand; it is a commonplace object, scarcely ever attracting our attention.

But let one set forth on the high seas, and travel to other climes. His ship approaches a foreign port where people, customs, language, and manners are alien. Queer sights attract on every hand. Eyes roving here and there fasten on a bit of bunting at a mast head. The Stars and Stripes! Forgotten are the strange surroundings. Mind turns in an instant to the home left behind. A thrill grips the heart. In this alien place are friends, countrymen.

A missionary, an explorer, travels in the by-paths of the world for months, perhaps years. Cast among unintelligible tongues and oftentimes hostile hearts, among the many he is in solitude. A return journey is made to the borders of civilization. True, it is only a port in Asia, but there are white faces, and kindred ways. A flag floats over a housetop. Is it any wonder that the heart fills with emotion and that tears course their way down suntanned cheeks? You who have never left your native land, do not know what the sight of the flag can mean.

What is the flag? Is it merely a piece of colored cloth? No, no! It is far more than that. It is a symbol. It stands for all the power and authority of this great nation. The story is told of an American who was arrested in Cuba before the Spanish-American war, because it was suspected that he was a spy. Both the American and British consuls pleaded with the authorities for a delay, but to no avail. He was sentenced to be shot at sunrise. Early next morning the doomed man was led out. The firing squad took its place. But before the command to fire was given, up drove a carriage, and out jumped the two consuls. They rushed up to the blindfolded American and threw about his form the Stars and Stripes and the Union Jack. "Shoot, if you dare!" they cried, and after a moment of hesitation, the soldiers marched away. Were they afraid of the consuls? No; they

The United States has "Old Glory," Great Britain has the "Union Jack." What has Heaven as a symbol of its great government?

dared not desecrate the two flags, symbols of the might of two great nations.

During the World War, many men who were suspected of disloyalty were compelled to kneel and kiss the flag. Patriotism, loyalty, and obedience are abstract qualities, but they are concretely represented by respect to and adoration for the flag.

Our banner has thirteen stripes. Suppose that the inhabitants of a certain State of the Union should decide that because thirteen is an unlucky number, or for some other reason, they would change the number to twelve or fourteen stripes; would not that be all right? "Certainly not," you say. "Well, why not? It makes only a slight change. At a distance one would not notice the difference. It would still be the flag of the United States. Why be such a stickler? What matters it whether there are twelve, thirteen, or fourteen stripes? One more or less makes little difference."

"But," I hear the answer, "If Congress decided that thirteen is the number of stripes that the flag shall have, thirteen it must be. Congress has the right to decide. Whatever they say, goes, whether it be thirteen or a hundred. They and no others have the authority to decide what shall be the symbol of the power of the nation."

There is a reason more fundamental. Every school boy knows that the thirteen stripes stand for the original thirteen colonies which composed the United States at its birth as a nation. The number thirteen is not an arbitrary number; it in itself is symbolical. To change the number of stripes would be to lose the significance of this representation. Though Congress should by vote change the number of the stripes in the flag from thirteen, it could not at the same time transfer the symbolical meaning. That there were thirteen original colonies is a matter of history, and Congress or God himself can not change a historical fact.

The Sabbath is God's Flag

IN THIS world we are citizens of worldly nations, but we are also citizens of a higher power—the kingdom of God. The United States, the British Empire, and other earthly powers have flags as symbols of their authority to which their subjects show respect and honor. Does the kingdom of God have such a symbol of authority and power? Yes, but it is not a flag. In Eze. 20: 20, is set forth the symbol of God's authority as Ruler of the Kingdom of Heaven. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." In a foreign country, a man wearing an American flag in his buttonhole would be considered an American citizen; it is a sign of his citizenship. So in this world, those who hallow God's Sabbaths are known as citizens of the kingdom of heaven, for they show the sign that God himself has designated.

The Sabbath has been in existence as long as the earth. According to the Bible account: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11. The account in Genesis 2: 2, 3, says: "On the seventh day God ended his work which

he had made; and rested the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." From this we learn that God has hallowed or made sacred the Sabbath day, and that He sanctified it, or set it apart for a sacred use.

"That may be true," I hear one say, "but we now keep the first day of the week. I think that is just as good. Just so long as we keep one day in seven, it will be all the same to God." In so doing, we are taking a stripe from the flag. God rested the seventh day; if we rest another day, we change the symbolic meaning. A flag with twelve stripes is not the flag of the United States; although it may look like it, and some might go so far as to say that only twelve stripes would make no difference. The first day of the week is not the Sabbath that God rested on, hallowed, and sanctified, though some may think that keeping it may make little difference.

Ignore the Sabbath, Ignore God

THAT God rested on, blessed, hallowed, and sanctified the seventh day is a historical fact that can not be changed. To keep any other day of the week as the Sabbath loses sight of the symbolical significance of the fact that the seventh day is the one on which God rested after creation, a day that signifies His creative power, upon which power his right to rule is established. To reject the seventh day as Sabbath is to reject God as Creator and Ruler.

Americans celebrate July Fourth as Independence Day. Why would not July third or fifth do just as well? They have no historical significance. The Declaration of Independence was signed on the Fourth of July, and on no other day. God rested on the seventh day, and no other day could be the Sabbath, for the very word Sabbath means rest.

Some one says, "But the Sabbath was changed when Christ rose from the grave." Who changed it? Who has the authority to make such a change? God alone. Show where He has made such a change. It can not be found in the Bible. If one of the states of the Union should vote a change in the national flag would that vote validate a change? If any church or group of men attempts to make a change in God's Sabbath, does their act make a change valid?

Supposing a man should be seen one day in the streets of some city in the United States trampling the American flag underfoot, what would happen to him? That man would be liable to arrest at least, if he were not the victim of a mob. The flag is a piece of cloth, like other pieces of cloth which can be trampled with impunity, but it is also the symbol of power, and as such must be respected and honored. The Sabbath, the seventh day, is like any other day, so far as days are concerned, but God gave it symbolic meaning; it has been set apart to be respected and honored. If we trample upon it, we trample upon the authority of God.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

The Sabbath is the Lord's day; it is not our own time. God has set it apart as time when we should think of His wonderful creative power, and his blessings to mankind. Men are too self-centered. They spend too much time getting money or pleasure. Had the human race kept God's Sabbath and respected it as He intended it should, there would not be such a thing in the earth as atheism. It may truthfully be said that all the world's unrest and viciousness may be blamed upon the desecration of God's holy day, the seventh of the week.

As we read in Ezekiel 20:20, the Sabbath is the sign between God and His people. It is the badge of their citizenship in the heavenly kingdom. Men may make light of it as unimportant, but in the sight of God, it is all-important; it is the symbol of His authority. The Sabbath is the flag of the heavenly kingdom.

PITHY PARAGRAPHS for BUSY PEOPLE

The Pageant of Nations
and the Next Episode

THE civilization of old Babylon changed to a desolation of crumbled ruins and wild beasts; Persia's star of empire quickly fell; Greece's civic firmament, glorious with the wisdom of her philosophers and sages, became obscured; Rome's sun of brilliant jurisprudence finally set in a burst of meteoric fragments. If America, which has become the leader of the nations, fails, then what next? The prophetic word that spans the past and the future in one swift glance, shows it will be the "Kingdom of Christ." W. E. GERALD.

Religious Liberty in
Its Golden Setting

RELIGIOUS Liberty means the liberty to be religious; it means the liberty not to be religious. Religious Liberty is not a matter of minorities or majorities; it is not a matter of policy. Religious Liberty is a matter of rights and principle; and rights and principle are not matters subject to legislation. Rights are not made. They do not come to men because of conditions, through circumstances; they come to us from God, and belong alike to all men. And so, Religious Liberty means liberty for the other man. In fact, Religious Liberty simmered down to its last analysis, or looked at under the magnifying glass of the word of God, means simply the application of the Golden Rule to the relations we sustain toward our fellows,—"As ye would that men should do to you, do ye also to them likewise."

ALEXANDER R. BELL.

Give Me Time
Is Evolution's Plea

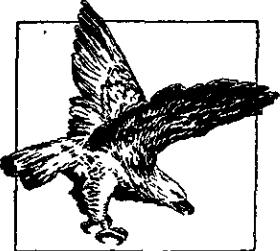
SCIENCE says the less can never produce the greater. Common sense agrees. History is a third witness to this axiom. But what does a dogmatic theory care for science or common sense or history? Evolution is a dogmatic theory like that, and its fundamental principle is the *assumption* that the greater can come from the less—if it only comes slow enough. It pleads—just give me time, and I will make something from nothing—give me time, *time*, *TIME*, and I will contradict science, laugh at common sense, and repudiate history, and yet claim the popular applause as the child of all three. Give me time, lots of time, millions of millenniums, of ages, of aeons, and I will crush my opponents with avalanches of time. Give me time and let me assume where proof is asked, and I will do the non-scientific, non-sensical, non-historic thing,—I will bring the greater from the less!

H. M. S. RICHARDS.

Rip Van Winklism
In the Temple of the Soul

WHAT would you think if a Rip Van Winkle should proceed to build his house in your town, but refuse to install electric lighting wires, because he could not understand how light could be made to come out of the end of a wire? Probably you would reason with him on this wise: "Rip Van Winkle, don't trouble yourself with the how and why of it. Just try it; for we can assure you, from our own experience, that it works." So with the temple of the soul. Do not go along endeavoring to light up its darkened chambers with the smoky, flickering candle of human speculation. Ask God to install a divine wiring system in your being, and there will be fulfilled to you the scripture: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Don't ask why and how. Just try it. "O, taste and see that the Lord is good."

FRANCIS D. NICHOL.



THE American Republic as conceived by its founders was the noblest offspring of man. Among the nations of earth it is the gem of gems, and a star of the first magnitude. The American Republic was the first nation that recognized the inalienable rights of all men, irrespective of rank, race, birth, religion, or nationality. It was the first government that placed all its citizens on an equality before the law, granting special privileges to none.

On July 4, 1776, when our glorious nation was born, it made a new pronouncement of human liberty to the world. When our forefathers signed the Declaration of Independence, they lifted the curtain upon a New World and sounded the death knell of the creed of the Old World. Autocracy was slated for final elimination from the domination of man. The great American Magna Charta of human rights gave birth to liberty and democracy in its truest and fullest sense.

The great American Republic, with prophetic foresight, made a pronouncement of human freedom for the whole race from the thralldom of kingly tyrants and from the injustice of selfish men. It was the first nation to recognize the principles of civil government as divinely ordained by the Ruler who was born in the manger in Bethlehem of Judea. He ordained that all men were the common possessors of the natural rights of man, and that God had endowed all men with certain inalienable rights over which the civil government had no jurisdiction as long as the individual respected the same and equal rights of others.

He ordained that religion was not to be propagated by force, and that the conscience of the individual was created free, and no man had a right to enslave it in matters of religious concern. He drew a sharp separating line of demarcation between the specific mission of the church and the proper functions of civil government. He taught His disciples to promulgate the gospel and religious obligations by gospel means and methods. Love was to be the fulfilling of the law of His kingdom. There was to be no union between the church and the state in the Christian economy and regime. Religious obligations were always to rest upon the authority of divine sovereignty instead of human domination.

America the Utopia of Nations

THE divine conception of the proper relations of the church and the state, and of the free exercise of the individual conscience in matters of religious faith and of divine obligation, was adopted as the American ideal of civil government, for the first time in the administration of human affairs. This principle of civil government was never given a practical application before, and for the first time in the history of the world the natural rights of the individual were recognized and protected in the fundamental law of the land. It was this benign recognition of the rights of the individual that made America the Utopia of nations, the asylum for the oppressed of all nations, and the land of unparalleled opportunities for human advancement. Here freedom and democracy have come into full bloom and have yielded their most benign fruitage.

