

The Watchman

AUGUST

Magazine

AN INTERPRETER OF THE TIMES



THE CLOUD THAT OBSCURES *PAGE 8*
Fifteen Cents

BLASTS

FROM THE

Watchman's Trumpet



FLASH LIGHTS

ON PASSING EVENTS



PEACE is elusive—and expensive. The Genoa Conference cost the city of Genoa \$12,000,000—and Genoa had to borrow the money. Such is the grim irony of man's pursuit of peace.

THE nations' debts today stand at four hundred thousand millions, or a two hundred sixty-six dollar debt-legacy for every man, woman, and child on the globe,—*having doubled since the close of the war.* Whither bound!

THE onward march of millionairism is markworthy. It is stated that fifteen hundred new millionaires were made in the United States during 1919. Sixty-five men in that year had million-dollar-or-more incomes. For the significance of these huge incomes read "The Cloud that Obscures," page 8.

"THE greatest failure of the American nation is that it needs eternally to be amused," avers a Columbia University professor. This is better understood in the light of the four million feet of picture-films exhibited each week to the 119,000,000 movie devotees who pay \$800,000,000 for admissions annually.

SIR ARTHUR CONAN DOYLE is peeved because magicians are producing by sleight of hand all the phenomena which he produces through Spiritism, and many marvels more wonderful still. We know that there is more in Spiritism than so-called magic; but the chief difference between these two is that magic is man's trickery, and Spiritism is the devil's.

THE outlook expressed in the baccalaureate sermons this year of the Presidents of Harvard, Yale, Princeton, and Brown Universities is described by the New York Times as "hopeful pessimism." We welcome such distinguished company in that view. Our pessimism,—if pessimism at all—is hopeful, for it sees darkness just ahead, but exceeding glory on beyond.

LAST year American drug addicts spent over sixty-one million dollars for narcotic drugs. The ominous fact has stirred the ninety thousand physicians of the American Medical Association to join in calling for a Congregational investigation of the evil. May they go further than that, for the drug light is in triplicate—mental, moral, and physical.

GEOLOGICAL guessers put the world's age all the way from 8,000,000 to 1,700,000,000 years. (A few million years' disparity is a trifling matter!) Mother Earth, true to form,—femininely speaking,—will not tell, hence the guessing. Why not stop guessing and accept the testimony of Earth's birth certificate inscribed in God's Book to men.

Anent these troubled times, the Dearborn Independent says, "Ours is the Bridge Generation by which those who belong to the new era may cross over.

Ours Is the Bridge Generation

We are set between two worlds, one passing into oblivion, the other just emerging into life, and it is in our time that the transition from one to the other shall be made." True words. Truer than the writer himself knew, but to be accomplished in a radically different manner. This is the Bridge Generation—for it is the last one of the age. A new era *does* lie just before—the Christocracy. We are set between two worlds—we stand at the entrance to the avenues of eternity. The present order *is* in process of disruption; dawn is about to break for the eternal world. And thrice true it is that those who belong to the new era may cross over. Let first things have first place.

China is awakening to the "advantages" of Western civilization. Within a period of nine months, fifty-two labor strikes occurred in two cities of Kwantung Province, affecting more than eighty different trades. The program is a startling development in Chinese life. Serious labor situations are at present reported in England, Portugal, Ireland, Hungary, South Africa, and Wales,—as well as in our own nation. Vast sections of the globe are undergoing social and economic revolutions. The wide world over there is a rising against the proletariat, in certain continents through varying forms of socialism and communism, in others through the workings of the labor unions. He is deaf indeed who can not hear the rumblings of the approaching industrial storm. Read Ice's "The Cloud That Obscures," page 8.

Industrial Rumblings Reverberate

The battleship Maine, once the pride of the American Navy, is to be broken up and converted into agricultural machinery. The fact is hailed by some as auguring the dawn of the day of world peace when "strong nations" shall "beat their swords into plowshares, and their spears into pruning hooks" but let not men forget that other factors are involved. Aside from obsolete battle-craft, which must be scrapped, human greed and selfishness—personal, national, and racial—must go. Not only is it necessary to convert our fighting equipment into agricultural implements, but the heart of humanity must be converted to Christ. He is the only guide who can lead the world out of the present maze of perplexity into peace. He is coming soon to do it; but the process will involve the surprise and dismay of millions.

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A party of French and American archæologists have just reported on the unearthing in Susa, the ancient Persian capital, of the royal palace of Ahasuerus, the king mentioned in the book of Esther in the Bible. Heretofore history has had no record of the famous sacred story of Queen Esther and her thrilling experiences with the king, Mordecai, and Haman. Therefore, to the historian, with his usual discredit of Bible history, the whole experience was simply a myth. Now the excavator's spade confirms it to the letter. The very rooms where Esther lived have been found intact, and the very floors where she walked, while the walls that echoed her voice are covered with inscriptions that corroborate the Bible story. The great throne on which she sat as consort to the ruler of the world is there for inspection today.

Queen Esther Story Not a Myth

So let God's word be true, and "every man a liar."

Never before has Spiritualism received as much respectful attention as it is receiving now. John Slater, of California, a medium of thirty or forty years' standing, urges his cobelievers not to rail at the churches for their opposition to the cult, but to recognize that the old religious beliefs are necessary to prepare the way for Spiritualism. From all appearances the apostles of the spirits of the dead are following this advice, and have changed front to win adherents.

It is characteristic of modern Spiritualism that it is sharp enough to see that the popular belief in the conscious state of the dead is playing into its hands. And it seems to be a characteristic of the older religions to be blind to the fact that if we concede that people continue to live when they die, then the very next and logical step is to believe in their return to earth in spirit. How much better to take exactly what the Bible says, "The dead know not anything" and once and forever thwart any possibility of the spirit delusion that is duping the world.

Spiritism Changes Front

It is characteristic of modern Spiritualism that it is sharp enough to see that the popular belief in the conscious state of the dead is playing into its hands. And it seems to be a characteristic of the older religions to be blind to the fact that if we concede that people continue to live when they die, then the very next and logical step is to believe in their return to earth in spirit. How much better to take exactly what the Bible says, "The dead know not anything" and once and forever thwart any possibility of the spirit delusion that is duping the world.

The
Newspaper
for the
NEWS

The Watchman Magazine

An Interpreter of the Times

The
Watchman
for the
MEANING

VOL. XXXI No. 3

NASHVILLE, TENNESSEE

AUGUST, 1922

The WORLD is in TROUBLE

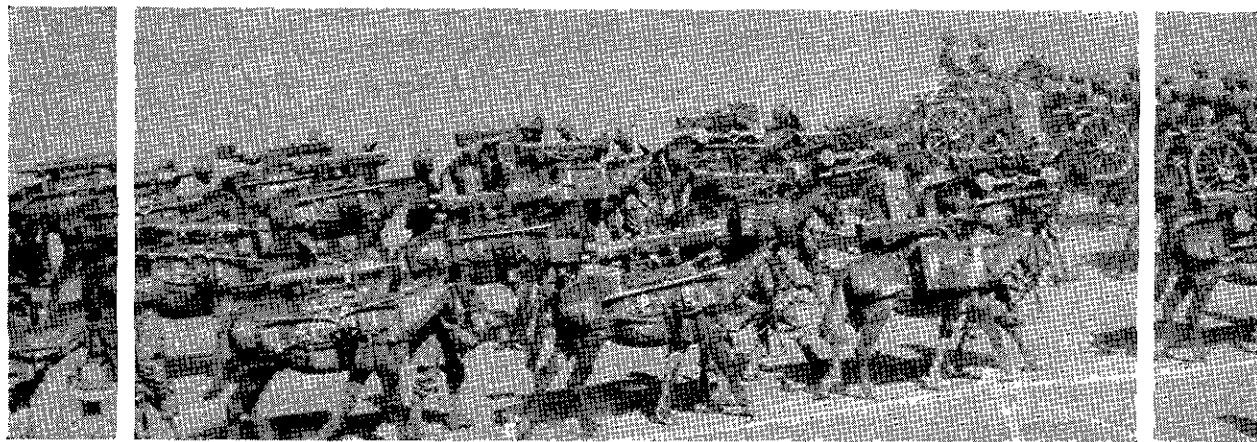
WE LIVED in a proud, ambitious world. The wonders of a century in science and invention had revolutionized almost every thing upon the globe. Commercial routes were extending into all continents; the arts of civilization were being rapidly disseminated; and even the remote peoples of earth sensed the thrill of a changing era. A body of international diplomats convened in Geneva where for weeks they exchanged felicitations, orated on the brotherhood of mankind, the impossibility of war between modern civilized states, and the vision of universal peace.

By Roy F. Cottrell

snuff out the lives of half the human race. Such a catastrophe they would forestall by a super-government—the

League of Nations.

We live today in a disillusioned world. Four years of tragedy are followed by four years of comparative peace. The much-eulogized League of Nations fails to become a dominant factor among the nations. Reconstruction of war-swept areas makes tardy progress. The paper currency of Central and Eastern Europe becomes practically valueless; international exchange is chaotic; and living conditions in



INTERNATIONAL

All Asia is seething with unrest and revolt. This Indian light horse battery on the move is typical of the Far East situation today

Yet as they sat around the council table a thunderbolt from Mars sent them scurrying to their homes.

We lived in a war-maddened world. In six continents the fiercest human passions flamed and raged. Fifty million men bade adieu to their loved ones, forsook their homes, and hurried forth to add fuel to the fire or to extinguish the conflagration. The four years of nameless terror and unprecedented carnage dragged slowly to a close. The armistice came; the world caught its breath; then looked out upon the wreck of mighty empires, upon lands once of Edenlike beauty now turned to ashes and desolation, upon ten million newly-made graves where sleeps the flower of many nations, upon an army of sightless, armless, legless, mindless, shell-shocked victims, and upon the gruesome specter of pestilence and famine exacting their toll in many countries.

We lived in a chastened, sobered world. The statesmen, gathered at Versailles to readjust the map of the Old World, felt that modern warfare with its submarines, its aircraft, and its deadly gas bombs was too barbarous, too destructive for contemplation. Another great conflict, they feared, might

some lands are worse than during the war. More alarming than all else are the hatreds and animosities engendered by the war demon. The stage is set for a score or more of eruptions, any one of which might entail far-reaching consequences.

Lloyd George's Dire Forebodings

DESCRIBING the possibilities of "the terrible conflict" threatened, Premier Lloyd George recently said:

"Unless you settle the open disputes along the Eastern European frontiers from the Baltic to the Black Sea, and make those settlements on a basis that will please everybody, there are interminable possibilities of future conflicts that will embroil the whole of Europe. Whether America will sit or not, she will inevitably be brought in, just as in the last war.

"I am alarmed at the storms which are gathering on the horizon and rising higher in the firmament over Europe. I have been talking in an alarmist vein, but I do not think I am unduly an alarmist if Genoa fails. I am amazed at the people who ignore these portentous facts (Continued on p. 31)

When the Silver Cord Breaks

God's Answer to Sir Arthur Conan Doyle on Spiritism

SIR ARTHUR CONAN DOYLE declares that the soul of man is immortal, that it survives the

phenomena called death. He avers that the soul may even be seen and photographed; that its severance from the body at death may be observed; and that the phenomena is accompanied, sometimes at least, with a multiplicity of beautiful lights.

Here is one newspaper account of his lecture recently in New York City:

"Sir Arthur Conan Doyle tonight described the sensations of the death bed, as he said they had been communicated to him from beyond the Styx.

"Listening to him was a vast audience, an audience that filled Carnegie Hall. Palsied heads shook with emotion as the earnest words fell from the lips of a man who has turned from medicine and letters to a search for the spiritual.

"Death is not painful, but a pleasant process, said Sir Arthur. As death approaches, the soul—the etheric body—floats out from its earthly shell, and hovers above the human clay, tethered only by the silver cord of which Ecclesiastes speaks. The only sensation is one of delicious languor.

"The first sight that greets the eye is one of smiling, loving faces bending over the deathbed, continued Sir Arthur.

"Proof?"

By Lucas Albert Reed

he said. 'There was a multiplicity of beautiful lights.'

"Is not that good evidence?" he

asked.

"The tense silence was broken as the audience, obviously in sympathy with the doctrines of Sir Arthur, broke into prolonged applause.