Bancroft, the American historian, very appropriately says:

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul, and *not from indifference*, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

"Liberty, the greatest of all earthly blessings; give us that precious jewel and you may take everything else," said Patrick Henry.

The freedom to worship or not to worship God in harmony with the dictates of one's own conscience without civil incapacitations or ecclesiastical interference, is the most benign blessing bestowed by heaven upon all men. This hitherto denied prerogative of individual freedom is the greatest heritage our forefathers

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have bequeathed to their posterity other blessings and prerogatives wou

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The spirit of intolerance, oppression,
controlled by bigotry and arrogance
actuated by the spirit of Christ

The Fathers Di

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the Baptists," by Armitage, pp. 800

Thomas Jefferson, the author o
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In the "Virginia Act for Establish
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BOOK TO YOUR TIES

Longacre

this grant of liberty to the individual, their lustful, it is to bring others under the dominion and destroy the rights of others. Tyranny emanates from a heart that is unkind; the persecutor is never

Church and State

The American Republic under the grant of civil and religious oppression from civil government and of Christianity than they had ever before occurr.

Every man of whatever persuasion stands before the law, but in the administration of justice and conscientious convictions so of decency and morality.

No one was to suffer governmental under the religious establishments of not sufficiently secured in the Federal against religious intolerance, and so Washington, in which they gave ex-

pecting Washington said, "With apprehension that the Constitution the honor to preside might possibly stical society, certainly I would never now conceive that the general government the liberty of conscience insecure, would be more zealous than myself to es- of spiritual tyranny, and every species as remember, I have often expressed myself as a good citizen and being ac- tions, ought to be protected in virtue of his own conscience." "History of

Declaration of Independence employed nment of religious liberty in America. gious Freedom," he wrote the memor- e mind free, all attempts to influence by civil incapacitations, tend only to d are a departure from the plan of the both of body and mind, yet chose not in his almighty power to do."

Constitution and the author of the first in the purview of human government. ment and exempt from its cognizance. oth. It is proper to take alarm at the d this prudent jealousy to be the first characteristics of the late Revolution. The ed power had strengthened itself by cedents."

Certainly no one will question the loyalty and the Americanism of the father of our country, of the author of the Declaration of Independence, and of the father of the Federal Constitution. If these men do not know what true Americanism and American ideals of civil government represent, who does? To whom would we go to find out what true Christianity stands for? Would we consult the modern theologian? No, we would go to the Author of Christianity to find its true teachings. Just so we must go to the founders of the American Republic and not to the modern politician to discover the ideals of true Americanism.



God's Ideal of Civil Government

LIBERTY and democracy as conceived by our forefathers is God's ideal of civil government. The divine right of kings was always a human invention. God is not an autocrat, forcing Himself and His rule upon unwilling subjects. God never proposed to rule over any people who had no desire for Him and His principles of government. The only service He accepts and blesses is willing service which emanates from the heart. He will choose such to compose His kingdom as choose Him. He ordained representative government in the very beginning. He made man the ruler over the works of His hands, and gave him dominion over all things.

Autocracy is the antonym of democracy. An autocrat is a self-imposed ruler. His will is law without the consent of the governed. His blood and offspring are foreordained to royal election of sovereignty without the vote of the people. His subjects are his chattel property, to be utilized for His self-aggrandizement and glorification. Militarism is the direct offspring of autocracy, the deadly foe of democracy and human liberty. It makes man a mere cog in a wheel, and an automaton in the administration of government. It destroys his initiative and individuality. It throttles his ambitions and blasts his hopes. It is the thief and murderer of all that is good and noble and precious in man. Its absolutism makes men mere pawns on the chessboard of autocrats. It puts liberty in chains, conscience in prison, morality into turpitude, and turns civilization backward by centuries.

The Only Safeguard Against Intolerance

THE true principles of liberty and democracy enthroned in the hearts and lives of the people are the only safeguards against the spirit and dominance of ecclesiastical intolerance in the realm of civil law. Self-government must reside in the heart and soul of man before it can be securely established in external relations.

Certain religious organizations are scoffing today at the Constitution. They call it godless, because it does not give legal sanction to the usages and forms of the Christian religion. Certain secularists are berating the Constitution because they think its inhibitions are too strict upon personal conduct. Thus the Constitution is being ground to powder between the upper and lower millstones of the religious reformers who think it is not strict enough, and of the secularists who think it is too rigid.

Let every American be true and loyal to the principles upon which our government was founded, and our government will need to fear no foe, either domestic or foreign. It is only when we as a people lose the spirit and essence of our Constitutional guaranties of human freedom in our relations with each other, and merely retain the empty spiritless forms and phrases on the parchment, that we are in danger.

The conscience of man is the mightiest force in the world, and the founders of the American Republic were the first to recognize its rightful place in the realm of law. Government was divinely ordained not to deprive a man of his natural rights but to protect him in the unmolested enjoyment of these privileges and immunities. The direct end of all government is liberty under the rule of democracy. A union of religion and the state is perversion of the divine purpose of both, and constitutes an illicit alliance, which, in the end, can result only in a reproach and injury to religion, and in a travesty on the justice and good sense of civil government. The church and state should be kept separate forever, and liberty and democracy preserved inviolate as conceived by the founders of the American Republic.



In science one who expected water to rise higher than its source would be derided as a simpleton, but in sociology this same derided principle is exalted into a science, and hundreds of volumes teaching this doctrine now burden the shelves of every public library.

CIVILIZATION—

Are We Progressing Backward?

DURING the terrible experiences of the World War men everywhere talked and wrote of the "collapse of civilization." It was felt that a civilization that could not prevent such a world-wide manifestation of fiendish savagery must be an utter failure. But before the war was over we were told it was a "war to end war," that civilization would rise phoenix-like from the smoking ruins of a devastated world to greater heights, that with militarism forever destroyed, the last obstacle to the millennium would be removed and heaven would reign on earth.

So the world turned from its brief but salutary period of introspection to more laudatory self-praise than ever. In spite of the nearly four years of disillusionment following the war, never has the world so admired itself nor boasted so lustily about its own greatness, its unparalleled progress. Whoever praises the world and its achievements finds a ready and eager audience. But woe unto him who lifts the voice of warning. His audiences think of the new gas that has been discovered, or the new amplifier that has just been invented, together with a hundred other wonders announced in last Sunday's papers, and pass him by in derision.

On every hand is something wonderful done by modern man to call forth eulogies or to awe by its marvelousness. One can not ride on a street car without having the wonders of electricity thrust upon his mind. Wherever he turns, he sees the result of the ever-active printing-press which stands for and records the swelling volume of knowledge. He learns of ever increasing and multiplying wonders—of faster trains and boats, more efficient flying machines, more powerful guns, new explosives, gigantic trusts, taller buildings, etc., until his mind is staggered by the numberless marvels, and he loses, as the *Scientific American* says, the faculty of surprise.

Peering Beneath Civilization's Veneer

NO ONE doubts that modern inventions are wonderful things, but many thinkers who have looked beneath the surface have been startled by the seething caldron of misery under the veneer of our boasted civilization. He is astonished to find that, as Henry George says, "the tramp comes with the locomotive, and almshouses and prisons are as surely marks of 'material progress' as are costly dwellings, rich warehouses, and magnificent churches. Upon streets lighted with gas and patrolled by uniformed policemen, beggars wait for the passerby, and in the shadow of college, and library, and museum, are gathering the more hideous Huns and fiercer Vandals of whom Macaulay prophesied. . . . In factories where labor-saving machinery has reached its most wonderful development, little children are at work. . . . The fruit of the tree of knowledge turns as we grasp it to apples of Sodom that crumble at the touch." "Progress and Poverty," pages 7, 8.

In the face of the lessons taught by the World War, people will not see the dangers lurking in much of our vaunted progress. The Rev. Josiah Strong, one of the wisest of recent writers, saw clearly this national tendency to wilful blindness. "So unequaled has been our national prosperity," said he, "that the average American is foolishly optimistic, and extinguishes every one who points out serious facts by calling him a 'pessimist.' He is chronically hopeful, *not because of a sublime faith in God and man* . . . but because he

imagines that America is the especial pet of Divine Providence; not because he believes we shall have sufficient humility to take to heart the lessons of history, or are wise enough to profit by the experiences of contemporary peoples, but because, in his crass confidence, he assumes that immunity in the past is sufficient guaranty of safety in the future.

"It is not intemperate to say that there was more material progress during the nineteenth century than during the entire preceding history of the race. There has been no corresponding increase in our wealth of literature and noble ideals: no such amassing of moral and spiritual treasure." "Challenge of the City," pages 163, 15.

Civilization Enters the Danger Zone

A NOTHER keen observer of conditions admits regretfully that "we can not conceal from ourselves that in some directions the characters are collapsing all about us with sickening frequency. The prevalence of fraud and the subtler kinds of dishonesty, for which we have invented the new term 'graft,' is a sinister fact of the gravest import. It is not merely the weak who fall, but the strong. Clean, kindly, religious men stoop to methods so tricky, hard, and rapacious, that we stand aghast whenever the curtain is drawn aside, and we are shown the inside facts. . . . Competitive commerce exalts selfishness to the dignity of a moral principle." Rauschenbusch in "Christianity and the Social Crisis," pages 265, 266.

General Brinkerhoff, President of the National Prison Congress of the United States, found that "the swell of crime has been continuous like a tide that has no ebb." Dr. Edward Hill found after careful investigation that "crime is essentially a social product, increasing with growth in knowledge, intelligence and social morality." "Crime and its Relation to Social Progress," page 329.

Must we not look with consternation then upon a further increase in knowledge, when the result is to increase crime and misery? "There are scores of ways," Prof. Ross admits, "in which the common weal may take hurt, and every year finds society more vulnerable. Each advance to higher civilization runs us into a fresh zone of danger." "Sin and Society," page 37.

Desperate attempts have been made to protect society and to stamp out crime. But, "we do not protect society by endeavoring to protect society," as Dr. Lyman Abbott puts it in "Christ and Social Problems," pages 310, 311. "Killing criminals, punishing criminals, shutting criminals up in prison, frightening, have all been tried and have all proved a failure. . . . We have broken criminals on the wheel, boiled them and buried them alive, flayed them, hanged them, imprisoned them, and still the criminal classes grow more rapidly than the population grows."

Why the Failure of the Church

WHY has the church not been able to cope with this alarming situation? Because at the very time when the church needed to speak with the voice of authority the church found itself groping with uncertain steps in the darkness created by the skeptical theories of the higher critics within its own ranks. The



GAIN or LOSS?

By Earle Albert Rowell

discordant voices of religious leaders pointing in different directions and saying, "this is the way, walk ye in it," has only added to the confusion.

Professor Ross not only sees this confusion but admits that the higher critics are in a large degree responsible for the fact that the restraint exercised by the church a hundred and more years ago is not now in evidence. "The American people," said he, "finds itself in the position of a man with dulled knife and broken cudgel in the midst of an ever-growing circle of wolves. The old regulative system is falling to pieces. Few of the strong and ambitious have any longer the fear of God before their eyes. Hell is looked upon as a bogey for children. The gospel ideals are thought unscientific. As for the courts, they seem to have nothing but blank cartridges for the bigger beasts of prey. Upon the practises of new sins there is no longer a curb unless it be public censure. So the question of the hour is, Can there be fashioned out of popular sentiment some sort of buckler for society?" "Sin and Society," page 75.