"Throughout the lecture, the first which Sir Arthur has given since he came to America last Sunday to raise funds for propagation of a gospel which, he said, was the



KEYSTONE

Sir Arthur Conan Doyle, spiritism's foreign missionary



PAUL THOMPSON

All classes "sit" for the spirits these days

"I have stood by the side of the dying, seen hands turning cold in death stretch out, heard words of endearment fall from lips that soon would move no more. Delirium, say materialists. No, it is not delirium."

"Proof?" asked the preacher of spiritualism again. 'The disengaging of the etheric body can be, has been photographed. I am fortunate enough to have such a plate.'

"Then he told of

letters were but as mud in the gutter beside it.

"His qualifications, he said, were those of a physician, trained to the scientific point of view, and what was deemed by some who had followed 'The Adventures of Sherlock Holmes,' some slight knowledge of detective work.

"Table rappings, he said, could be proved by such evidence as would carry a point in a court of law. Puerile signals, he said, they were, corresponding to the knock on a door here below, designated merely to herald the approach of a friend and to capture the attention of a skeptical world."

Remarkable statements, all of these, and fraught with much more significance than appears at first thought. Let us consider this most tremendous happening in the history of the spiritualistic movement and ascertain something of its startling import.

Spiritism Has a Powerful Appeal

WHEN a dear friend dies, the sweet memory of his life still lingers with us. In a sense he is thus not dead, his influence still abides. To the heart wrung with the harsh blow that death has dealt there comes the sad and tender longing to see this friend again, to once more hold sweet converse with him, to feel the blend once more of mutual spirits. Then Spiritualism comes with the message that we



KEYSTONE

One woman among scores who know nothing of art, but who paint pictures (?) under the guidance of spirits

eight daughters—all clairvoyant—who had sat beside their dying mother.

"It was lovely to see the etheric body disengage itself,"

may see and hear our friend now, as often as we desire; for, they say, he is not dead but only "passed on."

No wonder then that Mr. Doyle's audience listened in tense silence to his testimony, and no wonder that they at last broke into prolonged applause.

We can also see why the newspaper account should read that "palsied heads shook with emotion" at this recounting of the phenomena of spiritualism. It seems to be a tender message, one full of the blessings of faith and hope.

And believing as he does in Spiritualism as the evidence of immortality of the soul, of that future state and glad estate of which sages and poets have dreamed and visioned forth for ages, it is possible to understand the zeal and energy, the passion and devotion that stir this latest and greatest disciple of the modern movement in the strange and occult realm of psychic phenomena. We can realize what he means when he says that fame or family, wealth or wife, can not successfully oppose his attachment to, and espousal of, the new and mystic cult.

He thinks he is bringing hope to the hearts of thousands, hearts empty with a sore and futile longing for those with them on earth no more. He thinks he is bringing light into the darkness. He believes that he is filling lives with gladness and the newness of a higher motive and purpose. And so he has thrown himself into the battle without thought of what it may cost him. He gives up all because he thinks this is all and more than all, and worthy of the fullest of earthly and human sacrifices. His zeal is as warm as his purpose is determined.

First of all, let no one think that we discount the phenomena that Mr. Doyle describes. There is something behind the things he relates. It is not at all the result of too imaginative minds, the illusion of delirium, or the fakings of impostors.

There is a power behind the movement and the phenomena of Spiritualism that is greater than anything human or the merely physical. There is a power, indeed, commensurate with the effects that accompany it and that evidence its potent presence.

Is This a New Gospel?

BUT now, after all, is this the glorious new gospel that it seems to be? Is our new Paul to stand as high in the roll of honor for future ages as the one who came two thousand years ago from the city of Tarsus?

Both proclaim the certainty of a life to come, but do they tell the same story? Is it the same gospel merely reset for the new and advancing age? Is it, as Mr. Doyle says, "a gospel which is the beginning of a new religion for the human race—though not designed to displace the old"?

If it is not to displace the old gospel it must be because it is in harmony with the old, for if it is to be a success no other alternative is possible.

Now, the fact is, no matter what the distinguished Sir Arthur may say about it, that this new gospel and religion, as he denominates it, is in no real sense in harmony with the gospel of Christianity, the teachings of Christ.

Do not be impatient with us in our making of this statement, for we shall soon give you ample proof that the teachings of the Bible and the import of this message from Sir Arthur are as wide apart as are light and darkness, or the chasms of space that sunder one side of the universe from the other.

"Proof?" asks Sir Arthur, yes, proof, and there is proof a

plenty that while he has a reality in the phenomena he mentions, it is a subversion and a repudiation and a condemnation, all in one, of all that the Bible teaches of the great eternity that awaits beyond.

And Here Is Our First Proof

IF SIR ARTHUR is right and there is no death, no sundering of the chain of human existence, then all go on as they do here into a spiritual universe, the good and the bad, the fine and the coarse, the lovely and the slothful, the saint and the sinner, the Christian and the criminal.

And all herd together, or else there are chains and prison houses, or stockades or spheres, where some are separated from others, and the possibilities are tremendous and the realizations unspeakable.

Talk as fine as we will or as nice as we may, spin our foam of gentleness and light, of beauty and beatitudes, but none of us can deny the presence here of that awful thing called sin. It fills our madhouses and our penitentiaries. It makes our cities unsafe and our world an agony of existence. And if immortality be inherent in humanity then not even God can put any real sort of check on transgression and the transgressors.

If God created us—and who doubts it?—then he has made something that he can not confine. He has created a universe that will ever be peopled with the most damnable of occurrences and the most despicable of characters.

And as no one doubts that crime and criminality is on the increase, this is but to say that an ever growing and larger flood of spiritual derelicts will float on into the hereafter as the years go by.

And as in this world there are more who live in sin than who live above sin, what a majority the had will have as they range the universe with powers augmented and developed beyond the measure of their earthly existence?

For Spiritualism

promises to all a place in the world to come. The vile and the suicide, the impious and the murderous—all survive death according to its testimony.

Christ told us to pray that God's will be done on earth as it is done in heaven, but what hope of an answer if the story Spiritualism tells us be true? Christianity holds out the possibility of a time when Christ shall be all and in all, but how can it ever be if the new gospel be true? Prophecy proclaims the time when every voice in heaven and earth all through the boundless universe will be anthemed in praise to Him that sits upon the great throne of power and holiness, but it is an idle dream if this modern religion is to be accredited.

The Tragedies of the Doctrine

SOMETHING of the tragedy of this doctrine of Spiritualism was pictured in a story published in a very popular woman's magazine of March, 1920. It tells of a poor woman living under the shadow of a hard and brutal man. On one occasion he speaks of his heart, and she thinks that his death will be to her relief. Seeing in her face the trend of her thoughts he malignantly vows that even death shall not save her from him. When dead he will come back and get her.

The man dies at last and she lives in terror of his return. A friend visits her and—so the story goes—comes to a realization that the man does come at intervals but unknown to the woman. The friend waits in suspense (*Continued on p. 19*)

NEXT MONTH

The Volstead Act has been on trial for two years,
and now the question comes

IS PROHIBITION A FAILURE?

The answer by D. H. KRESS, M. D.

THE MOVIES AT THE BAR

A sane consideration of the motion picture menace

By MRS. CLARA R. WINTERTON



INTERNATIONAL

Marconi, famous inventor of the wireless telegraph, is now in America, and is trying to communicate with Mars.

A Strikeless World

FOR seventy-three years there have been intermittent strikes in the coal fields of America, the first being in 1849. Strikes, delays, and shortages in this industry now cost the American public \$500,000,000 yearly, — for the public foots the bill. In twenty years 1,200,000,000 working days have been lost from the mines alone, and mining is but one division of labor. The secretary of the United States Department of Labor states that between March 1913, and January 1922, their Conciliation Office "has handled and settled 5,113 strikes and lockouts. . . . In these 5000 odd disputes 7,792,066 men were involved."—*Forum*, April, 1922.

Industrial reports from England for 1921 give impressive figures. "86,000,000 working days were lost through labor disputes with about 1,800,000 working people involved."—*Current History*, March, 1922. In March, disputes between employers and workers resulted in locking out the members of forty-seven unions in the engineering trades and involving 850,000 men.

In Germany 13,000,000 workers participated in strike movements last year. Strikes and threatened strikes numbered 38,000, and affected 642,000 business firms. These movements resulted in a loss of 12,716,093 work days. Lack of space precludes the delineation of the industrial situation in other lands.

The virus of economic discontent has affected the five continents. It manifests itself in varying forms and degrees in different lands from the varioloid type of strikes and lockouts in America and portions of Europe, to virulent Bolshevism in Russia and malignant unrest in sections of the East.

The new era introduced into the industrial work through the advent of power machinery has not been an unmixt blessing. It has brought a train of perplexities. The factory system in-

augurated, production became a question of quantity,—“mass production” expresses it. The relation between employer and employed assumed a new aspect. Capital combined for exploitation and Labor consolidated to meet it. They have joined battle. The present issue involves the reaction of Capital toward the open shop and Labor’s domination of industry.

Capitalism, Labor says, has ruled with an iron hand. It has relentlessly exacted the last penny’s worth of labor from toiling brain and muscle. But when Labor mounts the throne it has shown itself just as imperious. The remedy lies not in a change of masters but of heart. Through every department of industrial activity there is an undercurrent of unrest. The feeling that justice and peace will come only through appeal to force runs more deeply than any of us care to believe. We should be unfaithful to our mission if we failed to declare that a crisis lies ahead, a clash and an overthrow. Labor predicts it, Capital fears it, Bolshevism proclaims it, but, more trustworthy than any or all, the Bible foretells it: “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the 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. Ye have lived in pleasure on the earth, and been wanton.”

What then? Thereafter follows the divine assurance of a permanent and just solution of industrial wrongs. The mighty Rectifier will take the situation in hand. He will banish oppression. After the return of Jesus the sound of violence will echo no more. The news of strikes shall never more be heralded. A transformed society in a transformed world is God’s program, and it will not be long delayed.

The Way of the Sunday Law

“THERE are six things which are generally credited with the power of moulding public opinion,” says Dr. Frank Crane in a notable editorial in *Current Opinion* for June. “They are the Press, Society, the Intellectuals, the Church, the Politicians, including the political parties, and the Labor Organizations.” And yet he asserts that while all of these either directly opposed, or

were indifferent to, Prohibition in the United States, still Prohibition was made a law of the land. (He explains that by Church he means the two leading religious organizations of Roman Catholics and Episcopalians.) His editorial reaches its climax when he says, “*And the explanation is the Power of the Little Church on Main Street.*” This is his unique manner of describing the “so-called evangelical denominations, including the Methodist, Presbyterian, Congregational, and Baptist Churches, and others, together with their by-products—The Salvation Army, the Young Men’s Christian Association, the Woman’s Christian Temperance Union, and the like.”

We fully agree with Dr. Crane that the evangelical religious bodies sway great political power in this country, and that it was mainly through their influence that Prohibition came to be law. But this is not all. If these churches can do that they can also force a federal Sunday law through Congress in the very face of a large majority of opposers in the United States. And this they will do in spite of the scoffing of those who say it can’t be done. We have long taken the stand, backed by up Bible prophecy, that a nation-wide Sunday law would not only be passed in the near future, but also that it would be rigorously enforced. There are those who have said that such a thing is impossible, because majorities rule in this country, and it would be impossible to get a majority vote for a Sunday law when less than half our population are church members, and hosts of church members fail to keep Sunday strictly. Yet a like plea was made concerning Prohibition, but it went through.

It is altogether possible and probable that the same powers that brought a great blessing to America in Prohibition may with equal success, but less wisdom, bring a great curse of bigotry, intolerance and persecution in a national Sunday law. There is a vast difference between the nature of a drink law which has to do wholly with the man himself and his neighbor, and a Sabbath law, which concerns a man’s relation to his God. Yet the “Little Church on Main Street” is blind to the difference, and the very men and methods that put Prohibition through are pledged to advocate the Sunday law as the next great reform for America.

May God save reformers from the results of their own folly. But in spite of our overwhelming desire for religious liberty for America, we know from the divine word in Revelation 13 that the obnoxious laws will be enacted. Never will they come, however, till this maga-

zine and the people which it represents fight them to the last stronghold. When they are enforced, then the God of liberty will bare his arm for the final deliverance of his people.

Still the Best Seller

THE "best seller" of them all year in and year out, tested by either circulations or number of translations, stands the Bible. Translated into more than 700 languages, spoken by three-quarters of the population of the world, it lives in peerless pre-eminence above every other book. In 300 languages the translators were first compelled to reduce the native tongue to written form, and a new version is being brought out approximately every five weeks.

In the printing, more than 60 different forms of characters are employed, including the ideograms of China, the ancient alphabets of Syria and Hindustan, the Gothic and Slavonic letters of mid-Europe, and the Roman type. In some languages the Book is read from right to left, in others from left to right, and in still others from top to bottom. For the sightless in many lands it is provided in raised type. To discourage the "pious" bookworms (boring insects) of the Gilbert Islands a mixture of oil of cloves, cayenne pepper and corrosive sublimate is used in the binder's glue. And word has just come that portions of the Scriptures are to be broadcasted daily by radio.

Of its prodigious circulation, the records of the two largest Societies must suffice. The British and Foreign has since its founding issued 319,470,000 copies. And the American Bible Society has distributed 146,584,804 volumes. Marvelous, unsurpassed record. In this confused social age with its racial rivalries, nationalistic bitternesses, and class jealousies this greatest of all civilizers with its message of good will is needed more than ever. The brotherhood of men based upon their acknowledgment of sonship to a heavenly Father is therein set forth.

But this mighty achievement of Bible translation and circulation came not by chance. Its coevality with the needs of the times is not a unique coincidence. The hand of Divinity can be seen by him who reads its inspired pages. It is part of God's preparatory program for the giving of the gospel to the whole world in this generation.

The object of the Bible Society work is stated thuswise: "To translate the one Book which can ever with success be expected to provide the common basis of morality and spiritual knowledge to all members of the human family, into every

language however barbarous; to print it in every script however complex; to place it in every man's hands however remote; and to provide it at a price at which the poorest may purchase it." Let every lover of humanity aid in this noble enterprise until the mighty truths of the Living Book shall be enshrined in every honest heart.

"The Kings of the East"

CHINA at last has hopes of a strong, united, republican government. A sturdy champion of union and stability has arisen in the person of General Wu Pei-fu, who has signally defeated the Manchurian pretender to leadership and has called Li Yuan-hung, former president, to again assume office.

Sun Yat-sen, president of the South China Republic, has been summoned to unite with the Peking government to make China one. He refused, but when Wu Ting-fang, one of his supporters and former minister to the United States, was appointed premier of the northern republic, and when Sun's most powerful general deserted him, the Canton government collapsed and its president fled. There is still much fighting going on, but China seems on the eve of a new era marked by unity and progress.

In Japan Admiral Kato, one of the representatives of the Tokyo Government at the Washington Arms Conference, has been made premier. He is committed to the carrying out of the treaties negotiated at Washington, and to a general retrenchment in military preparation. Statesmen now look for Japan to make great material progress.

With even India clamoring for independence, events are shaping themselves in the Far East in such a way that the peoples of Asia, long weak and divided, will be formed into strong, self-contained nations that may well deserve the Bible appellation of "kings of the east," and which in the near future will have a "way" "prepared" (Rev. 16: 12-16) for them to battle on equal terms with western nations in that war of all wars, Armageddon the terrible, to be staged in the Holy Land.

To meet the specifications of divine prophecy we do not anticipate that one nation like Japan shall dominate the East. China and India, are destined to play an important part in the world events of the immediate future. Let the man who would know the times just ahead observe carefully the development of events in the Near and Far East. There the last act in the great drama of earth's history will be set. And after Armageddon comes the voice from heaven saying, "It is done."



INTERNATIONAL

Admiral Kato, recently made premier of Japan, is committed to disarmament

Increasing Depravity

IT IS not that shocking evils exist in the world today that constitute them a sign of an imminent catastrophe, but that these evils are surprisingly widespread and are increasing at an alarming rate. We have reached a day when G. Stanley Hall, that deep and conservative student of adolescent youth, can say truthfully, "A good dance is as near heaven as the flapper can get and live." We have come to a time when "patience is a virtue lost to the age"; when Germany, commonly accused of instigating the world war, has pouring from its presses scores of best-selling books that treat of the "coming war"; when the most popular novelists maintain that it is impossible to write stories that appeal to the public without sexuality being emphasized and without an "undertone of sensuousness"; when scores of Americans pay big fees to join hundreds of French art students in Paris at their annual ball where two-thirds of the thousand women present paraded nude before the drunken revelers; when almost every class of people in the United States (thousands of them women) smoke cigarettes to the number of a billion a week, with the commander-in-chief of the U. S. army stating that tobacco is as necessary as food; when it is estimated that five million people in this country are addicted to the use of opium, cocaine, morphine, and other like drugs; and when four hundred twenty-six murders are committed in one year in St. Louis, which is typical of other cities. Every generation has had its thousands of confirmed evil-doers; but our generation has its millions. No other generation can compare with this, unless it be the antediluvians, and they were destroyed almost without exception. The greatest danger to men today is not that they will fail to see the evil, but that they will be blind to it as evil. The craze of the age is to find an excuse for all wrong, to reason that (Continued on page 28)

PROBABLY the greatest strike the world has ever known went into effect April 1. About half a million miners laid down their tools and quit work. Six thousand mines are idle.

We need not be told that this is not the first strike we have ever had. Striking has become very common. "Strike" is a very fitting word. The miners deliver the strike; the public receives the blow—and operators "make a strike." The public is struck because sooner or later it will have to buy coal for houses and factories at excessive prices. Operators "make a strike," having the coal to sell at their own quotations.

The initial shock of the strike, however, will not be felt so much by the common man with three or four children and a mortgage, because summer is here. "Old Sol" is present to relieve us of a few coal bills. But Labor evidently feels that it will fight it out on the line of striking if it takes all summer, and winter too.

This great strike widens the breach between Capital and Labor. It stores up another can of TNT—Threatening National Troubles. It does more: It will take but a few more of these harrowing experiences to satisfy the wage-earner that local striking is the wrong method.

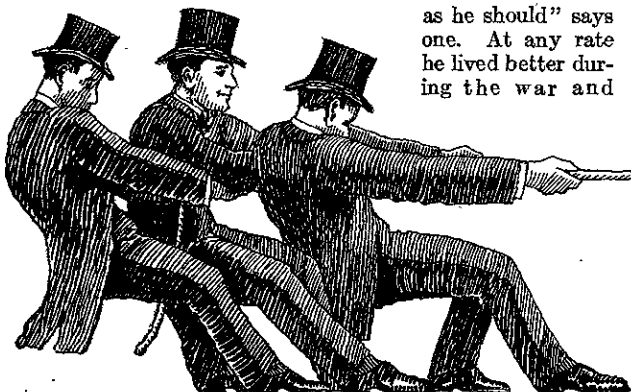
This policy of aiming at the rooster and killing the hen, which in this case produces the egg of gold, is convincing locals that they need longer range guns and more comprehensive organization. Local, sporadic, and guerilla striking stings the wrong party. The common man is fighting the common man. It is a mad method. Labor is seeing it, and is as surely advancing toward a more intricate, cosmopolitan organization. An *e pluribus unum* arrangement is afoot.

We have an illustration here of a group of laborers in a tug of war against a group of capitalists. It is coming to this one day, but now Labor is not so well united. Some laborers pull on the tugs, while others are breaking hold-back straps. However many agitators representing Labor are stumping the countries, organizing and stirring; and they are the thunder heads of an approaching storm. It will not now be difficult to baptize the laboring world with this unity idea. Strikes have struck the public so many times, instead of the Capitalist, that but few more lessons are needed.

A Pandemic of "Yellow Fever"

TO AUGMENT all this, the common man, during the war, was exposed to a new disease, and there followed a pandemic of "yellow fever." The world is mad after gold. During the war, along side of H. C. L. was a twin H. C. L.—the High Cost of Labor. Never before did Labor live so well. Luxuries became necessities. The laboring man had a Midas hand, and his wife a lavish hand. High cost could not stop high life. Clerks in five and ten cent stores dressed like Mrs. Croesus. Domestic were authorities on fashion. Shop girls paraded with lap dogs. Lumber jacks swarmed Palm Beach. Stevedores spangled out in ring-streaked and speckled silk shirts. On the whole it was a big time for Labor. "The

common man lived as he should" says one. At any rate he lived better during the war and



The CLOUD THAT

The underlying causes of the conflicts and

immediately after than he is living now.

But here comes the rub. The friction that has come in trying to stretch a small income over a large expense account is firing a tinder in labor circles that presages no small conflagration. Labor has had a smacking taste of the elixir of "high life," and is unwilling to make it, bottle it, and dispense it without having some for itself. To change the figure, it feels that it ought to have a ride in the wagon it makes.

Another feverish disease with which the wage-earner was inoculated during the war, and which is still spreading in all directions, is the malady of false pride. It is that in the last diagnosis. It is better known as the rash desire to emulate the rich. A scullion in some "Greasy Spoon" is a Cinderella on the street. Mother Hubbard sells her poor hungry dog and has a new silk dress. A hod-carrier, good honest citizen, has a wife who is president of the Bridge Club, a daughter who is the "fling" at the Country Club, and a son who is a wonder with a golf club. The laborer, Mr. Hyde, is straining to appear as the eminent and wealthy Dr. Jekyll. And it takes money.

Whence Comes the Strike?

NOW it seems that money is no object to the common man.

It is round and it surely rolls. The plain people seem to have lost their sense of valuation of money, once they have it. This is proved by the various slang phrases by which money is characterized, such as—"jack", "berries", "dough", "iron men," etc.

So the public is in a never-ending Marathon after money—and more money. It has to have it to keep in seeing distance of the rich. But wages are lowered. Work is scarce. The inflow of the yellow stream dwindles. The poor man loses in the race. He gets far behind. He becomes impatient, frantic, disgruntled, incensed, bellicose, revolutionary, and finally Bolshevistic.

He strikes. He honestly feels he is striking for his fireside and his home. The strike is delivered with good power and with good intent, but with poor aim. It gives a temporary relief by affording a fake conscientiousness that—"I'll get my revenge." The revenge is sweet in the mouth, but bitter in the belly. He is tremendously relieved until he sees he has struck his fellow burogoise. He sees the predicament. All Labor can see it.

Now the questions follow: How long will this continue? How many times more will Labor aim at the silk hat of riches and strike the solar plexus of a fellow laborer? Again—how many strikes will the solar plexus stand before it registers complaint?

Perhaps it would be well to note here the long patience of the wage-earner. Going back to the first strike,—perhaps that of Spartacus and his slaves against the Romans—and comparing the successive ages up to the present, our age

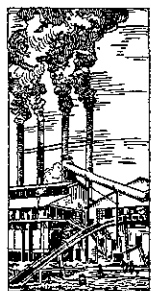


"Will it come? Will there be a League of Labor? Are we to see more friction between poverty and property?"

OBSCURES--- By Orva Lee Ice

the *International!* Away with all the impediments that bar the proletariat from the enjoyment of his riches. Down with the

misunderstandings between Capital and Labor



wins by a wide margin in the number of labor lockouts, and the plebians lose by the same number. To compare: Statistics from the Bureau of Labor at Washington published records of 1,491 strikes in all industries during the years from 1741 to 1880—one hundred and thirty-nine years. From 1881 to 1905, only twenty-four years, coal mining strikes alone numbered 3,336, which was but 9.08 per cent of the total number of strikes in all industries, making some 30,300 strikes for all industries in America alone. During this time, the

Bureau records 2,460,743 employees were out of work, losing 739,847 working days, and according to the same authority losing \$50,272,979.49. This, wisdom can readily see, represents but a small part of the loss to the laborers who were struck by having to produce the corresponding increase in the prices of various commodities produced by strikers. But to mark that up to 1905, the number of times Labor has struck and been struck gives an idea of the length of time it takes to teach the lesson that at last is dawning with fearful omens upon Labor locals everywhere.

Now here, says one, is where the innocent bystander who is struck registers complaint and manifests it by making laws to put down the strikes and strikers, which, says the logician, will bring a relief from strikes and uncomfortable lockouts. It seems to follow at first; but closer investigation finds that the plaintiff is a wage-earner, as is the offender. They both belong to unions. Not *the* union, but each to a union. They both use the striking tactics to win their demands. The union idea has swallowed all Labor. It is sponsor for the striking methods, and logic is forcing the unions to unionize into one unit. It is forcing a union trust.