Thus we see to what desperate straits learned men are driven when, having discarded the Bible, they so illogically proclaim that only out of a rapidly declining morality can there be fashioned a higher morality. In science one who expected water to rise higher than its source would be derided as a simpleton; but in sociology this same derided principle is exalted into a science, and hundreds of volumes teaching this doctrine now burden the shelves of every public library.

Is Our Progress an Asset?

IF THESE things are true we may seriously question if after all our vaunted progress is really a gain; we may question if progress which is built upon ruined characters, wrecked lives, and is rooted in increasing misery, is not actually the most deplorable catastrophe in history. Capital keeps its live stock well fed while human beings die of starvation by the millions; it keeps its electrical engines immaculate in burnished cleanliness, and lets human dynamos sicken in dirt and disease. We measure our prosperity by dollars, not by morality; by dividends, not by righteousness. Grafting has become a fine art, and failure the only sin. Too often the political parties are only packs of social wolves seeking public plunder.

There are so many pains along the path of sin; the thorns are so numerous, and so sharp, that every step contains divine warnings to turn back. God has made it hard for the heedless, the headstrong, the iniquitous to destroy themselves. It would seem that the thousands of years of history would teach men that the bright light of hope shining at the entrance of the path of sin fades into the darkness of despair, that the road descends by ever deepening shadows into the awful darkness of utter midnight. But humanity has not heeded, and world failure is the horrible, ghastly fact of today.

How remedy all of these evils? By law, says the lobbyist, intent on more graft; by law, suggests the economist, eager to secure the operation of a new social theory; by law, smiles the capitalist in amused immunity, careful to provide such a harmless scapegoat for the public's wrath and activity; by law, shouts the misguided but benevolent reformer, ignorant of other means; by law, clamors the confused and deluded public, frantic for any change that promises relief.

Man may build the tower of civilization higher and yet higher with daring spirit, and admire its lofty height and awful grandeur, but the tower of civilization, like the tower of Pisa, leans from its foundation, and every added stone only hastens the inevitable downfall.

The Failure of Legislation

THUS our zeal for legislation blinds us to the 6000 years of the ghastly failure of civil law, blinds us to the sad wrecks of mighty empires, built upon law and power, that strew the shores of time. Terror of the law may keep a man from maltreating his child, but what law can put in his heart that paternal love that will sacrifice life itself for his child's best good? We have seen that the law compelling a man to support his wife can not heal her breaking heart. Sin is not cured either by law or learning. An outward regard for Sunday may be secured by legislation, but what legal enactment can write the love of God in the heart of man? The greatest, highest, noblest influences are not created by law and can not be enforced by law.

Civilization, then, as a means of curing sin, and relieving misery, is a gigantic failure. It is seen to be largely a cause of sin and misery. It put Christ to death because His way was not its way. It denies Him today and would again put Him to death if He were to come as He did before. Instead of an age of progress in the true sense, it is, according to God's infallible word, "this present evil age" Gal. 1:4. The leaders of the civilization of Christ's time—that is, the Romans who were the political leaders, the Greeks who were the intellectual leaders, and the Jews who were the religious leaders—combined to kill Christ and to destroy His followers. What warrant have we that the present modern civilization will not combine its political, intellectual and religious forces in another effort to rid the earth of the few who fearlessly declare the counsel of God?

Like Pisa's Leaning Tower

INSTEAD of being the glorious success the admirers of the world-system think it, when examined in the light of God's Word, it is seen to be a gigantic error, whose praises are lies, whose riches are wrung from the blood of the innocent, whose honors are but for a day, whose promises are deceitful mirages luring to destruction, and whose brightest virtues, and highest prizes are only deceptive imitations of the brighter virtues and higher prizes of God's immortal kingdom.

Scores of nations in the world's history began to tread the path of progress with vigorous step and advancing ranks, hope bright and the future glorious, but each nation has come to a sudden stop and has retreated even faster than it had advanced. Art declined, learning ceased, and the mighty people who had erected famous temples, built mighty cities, turned raging rivers, and tunneled lofty mountains, sank to the condition of savage barbarians, the slaves of a stronger barbarian tribe, the famous mausoleums of their conquering kings became the haunt of howling jackals. Witness the mighty Carthage in ruins and Scipio weeping over her remains: "Even this, O Rome, must one day be thy fate."

Man may build the tower of civilization higher and yet higher with daring spirit, and admire its lofty height and awful grandeur, but the tower of civilization, like the tower of Pisa, leans from its foundation, and every added stone only hastens the inevitable downfall, and makes more terrible the resultant ruin. God has allowed man to run his course of disobedience, to test his own powers to their limit, and here under the most favorable circumstances of history, in a nation founded upon civil and religious (*Continued on page 25*)



INTO KOREA

By Edward J. Urquhart



A Korean gentleman at his best



Wayside gods of Korea (except the lower figures)

IT WAS during the decade of our own Civil War, and Ne-wang sat upon the throne of the Hermit Kingdom,—only nominally so to be sure, for the cruel and vindictive regent managed things quite to the liking of his own base mind; while those who opposed him had but the grim satisfaction of knowing that their heads would soon festoon the palace gateway. Yes, things were bad in Korea; the treasury was depleted, confidence was gone, and learning was at its lowest ebb; but things had been bad in Korea for a long time. Corruption sown in official circles had budded and brought forth its bitter fruit. Nonproduction, inactivity, stagnation, and their attending evils, held the land in a death-like grip.

Things had been bad in Korea; still the affair was Korea's; and she drew the robe of self-contentment and isolation a little more closely about her gaunt figure, determined to be the captain of her own affairs. The nation that had steered its ship of state for some three millenniums needed no help from the upstart nations of the war-like West. What could they teach her in statecraft? Had she not existed as a full-fledged nation from the days that David reigned in Jerusalem? Had she not made great strides in civilization when as yet the eternal city on the Tiber was a haunt for robbers? Had she not grown old and wise in the school of experience? So reasoned Korea, and as she looked across the Yellow Sea at her neighbor, China, and discerned what she was suffering at the hands of the hated foreigners, she felt that she was fully justified in her contentions. Had she any guaranty that she would fare better than her neighbor?

Europe Knocks at the Hermit's Door

THUS when Russia and France, each parrying the advances of the other, sought favors in the Eastern world and knocked with iron fists at the barred doors of Korea, the Hermit Kingdom retaliated by lifting off the heads of some ten French Catholic priests that were domiciled in the land. One priest alone escaped, and after untold suffering and hardship made his way across the Yellow Sea in an open Chinese junk to tell to the world the tale of the awful fate of his comrades.

The French were horrified, and they determined to bring Korea to account. So a punitive expedition, consisting of a few warships and some six hundred men, was sent out from Chinese waters to

pay off the score. But the expedition ended disastrously, being repulsed by the sturdy tiger hunters from northern Korea. This little bout with the hated Westerners only tended to fill the hearts of the Korean people with more self-confidence, and at the same time with a deeper hatred for every thing foreign; and having nothing better on which to wreak their vengeance they began a wholesale slaughter of native Catholic Christians, five hundred being killed in one month in the capital alone.

It will thus be seen that bad as were the affairs of Korea, there was at least one question of general interest, one common meeting place of minds, and that was their contempt for everything foreign. And if in repulsing foreign aggression the blow fell the hardest on her own people, that was little concern of the rest. A common belief and a common foe have ever done more to solidify disorganized peoples than any other working factor. But Korea was too near decay; and even this failed to revive the confidence of the common people or curtail the extravagant spirit of the better classes.

America Tries To Enter

IT WAS while the French were engaged in their ill-fated punitive expedition in 1867 that they learned from Korean native Christians of the destruction of the American trading vessel the "General Sherman" with five rafts the year before on the Tai-dong River near the city of Pyeng-yang, and of the murder of the crew as they attempted to escape. I mention this incident because a few years later when Frederick F. Low, accompanied by five American warships, arrived in Korea to attempt to make a treaty with the Hermit Kingdom, the people of the land connected the expedition with the General Sherman affair and summarily opened fire upon the ships as they were reconnoitering in the mouth of the Han River near Seoul.



This is his mourning hat when he attends a funeral

The Americans were incensed at this little act of treachery; but all that they could do was to demolish the little land fortresses and steam away. But the Koreans, happy in their belief that they had met, defeated, and humbled another of the great powers of the West, were jubilant, and reared up great stone tablets in conspicuous places, declaring that they had been attacked by the western barbarians who had a view of injuring them or forcing treaties upon them. They further stated that any-

BEHIND A GUN

went the gospel of Jesus Christ. Yet no other country has responded more readily to the purifying influences of Christianity



Korean women in holiday dress

one giving aid to these barbarians would become the enemy of their country, and this was to be borne in mind unto the ten thousandth generation.

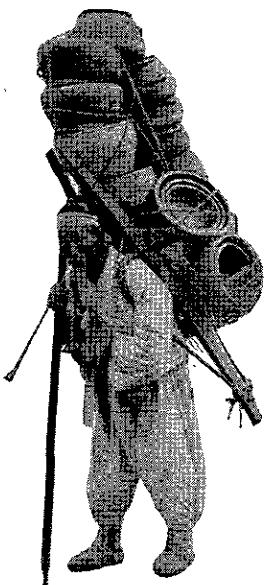
Such was the decree of those in power in the Hermit Kingdom in the year of our Lord 1871; but some seventeen hundred years before, a stronger fiat had gone forth, not engraven on tables of stone to be sure, but in the word of the living God, even the Bible. Its Author had declared, "This gospel of the kingdom shall be preached in all the world." Now the hour had struck for its fulfilment, and no earthly potentate could stay that decree as it sought its purpose through the onward march of civilization and religion.

The Gospel Gains an Entrance

TEN short years after the Koreans, with such confidence in their ability to withstand attack, and happy in their self-chosen isolation, had caught the last faint glimpse of the hulls of the American fleet as they disappeared on the Yellow Sea,—for such is the marvelous working of our God,—an American Minister of State took up his residence in the Korean capital city of Seoul.

There can be no reasonable doubt but that He who seeth the end from the beginning had a hand in rolling back the barred doors of the Hermit Kingdom. Never was a work better timed than this. The very impotency of the existing regime, both civil and religious, urged the necessity of better things. Thus when the first Protestant Missionaries raised the banner of Jesus in this land they found expectant eyes opened to behold it, and earnest hearts ready to rally around the newly hoisted standard.

But the opening of Korea meant more than the placing of foreign ministers in the city of Seoul. There were no roads, no postal system, and only a small percentage of the people could read and write. Thus the real opening of Korea must include twentieth century facilities. But, as I have said, Korea was asleep, without visible resources, and too weak to develop the natural ones. She lay helpless, bled dry by her governing classes, ready to fall a prey to the first power that coveted her territory. At first it seemed that Russia would bag the game. We all remember that, being turned away from Constantinople, Russia sought an



He makes, transports,
and sells his own
crockery

ice-free port in Pacific waters. But as it became evident that Korea was to the East what Constantinople was to Europe, Japan checkmated Russia—put hooks in her jaws and turned her back. Then, first by a protectorate and later by annexation, Korea was swept into the growing island empire of the East.