A Union of Unions

SO FAR there has been no team work. One union is willing to strike and the other is willing to let it strike, but to find after the initial blow that they themselves are struck. Such constant battering is welding a mighty federation of Labor, not pan-American, not pan-Russian, but pan-National—an International federation.

Let us take South America for instance, where never prior to the present has Labor ever dared to peep or mutter. The peons have lived their lot and slaved ever since Columbus discovered them, and perhaps before. No labor troubles have ever been known in that country. "Strike" was a foreign word. But South America has broken out into a stinging rash of strikes. Violence has accompanied them in many instances. Three years ago a pan-American Federation of Labor was formed, an extension of the American Federation of Labor, to help the working man of Latin America.

A South American Labor paper breaks forth with a call to the common people in this language—and note the cosmopolitan terms here—"Arise! all the poor of the *universe*. Stand, slaves without bread. Shout! *all together*. Long live

parasites of Labor. Long live the *International!*"

Russia speaks the trend of Labor. A sorry miss perhaps, but who ever expected, five years ago, that the present regime would come. The cry of the International is heard in Europe and in Asia, and around the world.

How the Struggle Will End

WILL it come? Will there be a league of Labor? Are we to see more friction between poverty and property? Or, are we about to enter the Beulahland of a wholesome understanding between these two industrial forces?

The cloud that obscures the real issue between Capital and Labor is the mad desire for gold on both sides. There never can be an amicable settlement of labor troubles till the dollar ceases to be considered almighty. The workman, even more than the capitalist, is apt to be deceived by the supposed power of money to secure happiness, because he has had less chance to try it out. In the very nature of the case the misunderstanding—for misunderstanding it is more than hostility, since in reality the interests of labor and capital are one—can not be cleared away till all classes of men cease to see yellow. Whether or not the cloud will be swept away is a question that only Heaven can answer; and Heaven does answer it.

God has light for the dark place. This crisis between Labor and Capital is a harbinger of a day of universal interest. Let us—to the Word of God—

Will there be trouble? "This know also that in the last days perilous times shall come." 2 Tim. 3:1. "There shall be a time of trouble such as never was." Dan. 12:1.

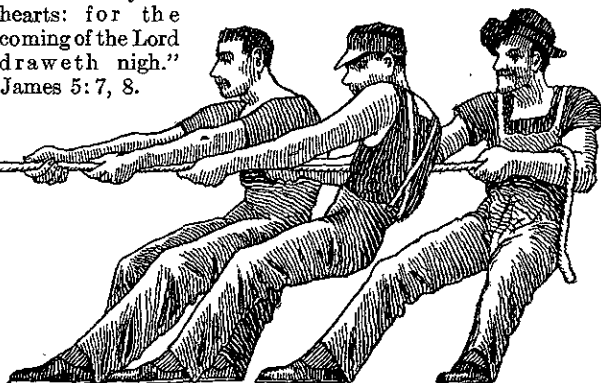
Will there be war?—There shall be "wars and rumors of wars." Matt. 24:6.

Will Capitalism fall? "Go to now, ye rich men, weep and howl for your miseries that *shall come* upon you."—not conditional but certain—"your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered. Ye have heaped treasure together for the last days." James 5:1-3.

All this may seem Bolshevistic! It may sound revolutionary. But it is surely a chapter from God's own Book. Let us be bold enough to read it and to have others read. "Behold the hire of the laborers . . . is of you kept back by fraud . . . you have lived in pleasure on the earth and been wanton . . . ye have condemned and killed the just." James 5:4, 6.

It is coming. The day of the Lord is coming. Labor and Capital crises are sign boards of the dawn of a fairer day. The conflict between Capital and Labor is irrepressible as long as sin and selfishness are in the world. It will become more acute and intense near the end because then sin comes to the full. The Book of Jehovah sounds the news beforehand.

"Be patient therefore brethren unto the coming of the Lord . . . stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.



Or are we about to enter the Beulahland of a wholesome understanding between these two industrial forces?"

“A S I watch the American nation speeding gaily, with invincible optimism, down the road to destruction, I seem to be contemplating the greatest tragedy in the history of mankind.” Thus speaks the scientist McDougall, in the foreword of his most interesting book, “Is America Safe for Democracy?” which is made up of a series of six lectures given before the Lowell Institute of Boston. “Other nations have declined and passed away; and their places have been filled, the torch of civilization has been caught up and carried forward by new nations emerging from the shadow-lands of barbarism. But, if the American nation should go down, whence may we expect a new birth of progress? Where shall we look for a virile stock fit to take up the tasks of world-leadership? It may be that the yellow millions of the Far East contain the potency of an indefinite progress and stability. That is a vague and uncertain possibility. Whatever that potency may be, it behooves us, the bearers of Western civilization, to take most anxious thought that we may prevent, if possible, the decline and decay which have been the fate of all the civilized nations of Europe and of the Near and Middle East.”

The most pessimistic feature of this startling utterance is that the scientist's words are not the expression of his own speculations, but are based primarily on accurate data, such as have been obtained from the intelligence tests given during the war.

Startling Intelligence Tests

WHEN America entered the world struggle, it added a new branch to the army. A committee of psychologists was appointed to provide means for measuring the mental caliber of the soldiers. Having at hand the experimental tests of certain scientists, the committee soon perfected an intelligence test that might quickly be given to large numbers of men. Let it be understood that these tests were designed not for the purpose of determining how many facts a person had gathered together, but to measure the mental development; just as physical tests are for the purpose of ascertaining the inherent strength of the muscles, and not for learning what tricks can be done by them.

These intelligence tests were given to 1,700,000 men in the army; and, as the scientist Goddard observes, the results obtained are so “startling” that they are “beyond human comprehension.”—“Human Efficiency and Levels of Intelligence, p. 30. Taking the army as a good cross section of the whole population, A. E. Wiggam, a biologist, draws from the findings these conclusions: “The army mental tests have shown that there are, roughly, forty-five million people in this country who have no sense. Their mental powers will never be greater than those of twelve-year-old children. The vast majority of these will never attain even this meager intelligence. Besides the forty-five million who have no sense, but a majority of the votes, there are twenty-five million who have a little sense. Their capacity for mental and spiritual growth is only that of thirteen- or fourteen-year-old children, and your education can add nothing to their intelligence. Next there are twenty-five million with fair-to-middling sense. They haven't much, but what there is, is good. Then, lastly, there are a few over four million who have a great deal of sense. They have the thing we call ‘brains.’”—*The Century Magazine*, March, 1922.

These revelations, supported by later investigations, have been a sore blow to those who have been merrily proclaiming that everybody and everything are progressing upward, and that education and social culture are all that are needed to make men polished in person and angelic in actions.

Men Make Their Environment

A NEW chapter has been written in the science that deals with the mentality and motives of men. And this chapter is a total refutation of the argument that peoples are raised to higher levels of morality simply by the external agency of good environment, and all that it implies. “Heredity, and not environment,” continues the biologist, “is the maker of men; it is the man who makes his environment and not the en-

The SUPREME TRAGEDY of HISTORY

By

Francis D. Nichol

viron-
ment that
makes the man.

. . . It is not the slums that make slum-people, but slum-people that make the slums. . . . Primarily, it is not the church that makes good people, but good people who make the church; godly people are born and not made.”—*Ibid*.

Science has abundantly proved that the hope of a country lies in the number of its inhabitants who are mentally fit, for it has conclusively demonstrated that there is a close relation between crime and low mentality. “Morality,” writes the learned psychologist Terman, “depends upon two things: (a) the ability to foresee and to weigh the possible consequences for self and others of different kinds of behavior; and (b) upon the willingness and capacity to exercise self-restraint. . . . Not all criminals are feeble-minded, but all feeble-minded are at least potential criminals. That every feeble-minded woman is a potential prostitute would hardly be disputed by any one. Moral judgment, like business judgment, social judgment, or any other kind of higher thought process, is a function of intelligence. Morality cannot flower and fruit if intelligence remains infantile.”—“The Measurement of Intelligence,” p. 11. As already noted, the intelligence tests given to the army have shown that a large per cent have almost childish minds. Again, science has proved that acquired characteristics are not transmitted to the posterity—the child starts out in life with no better mental equipment than did his parents. Lastly, science has shown that the upper levels of the population, the professional classes, for example, which correspond in large measure to the upper levels of intelligence, are, because of the smallness of their families, failing to hold their own against the mighty increase on the part of the lowest levels.

Modern Men Are Not Superior To the Ancients

THE sickening conclusion that must be drawn from these findings was what caused the scientist McDougall, as quoted in our opening paragraph, to exclaim that America is speeding “down the road to destruction.” Yet, though the logic of the case demands that we believe that our civilization is on the decline, many strive to offset the conclusion by setting forth the marvelous advances of modern men over their ancient ancestors. But this advance is more apparent than real. Says the scientist: “It is often supposed that the superiority of civilized man to his savage forefathers is an innate superiority, which he owes to his long-continued subjection to the influences of culture. It is agreed by those who have considered the matter that there is no good ground for this belief. The superiority of civilized man consists in, or arises in the main from, the fact that he has at his command

The Watchman Magazine

When the Last Bulwark of Civilization Topples to Its Fall, What Then?



all
the ac-
cumulated
resources and tradi-
tions of civilization.

There is no good evidence for the belief that he is in any way innately superior to his savage ancestors. In fact, the probability seems to be that he is (statistically) inferior."—"Is America Safe for Democracy?" p. 144.

Undue weight has been given to material progress, while the part played by the higher faculties of the mind, those faculties which have to do with morality, has not received rightful consideration. "We must not allow ourselves to be dazzled by the material achievements of the recent past. In trying to estimate our position, we must have regard to moral and intellectual achievements of kinds less easily appreciated than the aeroplane and the big gun, the submarine and the poison-gas. It is true that we have obtained a wonderful command over the physical energies of the world; but if we have not, individually and collectively as nations, the wisdom, the patience, the self-control, to direct these immense energies conformably to high moral ideals, our tampering with them will but hasten our end, will but plunge us the more rapidly down the slope of destruction. There is but too good ground for the fear that our knowledge has outrun our wisdom, that, though we have learned to exploit the physical energies of the world, we have not the wisdom and morality effectively to direct them for the good of mankind."—*Id.*, pp. 11, 12.

Modern Inventions Only New Tools For Crime

THE reports in the daily papers amply verify the lines we have just quoted. How often is a new discovery or an invention made public in this manner: "Advance step made in civilization; new device invented that will kill criminal before he can escape." And how often do we read in the

August, 1922

next day's paper that the criminal has obtained one of these inventions, and has wrought havoc with it. It is a commonplace to read that the telegraph—wondrous invention of our advanced age—has been used by a clique of swindlers to aid them in their work. That thing of beauty, the automobile, which ought to be a joy forever, how often is it but the handmaid of the professional crook! Men gamble by telegraphy, curse by telephone, and cheat by wireless. And the products of the laboratory, harbingers, we have been told, of great advancement, only served to make the world war the most deadly strife of all history, and promise to make the next struggle even more so.

It is a false argument that is built on the comparison of the customs and life of our Anglo-Saxon forebears with our own. True, we do not express ourselves in the crude way they did, nor do we practise our vices in such an open fashion, but the difference is in form rather than essence. In the words of the Illinois Vigilance Association report: "Immorality is less crude, more refined; less obvious, more suggested; less repulsive, more inviting; less confined to groups and localities, and more diffused through the general population." But it is nevertheless immorality, and is only the more dangerous because of its "refined" appearance.

The hopelessness of the situation is only the more evident when we meditate on the fact that the gradual degeneracy of the race physically is sure to bring with it only further degeneracy of the mind, and this in turn will but weaken the higher moral faculties. As these faculties are weakened, the floodgates of sin and crime are opened, and the cycle is complete; for with vice controlling the life, the body degenerates the more, dragging down to a still lower level the moral faculties. There is a direct relation between mind and body, between physical degeneracy and moral degradation.