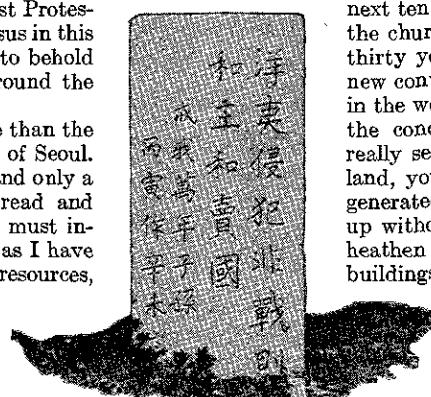
Clearing the Way for Christ

WITHOUT going into the political situation, one can readily declare that it was a happy day for Christianity when Providence decreed that Japan and not Russia take over the Hermit Kingdom. Japan brought to the land all the fruits of civilization that Russia could have brought, minus the strong resentment toward Protestantism that has been so manifest in Russia during the time that has intervened.

Japan brought railroads, steamships, public highways, postal system, telephone, and telegraph; she brought schools and printing presses; she brought guarantees that those domiciled under her flag would be protected in their sojourn; and she brought liberty to go forth and carry the story of salvation to the waiting populace.

Never has a mission field responded as earnestly or proved itself more grateful for Christianity than Korea. In 1884 the first Protestant mission work was opened in the Hermit Kingdom, and the first twenty years of missionary endeavor saw over twenty thousand converts, while the next ten years saw literally thousands flowing into the church. So rapid was the work of those first thirty years of effort that each hour witnessed a new convert and every day a new church. Where in the world can you find a more thrilling story of the conquests of the cross than this? But to really sense what this means you must be in the land, you must compare those who have been regenerated through Christ, those who have cleaned up without and within, with the coarse, uncouth heathen about them. The modern brick and stone buildings rising majestically above the old fashioned thatched-roof ones at their sides in the city of Seoul are no more impressive by contrast than are these God-children among their countrymen.

The impotency of the old religions of Korea, as compared with the new, fastened itself upon my mind several years ago, while (Continued on page 31)



The tablet that warns the "western barbarians" to stay away



The Watchman Magazine

An Interpreter of the Times

LE ROY EDWIN FROOM— EDITORS — ROBERT BRUCE THURBER



Optimism that is Optimism

AN EDITORIAL

GRACIOUS! What will become of us yet?" exclaimed an old lady acquaintance of ours recently, as she laid down the newspaper after scanning the first page headlines.

We who read the dailies know what she referred to. And we know why she said "us," though she is a noble Christian herself; for the immorality and crime and violence of the day seem to be dragging us all down even when we are doing all we can to stay the descent.

"Now don't look on the dark side," the professional optimist speaks up: "all this will come out right in the end. Crime moves in cycles, so everything will settle down again pretty soon. The war changed things. Old people always were shocked at the antics and extremes of the rising generation. Youth must be served. Young people will have their fling. Don't be trying to set the world right all the time. It will right itself. You can't live on pessimism. Worry kills. Laugh and grow fat."

And after he has relieved himself of many more platitudes along the same line, we turn back to the paper,—unsatisfied. For there it is; and a smile will not turn bullets, nor repel robbers, nor restore feminine virtue lost through ignorance and lack of restraint. We don't like to see the dark side alone, and be croaking all the time; but on the other hand we want to be more than cheerful idiots.

WHAT is this optimism anyway? The dictionary definition is, "A hopeful view that whatever occurs is right or good." We have no desire to take issue with the lexicographer, and so we conclude that such is one brand of optimism. And, positively, it is the brand that is leading the well-disposed to close their eyes, smile, and jump into the future. Can sin, war, crime, and disease ever be right or good to anyone, anywhere, anytime?

There is a better definition in the Book of wisdom. It is this, "All things work together for good—to them that love God, and are the called according to his purpose." There is a vast difference between this and the other, as a little thought will prove. The crimes of the times are not good, but they work together for good; yet only to those who love Him. And those who love him keep His commandments. *No one but a Christian has a right to be an optimist.*

There is a rather homely illustration which we have often heard to the effect that the optimist sees the doughnut and the pessimist sees the hole. But it isn't that. In truth, the pessimist sees the hole *in* the doughnut and the optimist sees the whole *of* the doughnut. For facts—all truth, and nothing but truth—are the only solid foundation for optimism.

Optimism does not worry,—but it cares.

Optimism does not see glory in gloom, but beyond it.

Optimism knows that evil and all its results will dissolve—not evolve—into something better.

Optimism believes what God says, be it a prophecy of bad or good, but also believes that He will cause good to triumph finally.

Optimism rejoices in spite of the perilous times, not because of them; yet it need not be blind and deaf to be happy.

Optimism sees wrongs in all their enormity, then goes about to do all in its power to right them, and trusts God for the humanly impossible.

Optimism, when for Christ's sake it lies with a lacerated back on a cold stone floor with feet in the stocks, sings the prison doors open at midnight.

Optimism wears no rose-pink spectacles, but sees that crime is just as rampant as it seems, and that it will grow worse, yet only that it may come to a full fruitage and be destroyed.

Optimism has a duty not only to see things as they are, but to point them out to those who do not see; for while the optimist is not his brother's lord, he is his brother's keeper.

Optimism sees Jesus' soon coming to this earth as the solution of every wrong, the cure of every disease, the end of every trouble and grief, the consummation of every hope, the fulfilment of all faith.

Such is Heaven's philosophy of the quest of happiness.

A GRAND PRIZE to the person who can solve the problem of

PROFIT and LOSS

DO YOU recall how hard it was to remember always to "carry" in addition? How sometimes you would forget how to "borrow" in subtraction? The "fives" were easy, the "sixes" not bad, but, oh, those "sevens" and "eights"? Then came division. Surely, nothing could be harder than that, especially the "long" variety. But fractions followed! Have you forgotten fractions? Do you remember those "after school" hours? But that wasn't all. Mensuration followed. Compound numbers, tables, and all the rest. And then came—percentage!

Base, rate, percentage, amount, difference—oh, what a hopeless tangle! And then, the climax—profit and loss! With the most of us, it was largely "loss," I fear, when we looked in the back of the book for the answer. How we knitted our brows and scratched our heads over some of those puzzlers! The road to the "answer" pages was frequently traveled as we sought to arrive at the correct solution. Often times we decided that the answer in the book was wrong. Now be honest and confess with me. Do you plead guilty?

Those days of nerve-racking struggle over technical arithmetical problems may be over, but there is another problem in Profit and Loss compared with which the most perplexing found in Robinson's Practical is as a grain of sand to the universe, or a second of time to eternity.

And yet *this problem must be solved*. A correct answer means to walk the golden streets of the New Jerusalem; an incorrect, to perish miserably in the lake of fire.

This problem so vital to our future destiny is thus stated in the Text Book: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In our arithmetic days, sometimes a more brilliant student or even the teacher would solve the problem for us. Not so here. This problem must be solved by each individual himself. And it *must* be done; there is no choice in the matter.

No Neutrals in this War

GOVERNMENTS draft; God, never. There is no conscription with Him. Coercion is unknown in His government. Only volunteers may serve in the army of Prince Immanuel. His blood-stained banner must be carried by His conquering legions into every stronghold of the enemy.

But this same enemy has flung to the breeze his black banner of piracy, and is recruiting his soldiery and marshalling his forces for the last great conflict.

The battle is on, and there can be no neutrals. There are but two leaders; two ensigns; two armies. Every soul must line up on one side or the other. Two masters to serve;

in the business arithmetic of life. There are no "answer pages" in the back of the book. It must be solved by everyone.

By Clifford A. Russell



RACINE PHOTO BUREAU. (ADAPTED)

two roads to travel; two destinations to reach. And, "No man can serve two masters." "Choose

ye this day whom ye will serve."

Said Jesus, the Christ, "He that is not for me is against me."

For Christ and against Satan; or

for Satan and against Christ!

No, we don't like to put it quite that way. It sounds a little harsh.

We try to soft-pedal a bit, but it is the solemn truth, and we know it. There is no middle of the road—no neutral ground. We are on one side of the line or the other. We can't be on both sides of the line at the same time, like a clothes pin.

Death the Great Leveler

"WHAT doth it profit?" Accumulate a million dollars, die, and leave it for the children to quarrel over. Six feet of earth makes men all of one size. The graveyard rat will gnaw just as complacently upon the bones of the millionaire as upon the beggar that walked the streets. Will a bank check buy your way into heaven?

Two workmen were passing down Fifth Avenue in New York City some years ago just as the bearers were carrying the form of a well-known millionaire down the steps of his palatial mansion to the hearse in waiting at the curb. One of them said to the other, "Things do change in this life, don't they? Last week I came to work this way and I thought of Mr. —, worth his millions, and I hadn't a cent. Today he hasn't a cent and I've got two dollars."

a cent. Today he hasn't a cent and I've got two dollars."

Men may call you great. They may inscribe your name upon the very pinnacle of the Temple of Fame, but if you are brought down to death's door without God and without hope, you have made a most abject and miserable failure in life. What doth it profit?

Empty-handed into the Grave

WE SPEAK of Alexander as "The Great." He placed himself at the head of the conquering Greek Legions. Before him, terror; behind him, ashes. In a few years the world lay bleeding at his feet. Such was his insatiate greed for power and dominion that we are told he sat down and wept because there were no more worlds for him to conquer. Poor man! he couldn't get to Mars. He could subdue nations, but failed to conquer his own spirit. In the very prime of life he sank into the grave as a result of his life of debauchery. Upon his deathbed he called to his side one of his trusted generals of whom he made this surprising request, "When they prepare my body for burial, as they wrap the cere cloth around it, see that my right arm is left outside." As the promise was made, the general asked, "Why, Alexander?" "Because I want to show to all the world that I, Alexander, can take nothing with me out of it." (Continued on page 26)

THE PESTILENCE THAT STALKS

(Continued from page 12)

foremen put cocaine into the rations to speed them up for some special piece of work. If they get the habit—why that's their fault. And there are the river steamers and their crews who can't roll a bale of cotton without a bit of cocaine. But with it they can work for forty-eight hours straight, without either food or drink or sleep.

But the negro has drug companions in high society—ask the honest physician. There are the apartment houses where the "snow" (meaning cocaine) parties are held. Dr. Simon of New York recently said that he had a list that included authors and artists, and at least one millionaire.

The peddler at the door of the "Y" was mentioned. He was arrested in the lobby of the Y. M. C. A. as he was attempting to sell some of the dope. He was asking \$50 an ounce and said he could supply 100 ounces. Within the doors of a jail a drug peddler worked with almost the freedom of a peanut vender.

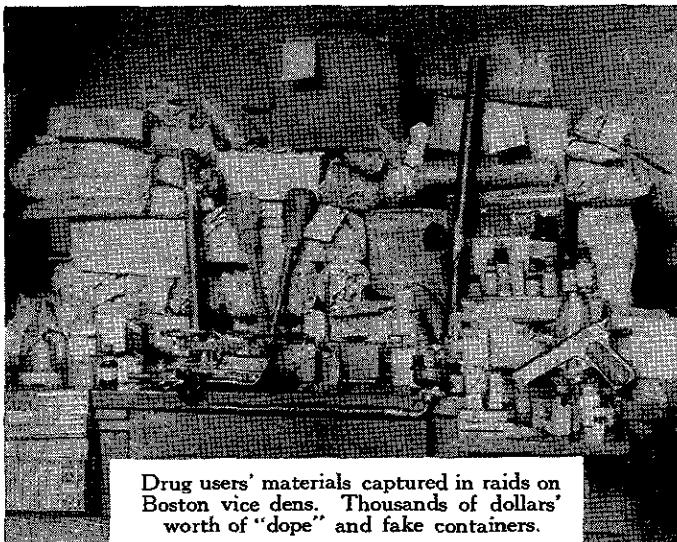
In San Francisco,

itself so readily and so rapidly? There's the slogan: "Every hothead is good for six more, and every one of the six is good for six besides." Why, because there is enormous money to be made from its sale, and money is needed for each addict in order to pay the high prices necessary to keep himself supplied. The Federal authorities know of one man who made \$250,000 out of dope in one year in San Francisco. They have traced his agents into the Orient and followed its chain from the steamer as it was smuggled past some inspector who always "happened" to look the other way when the dope was dropped and "someone" nearby picked it up.