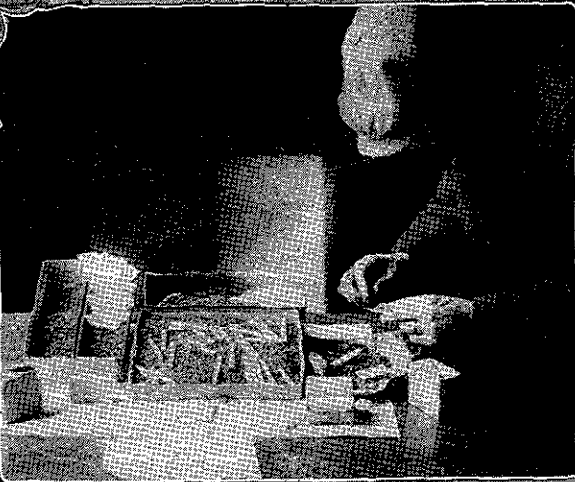
Science Has No Remedy For Declining Morals

HOW may the cycle be broken, and the course of men be turned upward? Science offers no remedy. Indeed, it candidly states that all the philanthropic endeavors to raise the general plane of living are useless, because they will not really change men. It calmly holds that the hope of the future rests wholly on the small proportion of those highly endowed mentally, and that the rest, in the interest of race advancement, ought to be allowed to go on their downward course to extinction. But the great mass as they hasten downward must surely drag with them the small minority. Nor can the much boasted panacea, education, raise the moral standard. Many preach and teach thus, but their statements are founded neither on the Bible nor on science.

The biologist, when he stated that "godly people are born and not made," gave the clue to the solution of this seemingly hopeless problem, though doubtless he knew it not. All he intended to convey by his statement was the pessimistic thought that there is no process known to man by which a person can be "made" godly, and that all the holiness an individual has is that with which he is born—if, indeed, he is born with any. Humanly speaking, he is correct; and let all who believe that the race is gradually getting better because of modern environment, education, and culture, forever take note.

Good People Are Born—Again

THE only hope, then, for a man is to be born again, to start out with a new mental and moral equipment, if he desires godliness, and that which it brings—a place in the kingdom of God. Two thousand years before scientists reach this profound conclusion, the Bible, which is not only in harmony with true science, but far superior to it, proclaimed this truth. "Except a man be born again," said the Christ, "he can not see the kingdom of God." John 3:3. But the Bible goes one step further. Science can reveal the need, but the Bible can supply it. This new birth is the chief topic of the inspired writers of the Scriptures. They frequently speak of it as conversion. One who accepts Christ begins a new life; he leaves all his old ways behind. He starts out as a babe in Christ; but, by feeding upon the word (Continued on p. 20)

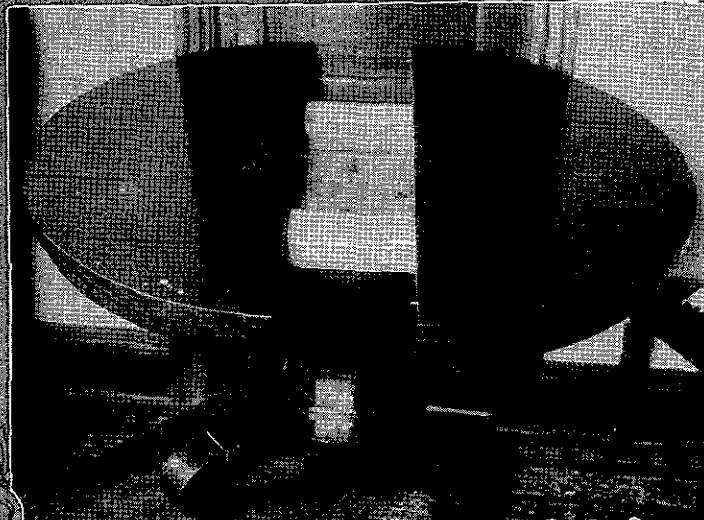


Cigarettes of hashish,
or Indian hemp, a new
drug with a new thrill.

Part of a quarter mil-
lion dollar haul of heroin,
cocaine, and morphine.



Inspectors
found drugs
smuggled
in Teddy
Bears.



This dining ta-
ble was a hiding
place for \$25,000
worth of drugs.



With safety pin"
and eye dropper
he forces the drug
under the skin.

Peddling DRUGS—and CRIME

Crime and Criminals are Produced by the Peddler—America Using the Same Amount as China Did at Her Worst—The Startling Report of the Secretary of the Treasury—The Effect of Drugs

FEDERAL inspectors say that much of the crime now rampant is traceable directly either to a desire for drugs or for money to obtain drugs. It is found that it is the craving for drugs which is the root of such crimes as burglaries, robberies, and holdups. Addicts driven mad by nerves clamoring for the effect of the dope, take to the use of blackjacks, the jimmy, and the automatic to get the large amount of money necessary to satisfy that craving.

This may seem unbelievable and astonishing. But how many times recently have you read of attempts to smuggle in drugs to the state prisons and city jails? Many, many times, if you read your paper carefully. Talk to the wardens if you are doubtful. They are watchful, but the drug gets in somehow, somehow!

There is a recent case in San Francisco of a man who was all beside himself for the want of his favorite drug. But he was a chief witness in a certain dope case and none was to be allowed him, to make sure that he would testify as to the truth of the matter. He was a criminal besides being a draft evader. Then a woman visited him one day. She carried nothing in her hands and asked only that she might speak to this man. His woman visitor leaned over and kissed him, and in this way passed to him a bundle of morphine that was in her mouth. The guard noticed too late and tried to get the drug, but the man swallowed it, paper and all. He died later from the overdose.

One police chief of a large eastern city said after investigating the drug business that three-fourths of the crimes that are committed in the cities of the United States are committed by dope fiends. In this he is supported by many authorities in various parts of the United States. When a man can't get the stuff he will steal or murder for it—and so will a woman. It is the dope fiends who commit the brutal murders. Half the prisoners in the penitentiaries today are boys, mere beardless youths, and nine of every ten of them are drug addicts of one kind or another.

America as Bad as China at Her Worst

TO FOLLOW out the question to its logical conclusion, it is the dope ring's wealthy men who are to blame. It is they who keep the business going, and who make enormous gain out of addiction to narcotics. There is continual crime involved. First, that of peddling the dope, and second, the crimes which are perpetrated to get more of the drug. These are all to be laid at the door of the peddler. It would not be unjust to saddle every convicted drug dealer with the penalties of half a dozen holdups and burglaries.

And these men higher up. They have brought to society the "snow parties" and made dope smoking fashionable. Louis J. Zeh, who is secretary of the State Board of Pharmacy of the State of California, said recently that society men and women, the so-called leisure class, today constitute a large number of the total addicts. "It is the women in the hotels and the apartment houses, he said, "who are using narcotics to a large extent and on whom it is most difficult to get

By Uthai Vincent Wilcox

evidence. And it is these women in high society who pass along to your girls and young men the habits that have taken the place of drink."

Dr. Royal S. Copeland, health commissioner for New York, declared, "The use of opium in America is increasing. You pass addicts in the streets, brush elbows with them—users from all walks of life, professional men and women, and those whose names are listed in society.

"We (Americans) are using the same amount that China did fifteen years ago when she was the chief opium consumer in the world. The United States now has that doubtful distinction. We get much excited over the whisky habit. We have amended the Constitution as a measure against that habit. But without going into any discussion of prohibition I want to say that the drug evil is infinitely more dangerous than the whisky habit ever was.

"When the whisky drinker is deprived of his whisky he becomes weak as a rag. He suffers as an individual. But when an opium user is deprived of his fumes he will kill anybody. Society at large will suffer from him."

Dr. James L. Gordon, who is one of the great ministers of the Congregational denomination, said just the other day:

"I regard the drug evil as a disease. It is now threatening the foundation of our civilization. It is sweeping in upon us as a gigantic wave and it is leaving wreck and ruin in its wake. The gravity of the drug evil is not realized by the average person."

Prominent names and strong quotations could be given for pages, but it is sufficient to know that the

problem is first a domestic one and then an international one, if we are to destroy the curse from out of the civilized nations of the earth.

Report of the Committee of Investigation

FOR startling reading, that report of the special committee of investigation appointed by the Secretary of the Treasury is earnestly recommended. Here is a paragraph or two: "It is concluded from a careful analysis that at least 25 per cent of narcotic addicts are not steadily employed in gainful occupations. This would represent at least 250,000 unemployed addicts in the United States.

"At a conservative estimate this would represent the loss in wages of \$150,000,000 annually. These figures do not include the costs of the states and municipalities in the suppression and punishment of crime, and the care and treatment of those who eventually become a charge upon the community.

"From the data obtained the committee is convinced that there is a nation-wide use of narcotic drugs for other than legitimate medical needs, and that such use for the addiction has materially increased, despite the vigorous effects exerted in the past four years in the enforcement of the Federal anti-narcotic law and in the enforcement of the laws of the states and municipalities which have enacted such for the control of habit-forming drugs.

LOOK WHERE AMERICA STANDS

A special committee was appointed by the Secretary of the Treasury to make a report after an investigation as regards the drug evil. Among other things this committee made a per capita comparison of the consumption in the various countries. It reads like this:

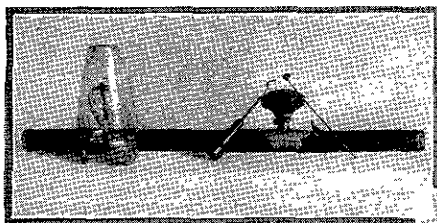
Austria	- - - - -	3/4 grains
Italy	- - - - -	1 "
Germany	- - - - -	2 "
Portugal	- - - - -	2 1/2 "
France	- - - - -	3 "
Holland	- - - - -	3 1/2 "
UNITED STATES	- - - - -	36 "

And the worst part of it all was that this estimate was made back in 1918 before the full effect of the great war was evident.

"This condition is believed to be due principally to a lack of knowledge of the seriousness of the situation. It is the opinion of the committee that there yet remain several phases of the narcotic problem which merit the consideration of Congress."

Since the report was written and printed and filed, the whole miserable drug business has grown faster than Jonah's gourd, principally because of the war and its after affects. It has outgrown the vice center, and is now found far from the tenderloin section, in the respectable middle class sections and in the homes of the wealthy and ultra-rich.

According to the over-worked inspectors of the state and city and nation, the thing is fast getting out of bounds. And it is the peddler that is spreading it about faster than the smallpox. And he in turn is responsible to the all-powerful ring, higher up, that is so often mentioned, but so seldom if ever caught with enough of the evidence to convict or even prosecute. The ring has stopped at nothing, Army, Navy, home, high schools, shop girls, to the Indians on their reservations,



An opium
"lay-out."

and has already made popular at certain road houses, "Cocaine-jags," and "snow parties" to supplant the use of good liquor.

Something About the Effect of These Drugs

IT WOULD be well for the uninitiated to know something of the effect of these popular narcotic drugs on the human system. Dr. Harrington Sainsbury, who is a Fellow of the Physiological Society, is the authority for the following statements:

Hashish is a new drug in America. So new in fact that there is no law against its use except in the city of New York. It is an Indian drug and is made from Indian hemp. According to Dr. Simon it produces a violent sexual reaction which accounts for its growing popularity among certain classes of society. In its final uses it produces a dreamy lethargy in which cares of life find no place, but in their stead the phantasy conjures up visions more or less pleasing. Its taking produces enfeeblement of the character and the mind quickly, and general and severe depression of the physical powers.

Opium, also known as dope, and the most widely used either in the cruder forms as smoked, or as refined and used as morphine, is not a true sedative. Morphine is popularly used after cocaine, to slow up the effect. It is derived from a certain poppy, and much of it comes from the Orient. It produces a pallid, unhealthy-looking being, unkempt, of anxious expression, unsociable, irritable, restless; a shifty enfeebled will, and intellect devoid of powers of application. The user becomes notably untruthful. In Louis XV's time, life in court circles so centered in the monarch that his refusal to listen to words of recommendation spoken on behalf of this or that one was "if not a death sentence, at least a veto on life." These words may well find their application to this drug habit, for their victim, whether near to or far removed from death, can not be said to live.

Cocaine that is being used so much, referred to in the jargon of the knowing as "snow," has its chief ability to paralyze and benumb. Its action is short-lived and that is why morphine is used to prolong the effect. Its action has many

resemblances to tea and coffee—there is a great sense of exhilaration and of refreshment, and while fatigue disappears, the desire for activity, mentally and bodily, reappears and the taker feels buoyant and light. With use a rapid tolerance is effected so that the amount of the dose rapidly increases.

It is these three drugs that are so much in "the vogue" at the present time.

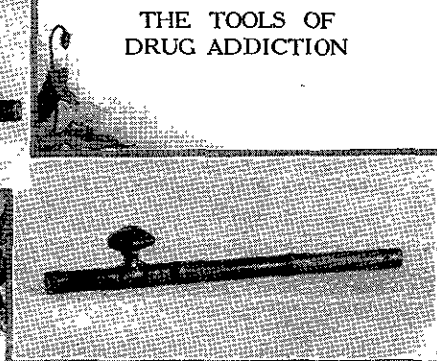
What Is to Be Done?

WHAT is being done about all this, you are asking? What should be done to stop the ravages of these drugs that undermine the health and destroy morality? You have a right to ask such questions. You should keep on asking until something is done by the highest authorities in the land to stop the spread of the pestilence.

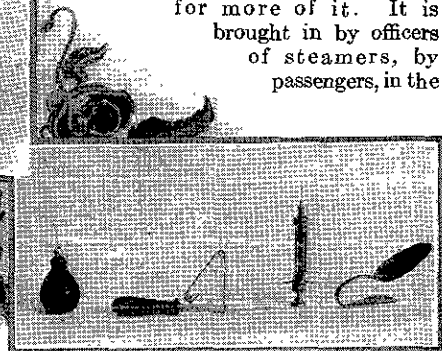
Stirred by a newspaper campaign on the Pacific Coast and by the work of efficient agents and volunteer organizations and physicians in the East, Attorney General Daugherty and Commissioner of Internal Revenue David H. Blair have given order to squeeze every ounce of force from the narcotic drug laws.

The Attorney General said: "The position I take with respect to these laws is that they must be vigorously, universally, and uniformly enforced."

But in spite of this, the drugs are being smuggled in, in every conceivable way to supply the demand and to create demand for more of it. It is brought in by officers of steamers, by passengers, in the



An opium pipe,
known as a "stem."



A morphine "lay-out," the safety-pin for use in the absence of a physician's needle.

mail, in cigarettes, in automobile tires, in bread, in shoes, in the hair, in jewelry, and in a thousand and one other ways that are so numerous it is impossible to mention them all. The stuff is concentrated and requires such a small amount of space that it is humanly impossible to guard the immense coast line of this country against it

Green Corn and Tomatoes

THE custom officers do their best to seize all that they can find. And they find a considerable amount. Some of it is hidden in the water tanks of steamers. The other day they discovered pounds and pounds of morphine hidden in the center of cans marked and containing "Green Corn," and "Tomatoes," and "String Beans," and safely stowed away in the ship's refrigerator. They find the dope hidden in steam pipes, in electric light fixtures, in panels of staterooms, and on nearly every steamer that comes in from the Orient and many from Europe. There seems always to be some steward or porter or sailor who is willing—for a consideration—to smuggle it along. Can it be possible that these men understand that it will be peddled about to shop girls and school children up and down the land?

Five hundred dollars' worth of dope can be carried in the clothes between the linings and never noticed, and this same five hundred dollars' worth can be adulterated so that it will be worth at least twenty-five hundred dollars when peddled out.

(Continued on p. 30)

The MAN WHO CAN PLAN for a THOUSAND YEARS

By Bernard P. Foote

THE far-sighted business or professional man knows the value of ability to look ahead and visualize what he desires to realize at some time in the future. The difference between those who succeed and those who fail is largely in their ability to see ahead. Where one sees only the next meal, or the next party, or the next vacation, the other sees the next higher position he wishes to fill, or the great service he wishes to render humanity in years to come.

It is a well-known fact that people do not just drift into the big, profitable positions in this world. Such positions are filled by those who have planned their work, —and worked their plan. And most of them are still planning years ahead. It is a fine thing for one to be able to plan his life many years in advance; in fact, the farther he can look into the future the better,—not five years only, nor even twenty-five, but *hundreds!* What a surprising thing it is that so few people are making definite plans as to where they wish to be and what they desire to be doing a hundred or a thousand years from now!

The Big Idea

WHEN a "big idea" strikes a business man, he at once begins to count the cost. He studies it from every possible angle, until he knows just about how it is going to work out. He studies it until he gets a vision of the main details, and his faith and confidence grow to the point where he is ready to launch out into it. Then he risks everything on that one big opportunity. He is willing to work day and night, and even to spend his last dollar, in an effort to realize what he has visualized. Do you know that three of the first five of F. W. Woolworth's five and ten cent stores failed? that the originator of India rubber nearly starved himself and his family? and that hundreds of other similar examples might be given? It is easy to realize that it takes vision, decision, and determination to make a great success in this life; but do we not act as though we expect to drift into heaven?

If one of your friends were offered a good living, a beautiful home, an opportunity to travel extensively, and the privilege of spending years in the greatest university in the world, all in return for giving a little time each day for a few years to looking after what might be termed "a side line," what would you call him if he refused the opportunity? Think a moment before you answer. Haven't you received a better offer than that?

After Death, What?

A BOY was once asked what he intended to do in life when he got where he wanted to be. He replied, "I am



going to be a lawyer."

The old gentleman who had asked him the question looked at him thoughtfully and said, "You might do a great deal worse. What are you going to do when you get to be a lawyer?"

"Get rich, I hope," answered the boy.

"You might do worse than that; but what next will you do?"

"I will get a home for myself."

"That is all right; and what next?"

"Well, I suppose I shall grow old, like everybody else," said he, beginning to feel a little uncomfortable.

"Yes. And what next?" his questioner persisted, kindly.

"Well," the boy admitted, "I suppose I will die."

"Then what?"

He didn't know, for like many others, he hadn't planned that far;

but it set him to thinking, and he became a successful preacher instead of a great lawyer. He is an old man now, but he knows "what next." He has made full plans and preparations for going "upward and onward" instead of "downward and outward." Have you? It's worth thinking about. It's worth all the time it takes to figure it out to the last detail. If you need further information before you can reach a definite decision, go after it half as earnestly and tenaciously as you would go after a fifty-thousand-dollar-a-year job, and you will get it.

"Where will I be and what will I be doing five years from now?" is a very important question; but change the number to five hundred, and it becomes the most important question in the world, so far as you are concerned. You are the only one in the world who can answer it. You will be where you choose to be, and no person nor thing in heaven or earth can or will compel you to be anywhere else. It's a big responsibility, isn't it?

Let us, as business and professional men, not be satisfied with the "big idea," but give a reasonable amount of time and attention to the "biggest idea," for it will pay, both here and hereafter. Let us remember, also, that it will be far better to be able to say, "I am glad I did" than to be compelled to say, "I wish I had."



THE principle must be self-evident that in measuring our Christian character the thing that counts most is not how much we are able to do for the Lord, but rather how much we love Him. He is far more interested in having our complete devotion that He is in having our talents or our means. His supreme call to the human race is, "My son, give me thine heart." Have you given Him yours, or are you proffering Him as a substitute your treasure or your skill?

RICHARD F. FARLEY.



FEW weeks ago I stood under the massive dome of the great Civic Auditorium in San Francisco, and marveled at the thou-

sands of spiritually enthusiastic people who had gathered there from every corner of the earth to make vastly greater plans than ever before for a mighty world movement. From "every nation, kindred, tongue, and people," they had come,—from Alaska to Magellan, from North Cape to Good Hope, from Siberia to Tasmania, from the hearts of dark continents, and from inaccessible islands of the sea,—all with "one accord in one place," with one faith and one message. Seven thousand devotees, representatives from every nation under heaven, blended their voices and bowed their heads together in one common cause, with one mutual inspiration.

Then I stepped across the hall to the spacious reception room, and in the center was a huge world globe slowly rotating, and on its surface there was a tiny jet of electric light for every mission station, church, and institution where this movement had gained a permanent hold. It brought to mind a delightful experience of a few days before, when a party of us had taken a trip across the Bay, and had looked through a famous telescope at the stars. Under the guidance of a veteran astronomer we had viewed with awed wonder "Arcturus with his sons,"—the challenge of Jehovah to men—and the star clusters of the Milky Way, where thousands of celestial spheres, hundreds of times larger than our earth, floated in infinite space, so far away that great groups of them were but nebulous blurs. And now here also were star clusters on this diminutive globe, glowing in lustrous constellations, not alone in civilized lands, but making brilliant groupings in Central Africa, China, India, the interior of South America, and in the far South Seas.

Whence came this mighty movement? What is its message? And what is the source of its inspiration? Whatever men everywhere may believe concerning it, the work of the Seventh-day Adventist denomination challenges and compels the attention of the world today. Its message is that Christ the Son of God is soon to return to this earth as King of kings, and that the preparation on man's part for His advent requires the keeping of the Ten Commandments as the rule of life. The secret of its power lies in the fact that it is carried forward in obedience to the divine command, "Go ye into all the world and preach the gospel," and in fulfilment of the divine prophecy, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

The movement began seventy years ago, when three spiritually-minded persons answered the call of God to proclaim His message for this time. One of these three counted his capital to the extent of a York shilling; another mowed hay with a scythe at fifty cents a day to pay for the first little publication; the third was a frail woman, with very delicate health and with absolutely no means. Yet, acting under the inspiration of a firm conviction, they went forth; and although today the human sponsors of their

A WORLD CONFERENCE

cause number less than two hundred thousand strong, the world around, it is an acknowledged fact that no Protestant society on earth has as widely an extended work as have the Adventists. This is not fulsome praise. It is a plain statement of the fulfilment of Bible prophecy. Such a people, believing as they do, could not do less than they have, and should do much more.

The growth of the movement has been phenomenal. Within the lifetime of one generation, it has belted the globe with its message. It has doubled the number of its adherents every ten years of its history. It gives much more money to missions per capita than any other religious body. As the earth rotates to meet the sun, there is not a thirty-minute space the world around in which there are no Adventists to greet the day. During the last four years, seven hundred eight missionaries have been sent to foreign lands. During the same period, twenty-nine thousand were baptized in North America, and thirty-seven thousand outside. It has believers so remote that they are beyond the tax gatherers, and some have accepted its truth through the reading of literature in distant districts beyond the ken of the geographer.

Financially, the movement was started on sound Bible principles of systematic giving. A tithe of all income is expected of every believer to support the home work. And besides, each member is asked to give a sum equal to sixty cents a week to foreign missions. Few of the members can show a personal worth amounting to one hundred thousand dollars. Very few large gifts have ever been given. The money comes from the rank and file. In Sabbath Schools alone seven and three-fourths millions have been raised in the last thirty-five years. The increase in num-



A. G. Daniells, General Secretary

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A partial view of the delegates to the quadrennial General Conference of

OF A WORLD MOVEMENT

and the development of the giving spirit is shown by the time it was required to raise these millions. It took twenty-five years to raise the first million, three and one-fourth years the second, two and one-sixth years the third, one and one-half years the fourth, one year the fifth, nine months the sixth, and eight months the seventh. The title of the denomination has increased from one to seven millions since 1909.

President of
Conference of
Adventists



C. H. Watson, General
Vice President

Treasurer

ies, reaching 95 per cent of the world's population with literature in 101 different languages. One copy each of all its moderately priced books and pamphlets together cost \$877.74. Nineteen million dollars' worth of gospel literature was sold in the last four years.

It controls fifty-five sanitariums and other health institutions in eighteen different countries, with an investment of \$5,000,000. In these, one hundred seventy-two doctors and one thousand eighty nurses are employed to care for one hundred thousand patients annually. Besides these, there are fifty or more private

sanitariums doing the same work. It conducts a splendid work for the foreign population in the United States, employing two hundred twenty-eight ministers and Bible workers

in this department. It maintains an efficient and effective defense department against all movements of whatever sort which would curtail or destroy any man's liberty to worship God in whatever manner and when and where he chooses, in so far as his religious rights do not conflict with the rights of his fellow men.

The cause is one cause and the people one people the world over. There are no national or class lines drawn. There is no such thing as an English denomination of Adventists, nor a Chinese denomination of Adventists, nor high church and low church. All of whatever class are just Adventists. The solidarity of the faith in all lands and under all conditions is profound. Time and again efforts have been made to cause a split in the church, but every time only splinters have been chipped off the side.