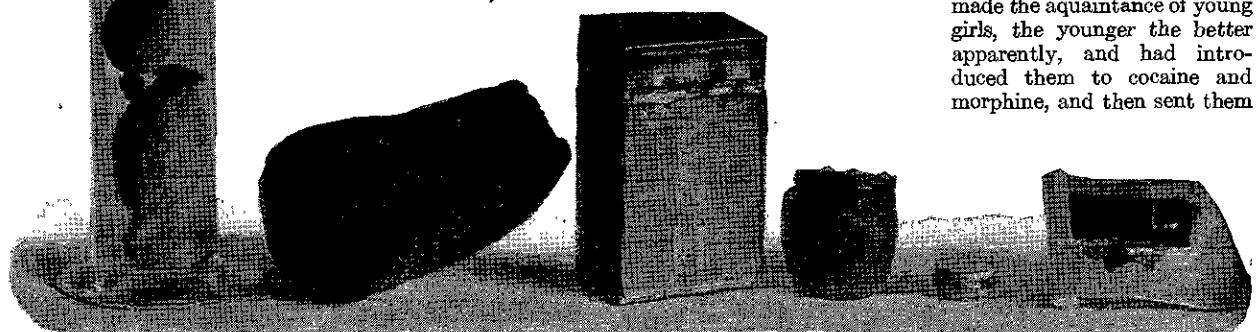
It is these higher-ups that are wanted today. And there seems to be little hope of stopping the business until they are caught and put in safe places.

If you think that any of this is overdrawn, go and visit for a while the police courtroom, and make the acquaintance of the judge, and listen to the cases that are brought before him, as I have done. There is the company of white-faced immoral creatures awaiting sentence. Among this company at one place was a mere boy, who didn't look a day over fifteen years old, and who had been arrested for having and taking dope. He pled pitifully for his freedom, and said that he hadn't been taking it long, and he swore he would stop.

Then there was a dapper little man who said that he was only easing off. But the officers told another tale of how this dapper little man had made the acquaintance of young girls, the younger the better apparently, and had introduced them to cocaine and morphine, and then sent them



Drug users' materials captured in raids on Boston vice dens. Thousands of dollars' worth of "dope" and fake containers.



Opium in the various stages from the poppy-pod to the final retail package

where a recent campaign was carried on against the business and officials were aroused, one of the ring's agents was caught at the very doors of a high school; and while waiting for school to dismiss he was playing with a six-year-old girl. The official records in the case attest that this agent was an expert whistler, and in this way attracted the little girl to him. On his person when he was searched were found thirty-nine bindles of powdered poison, and in his room they found \$1,800 worth more of cocaine, opium, morphine and heroin, and his bank book had entries that showed daily deposits of \$200 a day. Would you want "The Quail," for such was his name in the underworld, to play with your little boy or girl?

In New York the latter part of last year four children under sixteen years of age were arrested for peddling dope. In Baltimore it is nightly passed from peddler to user in the lobbies and the darkened seats of the movie houses.

Why does the ring operate so easily and how has it extended

out to work for him on a commission basis. What was the slogan of the ring? The daily grist of the police court was evidence of its continual fulfillment.

One peddler—an agent of the ring—had been caught on the steps of the general postoffice, and another on the steps of St. Patrick's Cathedral, and another claimed he was a student at the University. Then there was a cultured, well-educated woman who said that she had a little brother who had been the pride of the family, bright, handsome, full of fun and promise, successful even at eighteen; but through some "friend" he had acquired the dope habit.

"He's been fighting for years," she said. "He'll stay in the house for weeks—but they'll get it up to him if they have to creep up and slip it through the window in the dead of night. I've followed the dark trail for over five years, and I've met them all, men and women, boys and girls, Hindus and Chinamen, and white Americans, Greeks and Italians, and all of them—there's an army—selling dope." (Con. p. 27)

What will you do when—

The only trust company absolutely guaranteed against failure has its safety deposit vaults above.

By G. C. Hoskins

PARKING my car at the curb, I started walking briskly towards the office. It was a beautiful morning; the sun was shining brightly. To me, it was the beginning of a good day. As I approached Fifth and Broadway the traffic became more congested, and I realized that something out of the ordinary was happening. Soon the way was blocked. I could go no farther. People were restless and excited.

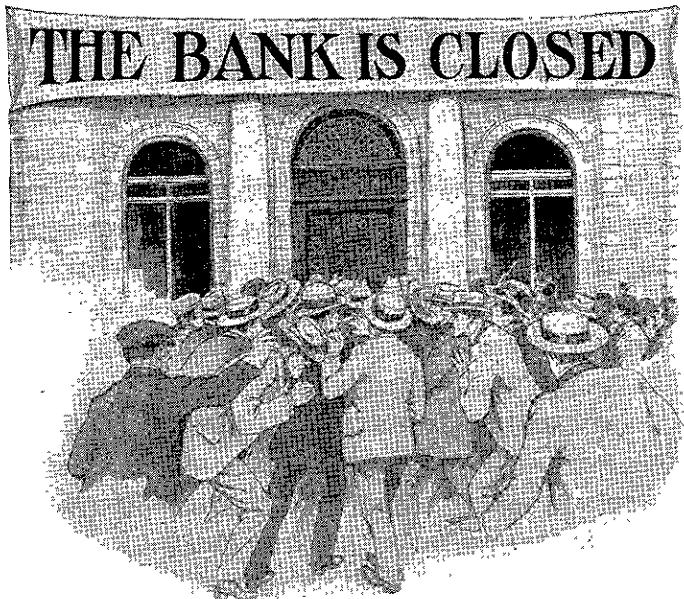
The bank is closed! A card on the door informs all that operations are suspended, pending investigation. Policemen guard the building and vainly attempt to keep the traffic moving.

Close by my side is an old lady, stooped and feeble. In reply to my question she informs me that all of her small savings are in that bank, and that she has not sufficient funds in her hands to meet expenses for a month. There is a young man and his wife who are telling a friend that they were almost ready to make the last payment on their little home, but the money is behind those closed doors.

A well-dressed man in middle life walks past. His face is colorless. He looks the sorrow of his words,—“Ruined, ruined, ruined!” Others evidence anger and are almost beyond control. It is a sad affair, and would cause any man to stop and think.

THE uncertainty of earth's wealth, and the sorrow its loss brings to those who put their trust in it, was impressed upon my mind. The words of our Lord, in his sermon on the mountain side, came to me with a strange vividness.

You remember that he said, “Lay not up for yourselves



treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also.” Matt. 6: 19-21.

We are counseled to make the bank of heaven our bank. This bank is not weakened by any stock or bond or market reactions or adjustments. No defalcations or embezzlements influence God's banking house.

The great apostle Paul instructed the young man Timothy to “Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” 1 Tim. 6: 17-19.

CIVILIZATION—GAIN OR LOSS?

(Continued from page 19)

liberty, man has proved his utter inability to banish misery, and cure sin; but on the contrary, it seems that the more favorable the circumstances the greater the misery.

Man has completely failed to do good either to himself or to his kind. His learning is a form of pedantic ignorance, his righteousness filthy rags, his wisdom foolishness, and his civilization with all its wonders is a pitiable, wretched farce. Thus we see that neither art nor wealth, science nor education, invention nor laws, have availed to lessen the sum total of suffering nor to cure the desperate wickedness of the human heart. God's word, in the second chapter of Daniel, declares that nothing remains but to bring the whole world-system to an end.

The Way Out

JESUS said, “Heaven and earth shall pass away, but my words shall not pass away,” Matt. 24:35. Here then is the place to seek security and refuge from the turmoil and strife in the world. In the eternal words of God, and the undying love of Jesus, is the haven of peace and salvation of soul you have been longing for. Here only can you find a solution to the problems that perplex, forgiveness for the sins that darken the past and blast the present. Here only can you find that crown of immortal life in eternal happiness which is the secret longing of every heart. “And I saw a new heaven and a new earth. . . . 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. . . . He that overcometh shall inherit all things; and I will be his God and he shall be My son. . . . And let him that is athirst come. And whosoever will, let him take the water of life freely.” Rev. 21: 1, 4, 7; 22: 17.

No matter how sorrowful your heart, nor how wrecked your life, this glorious future is yours for the taking. No matter how exalted your present position, one infinitely greater awaits you for the asking. Obey that impulse, that invitation, and become one of God's sons today.



DOES PROHIBITION PROHIBIT?

SILLY question to ask, you say, if you are a sensible person. As well ask, “Does an axe cut? or a ball bounce?” But of course you mean “Does Prohibition stop the thing which it enjoins? If we are candid we shall have to admit that at the present time, in spite of the eighteenth Amendment and its Volstead penalties, John Barleycorn is a most lively corpse. Well, if it be so, it is not the first time a righteous cause, for a time at least, has played a losing game. Even the Almighty's ten prohibitions thundered from Sinai nearly 3500 years ago have been unheeded by the majority. But the Author has never called for a truce nor offered any compromise arrangement as a scheme for reducing slightly the sum total of evil in the world. There seems to be no other way for the good, when it is aware of the real character of evil, but to everlastingly make war upon it.

W. E. GERALD.

PROFIT AND LOSS

(Continued from page 23)

Another man who possessed a dream of world empire was Charles the Great, better known by his French name, Charlemagne. He attempted to reunite the broken fragments of the Roman Empire. Although he did not realize it, he was doomed to disappointment from the first, for God has said, "In the days of these kings shall the God of heaven set up a kingdom." For a time it looked as though the monarch would be successful, and he amassed a vast territory in Central Europe, but it fell to pieces at his death. A costly mausoleum was erected to his honor and within the tomb was built a throne of ivory. Upon this throne was placed the dead monarch. The Crown Royal was placed upon his head, the scepter of power in one hand, and a scroll of the Book of God in the other. The tomb was sealed and so remained for years. An enemy invaded the land. It was burst open. Upon the throne of ivory sat a ghastly skeleton. The crown had fallen to the floor, the scepter had dropped from the lifeless grasp, and the scroll, too, had fallen, while one long bony finger pointed directly to the text, "What is a man profited if he shall gain the whole world, and lose his own soul?"

Hearns Opened Only from the Inside

NO PASTOR, teacher, or friend can solve this problem for you. Not even God himself, for you must first choose to be a Christian before He can make you such. In tender love He calls, "Come unto Me." In pitying compassion He pleads, "Why will ye die?" He is "not willing that any should perish, but that all should come to repentance." As it were, He draws His chair close up beside us as He says, "Come, now, and let us reason together, . . . though your sins be as scarlet they shall be as white as snow." "If ye be willing and obedient." God can not save a man against his will. He accepts only willing service.

The celebrated Italian artist Leonardo painted that masterpiece, Christ at the door. With a look of tenderest solicitude the Master stands before the door, knocking. When the picture was finished, the artist called in his friend to criticize. His artist's soul was held in a gentle thrall as he was gripped by the inspiration of the wonderful theme.