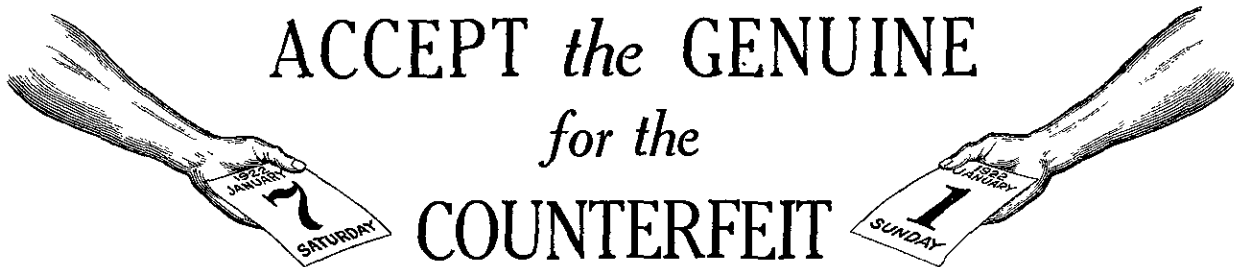
Other movements have grown faster and larger from just as small beginnings, and have raised as large amounts for benevolent purposes. Visible success in carrying out a purpose, and prosperity in attaining a goal, are not alone proofs that the approval and blessing of Heaven rest with a great cause. But when coupled with these signs the movement is unpopular to everyone who seeks his own interests, and requires of its followers personal sacrifices such as no other movement on earth today requires, then surely God is in it. It is self-purifying. Its privileges cost too much to harbor hypocrites. Its blessings are too high-priced to satisfy self-seekers. It is the truth for this time.

Seventh-day Adventists live under a profound conviction that they compose God's remnant church on earth, which fulfills every essential of Scripture revealed to men. They believe God's law immutable, so they observe sacredly the seventh day Sabbath. They believe in the prophecies of Jesus, so they look for His reappearing in person in the near future. They have a message peculiar to this age, and no other religious body has it or claims to have it. They order their lives in view of the imminent catastrophic destruction of the earth, and pile up nothing here that can not be carried into the hereafter. They make no claim to be better than others, but fraternize with all the honest in heart. They believe that God has given them a special, peculiar work to do, and they are engaging in the task whole-heartedly.

All that such a small people have done and will do is no more than should be expected of them. They are great only as their message is great, and for no other reason. They are divinely destined to finish the witness of God's message in the very near future and, with all those who love His appearing, to see the King in His glory. Asking of their fellow men only an unbiased consideration of their message, knowing that only a comparative few will accept it, yet assured that it is the "little flock" that will be given the kingdom, they go forth to finish their work in this last generation.



Seventh-day Adventists, held in the Civic Auditorium, San Francisco, May 11-30, 1922



*No Bank on Earth Will Make Good Your Losses from
Deceptions, but there is a Counterfeit that May
be Traded on Even Terms for the Genuine.*

NO ONE likes to lose a hundred dollars, or fifty dollars, or even one dollar. It isn't in human nature to accept such losses pleasantly, yet there are many in the aggregate who do lose money because they have taken a counterfeit bill from somebody, and do not remember from whom they received it. They accept it because:

1. They had no reason to suspect the one from whom it was received. The bill was one of several others of like demonination;

2. It was well-worn, indicating that it had passed through the hands of many;

3. It appeared to be all right generally, in size, shape, color, and other things characteristic of a genuine promise to pay on the part of the government.

But when the holder of that bill deposits it with other bills at the bank the quick eye of a shrewd receiving teller notes it, looks at it more carefully, and he says, "I am sorry, Mr. Blank, but that bill is counterfeit. I will have to keep it, not as evidence against you, but the law demands it."

The depositor endeavors to protest; but the banker points out the evidence of the counterfeit, and Mr. Blank swallows his disappointment and enters the amount on his books as loss. There is no redress, no fund from which he can be compensated. The amount, whether one dollar or one hundred dollars, is a dead loss. Such losses are not uncommon; but they are in most cases temporary.

But there are counterfeits in the religious life also, the Devil's substitutes for the true. They are accepted by their holders as truth. They were taught them from their mother's knee, taught them in the hymns and songs in Sunday-school and church, taught in the pulpit of the old church honored by the memories of godly pastors. The teaching came down through generations of the past. Many who held it were greatly blessed of God. Surely the teaching must be true.

But some one questions. He asks the holder of the teaching at issue to bring it to God's test of all genuine things, His Holy Law, the Scriptures of Truth. What could he more reasonable?

A Preposterous Counterfeit

THE great Christian world stands today with some of her ancient doctrines and observances challenged. What will she do? What will her sons and daughters do? To be concrete, take the question of the day of the Sabbath. It is a debated question everywhere. Will the professed followers of Christ decide it for the same reason that the counterfeit bill was accepted? Will they say, It has been observed for many centuries, and it is not expedient to change it. Good men and women have been blessed of God in its observance; would they have been if the Sunday-sabbath had been a counterfeit?

These reasons would not weigh an atom in deciding the genuineness of a bank note. Should they weigh at all when eternal truth and character are at stake? Consider:

1. Age does not make a counterfeit genuine. Age does not change a lie into truth. A lie is a lie still, however hoary with age. It may be found among the ancient traditions of the early "fathers" of a rapidly apostatizing church, the

By Milton C. Wilcox

teachers of whom were half-converted heathen philosophers. It may be found among the skeletons of the

saints in the catacombs of Rome or in the mummied remains in the sarcophagi of Egypt. But it was a lie, a counterfeit, then; it is a counterfeit still, let it perish forever.

2. Its approval by many, and its well-worn appearance, do not change the character of the false. It is false still, essentially and always false. Though it may pass the scrutiny of the great and wise for ages, it does not affect its character.

3. Though men have been blessed who have observed Sunday, that does not justify its continued observance. God often blesses men despite error, not because of it. He blesses the devoted life, the honest-hearted devotion that may be in part blinded. He blessed Abraham and David in polygamy. But by this he did not confirm polygamy nor make void His primal plan of one husband and one wife. God blesses that men may seek larger blessing, not to satisfy them in a child's experience. He blesses in little truth that men may seek more truth. He does not send light to confirm darkness. "The path of the righteous is as the dawning light that shineth more and more unto the perfect day." Prov. 4: 18. A. R. V.

Popularity Is No Test for Counterfeits

4. POPULARITY or universal custom does not make wrong right, nor evil good. It has not make slavery right, nor justified the drinking of intoxicants, nor the refusal of the right of suffrage to half of the citizens of the civilized world. It is easy for the ease-loving heart to justify itself in error if the multitude is on that side. But if the majority of the inhabitants of earth were right, then would the world be heathen. The divine injunction is, "Thou shalt not follow a multitude to do evil." Ex. 23: 2. Israel of old went astray when she followed the multitude of her mighty men. See Hosea 10: 13. Of personified Truth it is written, "They all forsook Him and fled."

5. Neither the creeds of Christendom nor the statutes of nations can change error into truth nor a counterfeit into a genuine, any more than they could bestow upon kings a divine inherited right to rule their fellows. Human creeds have ever cramped and crucified the truth of God, fostered intolerance, and been active agencies in uniting church and state, with all consequent and bitter persecution. None or all of these can change a human lie into the verity of God.

6. In all matters of religion it is with God, the Judge of all the earth, that we have to do. That is the primary and fundamental proposition. It is before His court that all institutions, and principles, must stand or fall. In the words of the divine Teacher, "Every plant which my heavenly Father hath not planted shall be rooted up." Matt. 15: 13. And this, let it be noted, was spoken with direct reference to a tradition which, to those who accepted it, made void the commandment of God.

"We shall stand before the judgment seat of God"; "each one of us shall give account of himself to God." Rom. 14: 10, 12, A. R. V. In that last Court of Resort, God's eternal immutable law is the standard. James 2: 8-12. His judgments "shall sweep away the refuge of lies," and "shall

overflow their hiding place." Isa. 28: 17. Righteousness and truth alone will be triumphant then. Then it will be demonstrated that

"Truth crushed to earth will rise again:
Th' eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

The great Judge and His holy law, we all must meet, not as units of nations, nor associations, nor churches, but as individuals. The only hiding place in that day that will avail is the truth as it is in Christ Jesus.

There Is No Loss In This Exchange

7. LAST of all, in Christ Jesus there is no loss in throwing away the counterfeit and accepting the genuine. When you discover yourself to be possessor of a counterfeit bill at the bank, the receiving teller does not say, "Do not count it loss, here is a genuine of which that is a counterfeit." You would gladly yield the counterfeit. But no banker tells you that, but just that is God's offer. He discloses, reveals by the indubitable proof of His word, that your sabbath is a counterfeit; but He presents in the stead of the hoary counterfeit the pure shining gold of His genuine.

Sunday sacredness has no standing in God's work, no place in His law, no part in His Gospel. It began in paganism in honor of a creation, the sun. It was perpetuated by the apostasy of the centuries in the Christian church. It has been accepted by most Protestants because it is old, well-worn, and popular; but under the blazing light of God's truth it stands divested of its sacred stolen garments, a deformed counterfeit, a perverter of God's truth, seeking entrenchment and support from civil law.

Repudiate the counterfeit, and receive in exchange at the hand of God the genuine "Sabbath of Jehovah thy God," the Sabbath hallowed by His own making and example (Gen. 2: 2, 3); embosomed in the very heart of His holy law (Ex. 20: 8-11); observed by the good in all Biblical ages; kept in the heart and life of Jesus and his apostles (Ps. 40: 7, 8; Matt. 5: 17-20; John 15: 10; Rom. 3: 31; 1 John 5: 3); to be restored again in the last days of this earth's conflicts in the preparation of His church for His coming (Isa. 56: 1-8; 58: 12-14; Rev. 12: 17; 14: 12); and honored by the saved in all the ages to come. Isa. 66: 22.

Why wait? Never was there a better bargain—the false for the true, the temporary counterfeit for the eternal Genuine.

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WHEN THE SILVER CORD BREAKS

(Continued from page 5.)

the time when this will at last be realized and wonders what will happen. The friend dare never show any evidence of a consciousness of the man's presence.

Then comes the tragedy. The man returns again and the friend, caught by surprise, shows a consciousness of the man's presence. The woman has been tormented with the fear that the man visits her at intervals and now seeing the look on her friend's face realizes the double attestation, utters a cry, and falls to the floor dead.

August, 1922

You say it is but a story and did not happen. But if Spiritualism be true it could happen and things infinitely worse. A spiritualist told me years ago in Jacksonville, Illinois, that he believed that Spiritualism would sweep the world were it not for the indecency of many of its communications. "Swear?" said he to me, "Say, you don't know what swearing is until you hear them."

And Foolishness

AND there are countless instances of such, and indecencies too many to mention, and doctrines at once atheistical and lawless. But the spirits of late have been showing more moderation. They are more circumspect in their speech; but even so, much of it is but twaddle. Even as Arthur Brisbane in the San Francisco Examiner of Feb. 24, 1920, has said:

"A scientific discovery proves its truth by its value.

"All the nonsense of Spiritualism, preying on the pitiful longings of weak or tired minds, has not produced the value of a two-cent stamp and never will.

"If the dead could talk after the interesting experiment of dying, they would send messages better than 'Mama is happy. It is lovely over here. Love to Willie.'"

And Ring W. Lardner, the humorist, tells of the spirit of a baby communicating at a seance. "The following repartee took place. 'Hello mama, hello dear, hello mama, hello dear.' When the subject was exhausted, a haritone spirit, etc."

Such are the communications of Spiritualism except when they are worse.

An ever-burning hell were better than this doctrine of a spiritualistic heaven, for by that theory the evil were separated from the good at any rate. But all of these are opposed to the plain teachings of the Bible.

And foolish, too, is Sir Arthur's statement that the spirits may not or do not injure mortals, for we know personally of individuals who

have been strangled, been burned, been beaten, and possessed by the evil spirits they had consorted with.

Immortality Is a Conditional Gift

IMMORTALITY is not the inherent property of human beings. Immortality is the gift of Christ. That wonderful promise of John 3: 16 declares that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him *might not perish* but have everlasting life."

According to that the one who does not believe in Christ, accepting Him as his Saviour from sin, will perish and hence will not have everlasting life. The Bible declares that the wages of sin is death and that the soul that sinneth shall die. The evil do not live on at death to defile the universe forever.

It is Christ alone who gives life from the dead, and it is not on the death bed, but at a coming resurrection. John 5: 21, 24-29; John 6: 39, 40. This is the high attestation of Christ himself, and no Christian will accept the word of spirits in place of His words, for if he does he ceases truly to be Christian.

Immortal life is not in the body of man but in Christ. We may have this life by faith when Christ abides in us by faith, but only so long as faith continues. The immortality in fact is not to be ours unless we are faithful to the end, and even then the immortality is the gift of Christ at His coming when he resurrects the dead. 1 Thess. 4: 13-18; 1 Cor. 15: 12-35.