Then his experienced eye caught a defect: "Leonardo," said he, "you forgot something. How is He going to get in? You forgot to put a latch-string on the outside of the door."

"Not so," said the artist, "that door may only be opened from the inside."

The artist was right. Christ will never enter a human heart uninvited and unwelcome. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in, and will sup with him, and he with Me."

When the cruel mob said to Pilate, "Release unto us Barabbas," he said, "What shall I do then with Jesus which is called Christ?" With fiery vehemence the frenzied throng screamed, "Let him be crucified!" This was their answer to this vital question.

What is yours? Have you answered it? Or will you? You *will*. For you *must* do something with Jesus which is called Christ—accept, or reject. You will be saved or lost. You are here through no choice of your own; but you're here. And you are on the way—*somewhere*. Where that "*somewhere*" will be depends entirely upon your own choice. "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise.

The choice is yours. God has already passed the enabling act. It was signed at Calvary, and sealed with the precious blood of Christ. Sit down quietly and count the cost. The profit—peace, happiness, helpfulness, and contentment in this life, and life everlasting in the Glory Land. The loss—anxiety, hopelessness, misery, and despair in this life, and death in the lake of fire.

"Choose ye this day whom ye will serve." He that is not for Christ is *against* Him. But to be against Christ is to be for Satan. Serve one or the other you *must*. Yours is the choice of masters *today*.

WHEN THE WORKMEN WALK OUT

(Continued from page 9)

are looking at the future with more fear than hope. Many solutions of the capital and labor tangle have been suggested and tried, but thus far there are no signs of improvement. Capital is still entrenched and unyielding, while labor, though fighting with grim determination to win, has failed to increase wages as fast as capital has put up prices. The Bible describes the present generation as "lovers of their own selves," "lovers of money," and "lovers of pleasure," and with selfishness ruling the human heart, a peaceful and satisfactory settlement of this question by human efforts is impossible. The light of prophecy points out the only solution, and it will be final and permanent. Christ, in his great prophecy pointing out the present generation, said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. While the outlook is so dark that men's hearts fail for fear, the uplook is bright, for the coming of the Son of man is the world's single hope. After so clearly describing the present situation, the prophet James points out the only remedy: "Be patient therefore, brethren, 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 the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5: 7-9.

The struggle between capital and labor will grow more intense until revolution will sweep over many portions of the world, but beyond the darkness of the immediate future, the light of prophecy reveals the dawn of a brighter day. The coming of Christ is the world's only hope, and present conditions, discouraging as they may seem, are evidences that this event is rushing on apace, and should cheer the Christian's heart. Then will all earthly tangles be straightened out, and the most puzzling problems justly solved. Cries of distress will no more be heard, nor will famine stalk through the land.

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HOPE—ILLUMINATOR OF LIFE'S PATHWAY

HAVE you ever considered what would be your condition if the element of hope were taken from your life, if you had nothing to look forward to beyond this present life? More than this, what would the world be like if all humanity lost hope? Try to imagine the feeling of despair which must have taken possession of the minds of the disciples of Jesus when they saw Him placed in the tomb. For the time being they did not remember how their Master had told them that He would rise again. They could see no farther than the grave. But when Christ burst the fetters of the tomb and came forth a conqueror, the question of the resurrection of the dead was forever settled. Christ further proved His power over death at the grave of Lazarus. He said to Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." This same doctrine was preached by Paul when he said, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 13, 14. There is no other hope which can be compared with this. It illuminates the pathway in this life, and the consummation of such a hope will take the righteous into the promised land.

LELA LESLIE.

The Watchman Magazine

THE PESTILENCE THAT STALKS

(Continued from page 24)

In Philadelphia the closing part of last year, Sarah Graham Mulhall, former deputy commissioner of the Narcotic Control Board of New York, told the American Humane Society that conditions resulting from drug addictions in the United States were "appalling." She continued:

The School Children Sell It Too

"**L**ARGE numbers of school children in New York, mostly of high school age, have become addicted to the use of drugs. Peddlers frequently are arrested while handing out packages of narcotics to school children, who play hooky in order to make sales at a profit of 25 cents a package. Police records show as many as four children, from 12 to 14 years of age, arrested in one day for selling drugs."

There are others: Taxi drivers, waiters, partners at the public dance halls, women selling lace and embroidery, manicures, hair-dressers and barbers, book agents, news dealers, and this one and that one that can "connect" and supply your needs—can produce the thrill that you want.

The Federal agents arrested a man the other day in a fashionable apartment house. He had eighty-nine clients within four blocks—they were men and women whose friends never dream that they are users of drugs.

There's a more or less famous street out in a Coast city. It is sometimes called Happy Alley. You may go to this Alley at any time of the day and night and count the faces bearing unmistakable evidence that drug using is a part of their lives. Every now and then there are new faces along the Alley, sometimes high school boys out to have a little "fun" and to get a new thrill. It isn't long before they too have the blight of the drug upon them as plainly as if they were branded with a hot iron.

There's Jack, who began taking dope when he was on ship. One of the stewards on a dull day suggested a way of livening things up. He showed how opium was smoked over in Shanghai. But opium is too slow for Jack now. He takes cocaine and morphine. "Cocaine to liven you up, and morphine to slow down the cocaine," is the way he describes it. It costs him \$20 a day to use the drug, but that doesn't worry him any for he has his agents who sell the stuff that brings in the money. They have to sell it to get money to keep them supplied. "Every hophead is good for six, and each one of the six is good for six more." That's the way it goes—that's the sales policy.

Not long ago some novices, believing that most of what they had read in regard to the drug ring and the wide-spread evil was just talk, mostly "bunk," decided to find out for themselves. They began by trying to buy some. They drove up to the sidewalk of the Chinese section of the city and began to talk over how they should go about it. While they were sitting in the machine, a well set-up, well groomed, well dressed Chinese went by.

"Let's try him!" said one.

"All right, we're game," said another.

"Where can I get some morphine?" asked one of the women folks of the party, in plain everyday language. The young Chinese looked at her with blank face and vacant stare.

"No can do, I know savee," he answered.

Another one of the party remembered what the dope was called, and using the term well known to drug sellers, said rather testily:

"Aren't you 'handling' today?"

The face of the oriental changed immediately, and with a very pleasant voice, and in perfect English he asked, "How much do you want?"

"Two or three dollars' worth," answered one of the amateur investigating party.

"All right," answered the suave Chinaman, smiling and very pleasant, "just drive around to — Street, and I'll July, 1922

meet you there, and you can have as much as you want." He bowed low and was gone, walking away in a business-like manner—business for the drug ring.

What Are the Inspectors Doing?

YOU wonder why the inspectors do not catch them when it is so easy to buy and so easy to find? The answer is that there are not enough inspectors; those in the service are well known and warned against; and even when they do make arrests, the agents get out on bond or with fines, and are back at the business of increasing the business. It is an endless chain multiplied by six. The inspectors raid and raid, but the whole matter must sift slowly through the courts where evidence must be complete, and all the time that one small helpless buyer is being prosecuted, the stuff is being dispensed all around—perhaps even in the court room under the very nose of the judge. In Washington, D. C. recently, one man was arrested six times for selling drugs before his case came up for trial. Fear of arrest means nothing at all to those who are slaves of the ring.

There was twenty million dollars' worth of dope smuggled into America last year, according to the best and most conservative estimates. It was brought in by every conceivable means known to the smugglers, and there are thousands of ways. Much of it is sold, the most of it is brought in, by aliens who are never even prospective citizens. And the most sinister part of the whole matter is that these drug users not only jeopardize themselves and their own lives, but they are a menace and a pestilence to healthy men and women everywhere.

It is becoming increasingly plain that the use of drugs causes the users to lose all sense of moral obligation, and of right and wrong. They care nothing for property rights or human life. It is of small concern to them. They lose those finer sensibilities because they are drug victims, willingly or otherwise. One mother in New York, herself an addict, would put her finger in the powder and then touch it to her eleven months old baby's lips. "I don't like to hear that brat cry," she said. It is easy to understand why such users, either men or women, become clever, adroit, and daring criminals that make life for the law-abiding, healthy individual positively unsafe.

The Effect of Drugs on the Human System

DR. HARRINGTON SAINSBURY, Senior Physician of the Royal Free Hospital of England and a very noted scientist, recently analyzed the effect of drugs on human beings.

He says: "The general characteristics of loss of control because of the use of drugs may be classified as moral, mental, and physical, in this order. The victim will exhibit early the marks of moral decadence; upon this the evidence of a mental failure will be likely to show itself, and then physical decay will set in. But the point upon which special stress must be laid is that failure appears first in those higher faculties called moral which make up what we call character."

Then the noted doctor goes on to say that it is first a loss of self respect and then lack of willingness to reason clearly or to follow out a logical manner of moral conduct, until the victim has lost his sense of right and wrong.

It is just this that makes the traffic in drugs—the wide use of narcotic and stimulating drugs—so awful and so appalling. It is the subtle working of the demon of the bottomless pit to destroy not only the bodies but the souls of mankind. It is the twentieth century pestilence that stalks in the land, with thousands of addicts that fall on the right hand and the left.

To meet this pestilence there is something more than laws needed—though these are needed badly. But there must be a return to the fountain source of life that will protect and guard us from these perils. Men of the world are appreciative of this need. They are alarmed and (Continued on page 31)

A BANQUET OF DEVILS

(Continued from page 5)

in the conscious existence of disembodied spirits. At the present time, scientists with various apparatus and explanations are seeking to solve the supernatural demonstrations of haunted houses and spiritualistic seances. But science can never solve this question. It stands as a fool before this mysterious problem. We appeal from science and human superstition to the clear word of God.

A Dead Man is Dead

CAN the dead communicate with the living? Could the late J. M. Peebles attend the banquet in Los Angeles? Did he send a message? Is it the spirits of the dead that haunt houses and trouble the occupants? What light does the word of God throw on these questions? That the dead *can not* communicate with the living, or have anything to do with things on the earth, the Scriptures most clearly show. Man does not possess an immortal, never-dying soul, and he is therefore unconscious between death and the resurrection. He is dead. His only hope is in the Life-giver through a resurrection. *Man is mortal.* Job. 4: 17. God "only hath immortality." 1 Tim. 6: 16. Immortality is an attribute for which we must seek. Rom. 2: 5-7. It will be bestowed upon the righteous only at the resurrection. 1 Cor. 15: 51-53.

That man is unconscious in death and can not, therefore, communicate with the living, the following texts among many others clearly show.

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9: 5, 6.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psalms 6: 5.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. Job 14: 21.

Dr. Peebles Did Not Come Back

THESE Scriptures brand as a lie the claims of modern Spiritualism that the dead can return to converse with the living. The late Dr. J. M. Peebles, therefore, was not present at that banquet. He made no speech, nor did he send any communication. His thoughts have perished. He has no "portion forever in anything that is done under the sun." These clear statements from the word concerning man settle the question also as to whether it is the spirit of someone who has died that is present in a so-called haunted house. If supernatural spirits are at work they are spirits other than those of the dead.

Here are other Scriptures for study concerning the dead.

1. They are not in heaven. John 3: 13; 7: 33, 34. Acts 2: 34.
2. They are in their graves. John 5: 28, 29; Eccl. 3: 19, 20; Dan. 12: 2.
3. They are asleep. Deut. 31: 16; 1 Kings 2: 10. Matt. 27: 52; Acts 7: 60; 1 Cor. 15: 6, 18, 20, 51; 1 Thess. 4: 13.
4. Their hope is in the resurrection. 1 Cor. 15: 51-54; 1 Thess. 4: 15-17; 2 Tim. 4: 8.
5. Christ is our hope of life. John 10: 10, 27, 28; 1 John 5: 11, 12.

Having seen by the Scriptures that the dead are unconscious, and will so remain until the Life-giver will speak them back to life at the resurrection of the last day, the question is, Who then does appear in the seance? And if some house is really troubled with a mysterious, uncanny, supernatural spirit, the spirit is not the spirit of the dead. But what spirit is it? That of devils?

The answer to this opens a marvelous chapter in the great controversy between good and evil, of which space will allow but a brief review. But it explains the whole mystery of ancient and modern spirit manifestations.

We readily admit that there are spirits, supernatural beings, of extraordinary intelligence, at work in this world.

When angels first sinned, they could not remain in heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 6-9.

These are the angels which "kept not their first estate," (Jude 6) and are bound in "chains of darkness," and "reserved unto judgment." 2 Peter 2: 4. Said Jesus on a certain occasion: "I beheld Satan as lightning fall from heaven." Luke 10: 18.

You say, I do not understand how there could be war in heaven. Neither do I. But God's word says there was. You ask, What reason do you give for angels' sinning? I am not able to give a reason. Here is the mystery of iniquity. If a reason could be given it would no longer be a mystery. This is the introduction into the universe of that subtle and awful thing known as sin. Sin originated in the heart of Lucifer, a loyal angel, and he led myriads of the holy and pure angels from their "first estate," and they are known in the vocabulary of Holy Writ as demons, or devils. Today these fallen angels "are going to and fro in the earth," and "walking up and down in it." Job 1: 7.

Mediums Are Modern Witches

HERE is the explanation of the seance and spirit rapping. Instead of it being the departed dead, "who have no more a portion forever in anything that is done under the sun," who appears in the seance, it is the "spirits of devils," working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty." Rev. 16: 14. "Satan himself is transformed into an angel of light." 2 Cor. 11: 14. It is against these "wicked spirits in high places" (Eph. 6: 12 margin) that the apostle warns the world. "Now the Spirit speaketh expressly, that in the latter times some will depart from the faith, giving heed to *seducing spirits*, and doctrines of devils." 1 Tim. 4: 1.

Fallen angels, demons of darkness, as angels of light going to and fro in the earth, appear in the seance through the medium (who anciently was known as a witch) and impersonate the dead. Those who seek out these mediums who have "familiar spirits" for light do not converse with the departed dead, but are in reality having "fellowship with devils," though they may do it ignorantly.

If supernatural footsteps and voices are really heard in the night in houses called "haunted" they are not those of the departed, but the footsteps of angels of darkness that are stalking about. As we contemplate this, how impressed we must be with the need of living in close communion with God through prayer and a godly life, that the good and powerful angels who did not sin may draw near and protect us.

The cunning deception of the devil is further seen in this, when we recall the first lie in Eden, through which man fell. The Creator told our first parents that the penalty for disobedience in eating of the tree of the knowledge of good and evil would be *death*. "Thou shalt surely die." Gen. 2: 17. But the subtle serpent appeared and said to the woman, "Ye shall not surely die." Gen. 3: 4. He contradicted the Creator. In these words from the "father of lies" is the origin of the doctrine of the immortality of the soul.

Imps Are the Impersonators

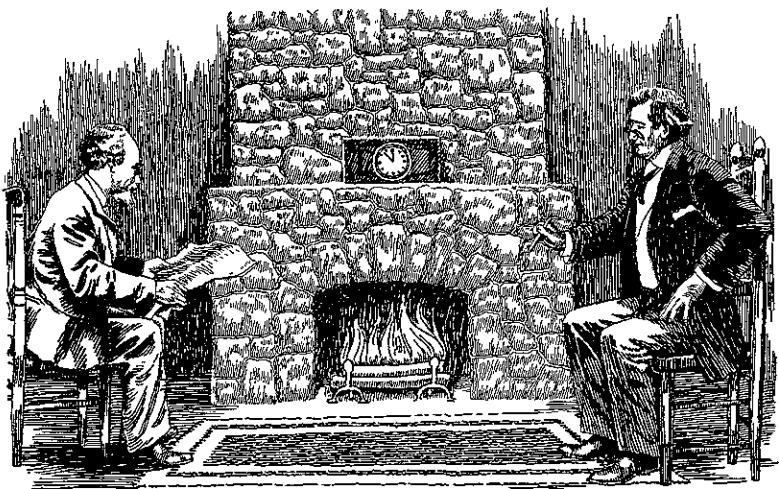
THERE is but a step between a belief in the consciousness of the dead and Spiritualism. If conscious why may they not return? And if the dead are conscious in death, then Satan told the truth when he said, "Ye shall not surely die." Through modern Spiritualism (Continued on page 31)

JUD SAYS:

*In the game of serving God
the only safe and fair thing
to do is to*

STICK to the RULES

By Benjamin M. Grandy



"**W**AL now, it beats all how things hev' changed sence we wuz boys," said Uncle Jim Curry reminiscently, to his old friend and crony, Jud Allen, as they sat one evening in the Curry's living room. "Ye remember, Jud, when the neighbor boys us'ter go up ter the city to go inter bizness. Bizness was bizness in them days."

"Wal, ain't bizness bizness in these days too?" asked Jud.

"Mebby so," continued Uncle Jim, "but there seems to be a fashion now of callin' bizness the game. It's the grocery game, the clothin' game, the bankin' game, the automobile game, and every other kind uv game that yer can think uv."

"Wal, what uv it, Jim? I don't see as it makes any difference whether they call bizness games, or games bizness, jest so es they're fair about 'em?"

"Wal, I s'pose not. I guess its like some modern philosopher has sed, 'It all depends on the pint of view.' Speakin' uv games, why t'other day I hear young preacher Smith sayin' after he'd come back from that big religious convention in Los Angeles, 'Wal, it's surely a great game.' Someway er other it didn't sound jest right to hear the carryin' of the Lord's work called 'a great game.'"

"I dunno about that Jim, mebby it's just another case of 'pint uv view.' So long as it's the real thing, I dunno es it makes a powerful diff'rence what ye call it."

"But if it's to be a game, it ought to be played accordin' to the rules, fer a game allus has rules and regulations."

"It sure had, and it ought to be played fair too. Why, even when we us'ter play marbles, an' town ball, an' run-sheep-run, the feller that didn't play fair an' accordin' to the rules was considered a mean cheat. Now there's football, base-ball, golf, an' all these other games that hev their books of rules, an' maybe Christianity has its book of rules too."

"Wal, it sure has," answered Jud showing some enthusiasm, "an' its book of rules is the oldest an' best of any in the world. It tells how to play the game of life from start to finish, an' it tells how to play it straight too. An' better'n all, every player that plays straight is shore to win. Why this Christianity game is the most interestin' game in the world. It was invented by the Father in heaven, the Author of life. He made an' give to the players the book of rules."

"He even come down to earth one time an', standin' on the top of Mount Sinai, give a s'nosis uv the rules biled down to the ten commandments. The feller that plays the game accordin' to them ten commandments ain't goin' to miss it, I tell ye."

"Of course there has allus been times when difficulties 'ud arise, and particular attention 'ud hev to be give to the game,—times of crisis like. As the game went on, tho', the Father in heaven would send prophets to tell the players an' thro' them would give the proper instruction. But there was nuthin' in the instruction that wuz contrary to them ten commandments. No sir! fer in order that the players might know who the real prophets wuz the Father in heaven told

'em how they wud speak, 'To the law and to the testimony: if they speak not accordin' to this word, it is because there is no light in them.' No! the rules wuz never changed.

"Things hev got into pretty bad ways sometimes. They seemed to be in a particular bad mess, an' things seemed to be about hopeless—the players gettin' the rules all mixed up an' everything, when who should come to take charge of things but the son of God himself. He proved to be indeed the great Captain of our Salvation.

"He reorganized the game on the right lines. He had to give some of the old leaders, the priests and Pharisees, their walkin' papers, an' pick out a lot of new leaders tho'. These he sent out in the world to organize teams all over the earth. He give perticular instructions ez how to play the game, but he didn't change the rules.

"He got things in good shape and returned to the Father in heaven. But after that, he didn't leave the players alone, fer he sent his Holy Spirit to be an infallible interpreter of the book uv rules. He wasn't to add any new rules either, for the Lord sed of him, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

"On the day of Pentecost when there wuz one of the biggest revival meetin's ever held and thousands of sinners were saved from their sins, the Holy Spirit wuz there in power. Peter seemed to be the main speaker uv the day, an' one of the things he said wuz, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"That means that the Holy Spirit is to be with the players till the last one of 'em has reached the goal. Shore, ther's the goal an' ther's the victor's crown to every one that wins.

"Paul wrote in the book of rules, you remember, something about 'Pressing toward the mark of the prize of the high calling in Christ Jesus.' When he himself had about finished the game he said there was laid up for him a crown of righteousness. He added that the Lord would come to give him that crown when he come to give the crowns to all them who in this life wuz successful in reachin' the goal.

"Mebby men can win wealth an' worldly honor in bizness an' baseball, an' still be crooked an' dishonest, but it takes a straight player to win in the game of Christianity."

"Wal, Jud, yer quite a philosopher yerself, an' mebby after all it ain't such a bad thing to call Christianity a game, but if it is to be a game I'm a-thinkin' we need to be payin' a little more attention to the book uv rules. I'm afraid some of these religious players ain't stickin' very close to the rules."

"I reckon yer right, but that don't change the rules a bit, an', as fer me, I think I'll he about lookin' up some of 'em on some of these disputed questions, that hev been troublin' me some here of late."

"Good idee, Jud: an' I think I will too," wisely added Uncle Jim as his friend arose to go.

The Watchman's Answer



A SERVICE DEPARTMENT for WATCHMAN readers devoted to the answering of moral and religious questions, particularly of queries pertaining to Bible exposition, applied Christianity, Christian obligations, and the interpretation and fulfilment of prophecy. Questions of general interest only will be given space in this department, the editors reserving the right of derision as to which shall appear here, and which shall be answered by letter. The name and address of the inquirer must accompany all questions. Anonymous communications will be ignored.

Address all questions to— Editor WATCHMAN MAGAZINE, Nashville, Tennessee

NATURE AND THE SABBATH

Why do Seventh-day Adventists urge people to keep the Sabbath? All the operations of nature go on just the same on the Sabbath as upon any day. Birds and beasts keep no Sabbath. It rains, snows, the sun shines, water flows, grass grows etc., upon that day.

This objection is founded upon an entire misapprehension of the design of the Sabbath. "The Sabbath was made for man." Mark 2: 27. He needs it, and can be benefited thereby. Inanimate nature neither feels, thinks, nor reasons; hence it needs no Sabbath. The lower animals, beasts and birds, fishes and insects, do not labor, and so need no rest day. They are not capable of worshiping God, and hence need no day for that purpose. They can not appreciate God's power and authority as Creator, and therefore need no sign to remind them of it. However, the Sabbath commandment provides for the rest of all working animals. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11

The same mode of reasoning would set aside all of God's ten commandments.

Thus, neither fish, fowl, nor beasts worship God. Neither does air, water, fire, grass, trees. Should men therefore not worship Him? Take also for example the seventh commandment, "Thou shalt not commit adultery." Ex. 20: 14. None of the animals below man regard this precept. They have promiscuous intercourse. Shall man, therefore, appeal to nature and practise the same? Again, "Thou shalt not kill," which is the sixth commandment. But beasts do not regard the lives of their fellow beasts. Again, "Honor thy father and thy mother," which is the fifth commandment. But beasts pay no regard to this command. As soon as they are grown, they forget all relations and treat all alike. But no one would back an argument against filial piety upon the practises of nature. Therefore an appeal to the practises of inanimate nature or dumb animals is not a valid argument against the Sabbath unless he, the objector, is willing to cast aside all moral precepts.

Seventh-day Adventists observe the Sabbath first of all because God commanded it. (See Ex. 20: 8-11, which we have quoted.) Secondly, the example of Jesus who left us an example that we should follow in his steps. John 15: 10; 1 Pet. 2: 21, 22. He observed the Sabbath. Luke 4: 16. We urge others to keep it because of Christ's clear-cut command, (Matt. 28: 19, 20,) and as part of that worldwide, reformatory movement of the last days urging all men everywhere to "fear God" and "keep his commandments." See Rev. 14: 6-12.

WHO WERE THE "SONS OF GOD?"

Who were the Sons of God and the daughters of men in Gen. 6: 1, 2? Were these "sons of God" fallen angels?

No, it is evident that these "sons of God" in Gen. 6: 1, 2, were not fallen angels. They were worshipers of the true God, the descendants of Seth, whose family lineage is traced in Chapter 5. The use of the term was customary. (See Ex. 4: 23; Deut. 14: 1; 32: 5; Isa. 1: 2; 43: 6; 45: 11; Jer. 31: 20.) The "daughters of men" were the worldly descendants of Cain, carnal, irreligious, governed by the "lust of the flesh, the lust of the eyes, and the pride of life." 1 John 2: 16.

This unwholesome intermarriage between the two classes soon brought the godly down to the level of the ungodly. The descendants of Seth went out from their little circle and were captivated by the beautiful, accomplished, but heathen Cainites. Just as Eve saw that the tree of knowledge of good and evil was "pleasant to the eye" (Gen. 3: 6), so these Sethites saw that the daughters of men "were fair." Gen. 6: 2. Eve's fall was that of the individual. Now the family life became wholly corrupt, and became an organization of social wrong and oppression, until the "earth was filled with violence," and "all flesh had corrupted his way upon the earth."

And it came as the result of unequal yoking with unbelievers. Truly the important lesson to learn is that the mingling of that which is of God with that which is of men is productive only of evil. Separation is God's command, and the principle can never be violated without grave results.

THUNDERBOLTS TO DECEIVE

THE other day, in the laboratory of the General Electric Company at Schenectady, New York, Dr. Charles P. Steinmetz, widely known as an electrical wizard, hurled lightning bolts about the room at will. Like a god of storms, by a mere turning of the hand he shot huge forked flashes of electricity across wide spaces accompanied by deafening crashes of thunder. Bolts with the energy of one million horse power and the swiftness of one-hundred-thousandth part of a second, shot through space, "splintered a large block of wood, hurling the fragments twenty-five feet, and ripped a miniature tree from tip to base. A piece of wire struck by the flash was shattered to dust."

Dr. Steinmetz says this artificial lightning can not be used for practical

purposes, but may be helpful in arresting natural lightning. With a lightning generator he claims that he can produce a flash equaling in power and destructiveness a lightning bolt from the skies, which is five hundred times greater than any one he has yet produced. Such a feat, however, would involve great expense, and he is content with his baby lightning.

But some other wizard will not be content therewith. In other words, before long some man will hurl thunderbolts as did the mythical god Jove, and win the world to a belief in his absolute control over the mightiest powers of nature. The minds of men are being prepared by the constant succession of modern scientific achievements to believe almost anything possible. Thus the stage is being set for the successful perpetration of a subtle deception with a

religious import, the simulation of a miracle in the form of calling down fire from heaven.

This is in exact fulfilment of the Apocalyptic prophecy (Rev. 13: 13) which predicts that a religious, persecuting power will arise in the United States in the not distant future that will make "fire come down from heaven on the earth in the sight of men," and thereby "deceiveth them that dwell on the earth." That is, false religionists will seek to prove that they are of God by calling fire from heaven as did Elijah of old. But such a test of truth does not hold good now; for the Revelator warns that men will use it to deceive. Science is unconsciously preparing the bolts for false religion to shoot. To watch the fulfilment of that ancient Bible prophecy right before our eyes will be a terrible, yet fascinating occupation.



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INTO KOREA BEHIND A GUN

(Continued from page 21)

visiting the large Buddhist monasteries of the Diamond Mountains of northeastern Korea. They were monuments of strength, so far as their construction was concerned, and had defied the elements for some thousand years with little sign of decay. Within them the images of Buddha sat as solemnly, yet withal as lifeless, as when they were placed there in the far-away ages of the past. The priests beat their gongs and chanted their prayers as they had throughout the centuries. There was a certain pomp about this ritual service that held a momentary impression for the Westerner; yet the actual power of it all carried little beyond the walls of the monastery court; its influence upon the people was almost nil.

Neither Buddhism nor Confucianism offered new vitality to the enfeebled nation. How different with Christianity,—for though its places of worship are less conspicuous, and its worship attended by less pomp, it has a strength that has been felt through the whole land. Its converts, though primarily interested in the life that is to come, have nevertheless contributed largely to this present life; they have enlarged and deepened the meaning of existence. Every reform has had their backing, and though gathered largely from the peasantry they constitute the very backbone of the country today. Christianity has taught them the value of knowledge, of sanitation, and of social purity. It has done more for Korea in thirty years than Buddhism has in three thousand. The marvelous opening of Korea and the mighty progress of Christianity within the land furnishes a wonderful object lesson of the overruling providence of Almighty God.

THE PESTILENCE THAT STALKS

(Continued from page 27)

are declaring for a fundamental change. As Roger W. Babson said, the troubles come and are caused "by an attempt to monkey with the Ten Commandments." And Attorney General Daugherty adds, "Let us obey the laws of our country and let us obey the Ten Commandments."

In another article next month the work of the government agents will be told, and the relation of the drug situation to prohibition and jazz and the after-war condition of the nation. But let it be understood that in this drug situation, while the outlook is dark and depressing in the extreme, it is but the fulfilment of the prophecies of seers of old in looking into the night of sin that encompasses the latter days of this old world.

There is a bright dawn of righteousness just ahead, when the King of Righteousness and Peace will forever banish the demons of destruction. He "gave himself for our sins, that He might deliver us from this present evil world." Gal. 1: 4.

And to the sin-sick soul that seeks to rid itself of the pestilence that stalks in the land, the message is; "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engraven word, which is able to save your souls." Jas. 1: 21. And, "He is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7: 25.

A BANQUET OF DEVILS

(Continued from page 28)

in all its various forms and teaching, the enemy of all righteousness is marshalling his angels, these demons of darkness, to prove that he told the truth in Eden.

So then, this "spectral banquet" which was arranged, though its promoters knew it not, was in reality a *banquet to devils*, to the spirits of the "ruler of the darkness of this world." If there was an occupant of that chair which was set, and a message received, it was not from the departed Dr. Peebles, but from an imp from the bottomless pit impersonating this teacher of Spiritualism now dead.

Be not deceived. God is not mocked. His word is true. Man does not possess inherent immortality, no matter what supernatural manifestation may appear to prove it. The very source of life is in the world's Redeemer. He is the only Life-giver. Spiritualism is a soul-destroying, God-dishonoring doctrine. Eternal life will be given to those only who believe in the Son of God.

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SUPERFOOLISHNESS

SAID an old gentleman to an atheist, "The fool hath said in his *heart* there is no God." But the most foolish of all men is he who talks of his unbelief and publishes it to the world. No one is absolutely sure there is not a Supreme Being; yet someone may consider that the evidence is nine to one against the existence of a Deity and the inspiration of the Bible. Accordingly, if this person casts aside his faith, he is surely a loser in the game of life. In the eternal reward he can have no part or parcel. How much more reasonable for him to take his stand where he has a chance to be a winner, even though to his mind the positive evidence is not conclusive! His only hope of the future rests in that fractional margin of belief; but with that let him come to Christ breathing the prayer, "Lord, I believe; help thou my unbelief." And He who caused the blind to see, the deaf to hear, the lame to walk, and the dead to live, will fan that flickering spark of faith into a living fire for God, and an implicit confidence in the great Book.

Roy F. COTTRELL.

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"THE Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview in behalf of the American Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on—"As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. . . . That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclaimed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His Life is the light of men."

A. WESLEY MELL.

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THE SAYINGS OF SAMOS THE SEER



Nothing Silenceth a Scoffer Like God's Snapshot of Him

NOW it came to pass at even, as the sun did set, that I went forth into my garden to commune with the outdoors. Hard by mine lieth the garden of my neighbor, and dividing our gardens is a wall of the height that a man doth take great delight in leaning thereon. Moreover, my neighbor is a man of science, who continually goeth about to establish this one thing: that science ruleth in the heavens above and in the earth beneath and in the waters under the earth. And behold, he was rooting the tares from his onion bed. So I said with my best voice:

Pleasant evening!

To which he made answer through his pipe stem, You bet.

Then I spake further unto him, and said, I doubt not we will have fair weather on the morrow.

And he again made answer, Anyone with ordinary eyesight can see that it's going to rain. Look at the sky. And he pointed to the lowering west.

Aha, I cried, I perceive that thou canst discern the face of the sky. Canst thou discern the signs of the times as well?

Then did the light of my neighbor's countenance change toward me. Unbending single, he removed the handle of the altar of the god Nicotine from between his teeth and spat vehemently on the earth, after which he delivered himself of this: Signs of the times, fiddlesticks! You pessimists and calamity howlers are always trying to scare us into believing the world is soon coming to an end. It's all nonsense. There are no more wars, nor pestilences, nor famines, nor earthquakes, than there ever were. There was just as much violence, and immorality was just as great, ten thousand years ago as it is now. Old fogies always have been shocked by the extremes of the rising generation, and always will be. The only reason the world seems worse now is because we have better means of communication, and we hear more of the bad than we used to. Why, your hoary-headed ape ancestor chattered just such stuff, I suppose, when he was on his last legs. The sun rises and sets as it always did and always will for the next million years. Nature moves on just as it always has ever since the first trilobite crawled into the mud and died. Signs of the times, indeed! Show me a sign of a world catastrophe that can't be explained by science as a natural phenomena. Show me one. It's up to you.

Now this man of science-falsely-so-called frequenteth a church on occasion, and believeth that he believeth in the Bible. But he accepteth nothing but that which can be reasoned out! Therefore I said:

I will answer thy challenge and show thee a sign which is prophesied in God's word, and which thou, a man of science, canst not explain. So I reached into the pocket of my inner coat, and brought forth a small, round, flat thing which I had bought from the sellers of merchandise in the red front shop for one tenth part of a shekel. Moreover it was finely wrought with glass and painted on the back with quicksilver. And I held it up before him and cried, Behold, the sign.

He looked, but he understood it not, and thought that I played with him.

Also, I said, Early on the morrow when thou dost shave thy beard with thy safety, do thou say within thyself, Huh, this signs of the times talk is all bosh. And thou wilt again see the sign in thy sneering lip and thy scoffing eyes, as thou lookest into the glass darkly.

Nevertheless, he understood not.

So I took from a pocket in the hollow of my thigh, the Book, and opening to the second epistle of Peter I read thus unto him: There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. And so on to the end of the chapter.

Thereupon I closed the Book and said, *Thou art the sign!*

Then did his face gather paleness, and he held his peace.—Nothing silenceth the scoffer but God's picture of him.