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These are the plain teachings of the Bible, of Christ, and His apostles, and they give the lie to all these claims of Spiritualism. You can choose your own side in the great struggle. Will you believe Sir Arthur, devoted but misguided, when he teaches contrary to the doctrines and words of Christ? Will you believe what pleases you rather than to be pleased to believe what you should from God's word?

The Power Back of Spiritism

THE prophecy declares that in the last days a *wicked power* is to be revealed just before the coming of Christ, which is to work with all power and signs and lying wonders. 2 Thess. 2: 8-12. And also the prophecy predicts that the spirits of devils, working miracles, are to go forth to the kings of the earth and the whole world. Rev. 16: 14. Those who dwell on the earth are to be deceived by the miracles they have power to do. Rev. 13: 14.

That which will deceive kings and sweep the whole world into one net will not succeed if it is openly the work of demons and evil spirits. It will have to be masked. Now, the word says the world will be deceived and that it will be the work of devils. And here is a teaching that seems to voice the testimony of Christianity, but when tested shows itself to be the old teaching of the serpent in Eden; namely, that the transgressors of God's word shall not die but be as gods in knowing both good and evil. It is a well masked error calculated to deceive.

The power that spoke through the serpent in Eden flatly contradicted the word of God. It was the testimony of the devil himself, who Christ declares was a liar from the beginning. And it was the plain assertion that sin would not bring death, though God had said it would.

The power that speaks through mediums on earth today also flatly contradicts the word of God, and the Bible explains that this is because it is the testimony and work of devils. Spiritualism asserts that the sinner shall not die, though God has pledged his solemn word that he shall.

Anyone who believes the Bible will not be deceived by the teaching of Spiritualism. But it has so cleverly masked its identity and import that it is calculated to deceive even the elect, if that were possible. And hence we know that Spiritualism is that horde of false Christs and false prophets, showing forth great signs and wonders, foretold by Christ himself as recorded in Matt. 24: 24.

As the great Roman orator, Cicero, cried to the senators in his day, "O Tempores! O Mores," so may we cry today, "O the times! O the customs!" when the teaching of the father of lies is accepted as the very ground and spirit of Christianity, although in fact it befouls it with lies and the very worst corruptions of error.



THE SUPREME TRAGEDY OF HISTORY

(Continued from page 11.)

of God, he grows up "unto a perfect man, unto the measure of the stature of the fulness of Christ." There is given to him the "mind of Christ"; and if he "lack wisdom," he may "ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." 1 Cor. 2: 16; James 1: 5. The action of such a mind and such wisdom upon a converted man produces a complete change of life; for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits, without partiality, and without hypocrisy." James 3: 17. A person so changed in mind and heart can look forward to the day when his poor, degenerate body will be changed to an incorruptible, immortal one. 1 Cor. 15: 52-54. Then will the great transformation be complete, and all vestiges of his first and sinful birth be removed. Rom. 8: 23.

The only hope of this sin-sick world, degenerate in mind and body, is to be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 13.

PITHY PARAGRAPHS for BUSY PEOPLE

Religious Farces and Belonging to the Church

THERE is that old phrase, "belonging to the church," which means a great deal if used in its full sense. To give one's self up to the church so that a spiritual home is found there, a spiritual garden in which to grow and blossom for God and humanity, is a great thing; but to call it belonging to the church when the church is only used as a club-room where one goes in occasionally and takes a dish of ice-cream, or a meal, is a religious farce.

U. V. WILCOX.

The Antidote for Gloom Found in Christianity

AN EXAMINATION of the various religions of the heathen world has revealed the fact that none of them have the equivalent of the Christian songs of joy and happiness. Heathen hymns of worship are filled with a certain sadness and longing, as though the heart yearned for something it did not possess. There are weird dirges and doleful chants, but no parallels to the glad anthems of praise that break forth from the lips of the Christian. The reason is that the heathen do not possess Christ. Joy, happiness, singing—these belong to the man who has Jesus dwelling in his heart. The true Christian is the happiest person in the world. F. D. NICHOL.

God's Name in the Constitution

CAN it be possible that the religious leaders believe that the inscribing of God's name in the Constitution will swing this nation for God? No more can that be than that liberty, freedom of conscience, and the equality of all men is safe because these inalienable rights are written into the Declaration of Independence and the Constitution. Only as the primary principles of these two immortal documents are written into the hearts of the men and women who live under them can the rights guaranteed by them be secured and preserved. So only can righteousness save a nation when God's name and His love and law are written into the very hearts of the men and women who make that nation.

ALEXANDER R. BELL.

Tomorrow's Dawn Will Bring Surprises

TOMORROW will surprise us all. The man who disregards or disbelieves the Word of God will be caught unprepared for its dawning. Tomorrow will be a dark day for him, "A day of clouds and thick darkness." What a surprise to many! "Fearfulness hath surprised the hypocrites." To those who love God's Book and trust Him to work out His good pleasure in their lives, tomorrow will also be a surprise—but a glad surprise. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Only in divine revelation can we find any sure word about tomorrow. There are troubles before us. Bonds and afflictions await the race. Infidelity will lift its dragon head. 2 Peter 3: 3, 4. Sinners will grow in guilt and in numbers. 2 Tim. 3: 1-5. The conflict between capital and labor will still be with us—intensified. Jas. 5: 1-8. But these things are preliminary to the blessing and life unending ready to be revealed when Jesus Christ takes the throne of earth-wide dominion. The present preaching of the gospel to all races of mankind, presages the finish of human history. "And this gospel of the kingdom shall be preached in all the world for a witness . . . and then shall the end come." Tomorrow means life, peace, satisfaction, to all men of good will.

H. M. S. RICHARDS.

WHEN STRONG MEN PRAY

By George B. Thompson

JESUS when on earth promised to all who struggle with life's problems, "If ye shall ask anything in my name I will do it." John 14:14. Prayer is not for children only. The apostle exhorts, "I will therefore that *men* pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

Strong men should pray. They do when some mighty ocean liner is sinking into the sea. Prayer is talking to God. The Omnipotent God, the Creator and upholder of all things, is a real being. He is a person. The Son of God is a person, the express image of His Father. Prayer is a reality, also a great privilege. It is asking a real Being for a real thing by a real person.

Some of the strongest men the world has known were men of prayer. They talked to God as to a friend. It is said that every morning during General Gordon's journey to the Soudan, there lay outside his tent a handkerchief. By this token the whole encampment knew that the general was praying. Everyone knew that General Gordon was, like the Master whom he served, having his morning communion with God.

Abraham Lincoln Prayed

ABRAHAM LINCOLN felt the need of divine guidance at the time of the Civil War. The following touching incident in the life of this great and noble man is related by Mr. James E. Murdock:

"I had once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I

INTERNATIONAL NEWS

Christ, with all his power, had need of prayer, for it was prayer that gave him his power..

instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. His back was toward me. For a moment I was silent as I stood looking in amazement and wonder. Then he

cried out in tones so pleading and sorrowful:

"O Thou God that heard Solomon in the night when he prayed for wisdom, hear me; I can not lead this people; I can not guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!"

Who can tell how much this earnest prayer of the one who was then called by his countrymen to be the nation's Chief Executive had to do with the destiny of our nation in the dark hours through which it passed.

Prayer Gives Power

THE great apostle Paul wrote: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

Men of prayer are men of power. John Wesley had his "prayer room" where in solitude he communed with God. The strong Luther and his associates were men of prayer. John Knox was heard in a great crisis to pray, "Give me Scotland or I die." Dr. Judson laid an imperishable foundation for the gospel in Burma. The secret of it all is that he took time to pray. When Jacob was facing his brother Esau he found help in prayer. Moses, that mighty leader for God, when Israel were ready to stone him, and rebellion lifted its hydra head in the camp, fell upon his face before

God, and prayed for help and deliverance. And God heard him. On one occasion the earth opened its mouth and swallowed up his enemies.

Joshua prayed when Israel were captured at Ai.

*Prayer Is a Man's Matter. It Is Not Begging,
nor the Last Weak Resort of a Coward. It Takes a
Big Man to Pray; It Is the Little Man Who Feels
He Has No Need of It.*

When King Hezekiah received a threatening letter from Sennacherib he spread it before the Lord and prayed to him who dealt between the cherubim, and an angel of the Lord was sent forth, who smote in the camp of the Assyrians an hundred and fourscore and five thousand—"all the mighty men of valor, and the leaders and captains" were destroyed.

In answer to the prayer of Elijah in that terrible contest on the heights of Carmel, the Lord sent fire from heaven and consumed the sacrifice. And though the bones seem very dry, earnest prayer today will bring life from heaven unto the waiting church of God as truly as it brought fire in the day of Elijah.

When men secured a decree forbidding prayer in the days of Daniel, this devout prophet of the Most High God "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Daniel was delivered; an angel shut the lion's mouths.

When an unjust decree of an earthly power had consigned Peter to the cell of a Roman prison, "prayer was made without ceasing of the church unto God for him." Acts 12: 5. While sleeping that night bound and shackled, "the angel of the Lord came upon him." The chains fell from him, and he was delivered from the Roman dungeon.

Learn the Prayer Habit

MAN was made to pray. While sin has weaned the heart away from communing with God, yet the desire to talk with the Creator is manifest when the hour of darkness and sorrow comes into the soul. Even savages and barbarians have some conception of a Supreme Being, and worship they know not what. Prayer is indeed man's hope from youth to old age. Man may say he does not believe in prayer, yet when lying on the operating table, and the skilled surgeon, scalpel in hand, tells him the chances are against him, and he may not return to consciousness from the anesthetic, he would rather hear the surgeon pray than swear.

And amid the terrors of the last day, when creation is shivering to atoms, when islands are disappearing with all their inhabitants, and mountain ranges are being moved, as the Scriptures tell us they will, the great and mighty of the earth will then pray to be hidden by rocks from the face of Him who sits upon the throne of power. Rev. 6: 15-17.

Reader, do you pray now? Do you have an altar in your home? Or do you send forth your children on whom the bloom of innocence and youth is seen into a world of sin and violence, without daily committing them to the care of a kind heavenly Father? Don't wait until some sorrow overtakes you. A son who only spoke to his father when he was in need would be a poor specimen of humanity. Learn the prayer habit. The curtain is soon to drop on the drama of our planet; an hour of great temptation is before us; muttering clouds betoken a time of great danger. A powerful adversary of God and man is deepening the darkness about us, and the lengthening shadows tell us the sun of human history is soon to set. See to it that this awful hour finds you on speaking terms with Him who is able to save and deliver.



In Vacation Time



By Martha E. Warner

*Maybe the stay-at-homes
Do not need any pity. Just
The other day, in the bank,
I noticed a long line of
People, standing in front
Of a window, marked Vacation
Club. And my thoughts went
Back to the day, I spent
With my friend. Who owned a
Cottage at a well-known summer
Resort. By the sea-shore.*

*After resting from my journey,
My friend took me out, sight
Seeing. And because I wanted a
Sniff of the salt water we
Went down to the beach. Which
Was not suitable for bathing.
On account of the rocks.
Unless one walked a mile.*

*But where from the point
I could get a distant view
Of Long Island Sound. And
A near view of the new
Hotel. Where the guests were
Packed in. Like sardines. So
My friend said. And to prove it
She pointed out to me. A room.
Upon the fifth floor. Which
Boasted of ONE window. TWO
Women. And SIX children.*

*Not far away from the hotel,
Was a large cottage. Rented
I was told, by the students
Of a girls' school. And their
Chaperon. Who apparently
Was near-sighted. And hard of
Hearing. At least, at times
It seemed so. For when the
Girls dressed in scant clothing
Were dancing with some boys
At midnight. She did not see
Them. And when they grew so
Hilarious that they disturbed the
Occupants of the cottages on either
Side. She was not disturbed. But
In spite of these physical
Handicaps. In a crisis she
Shewed great executive ability.*

*For instance. The night the police
Came to investigate. The chaperon
On her way to answer his knock.
Had the lights put OUT,
And the boys got OUT. And
The girls went to BED. Then
She softly opened the door.
A few moments later, the Cop
With a yellow bill resting in
His pocket. Went his way to
Report. ALL'S quiet at the cottage.*

*As we strolled along the streets,
I saw kimona clad women. Buying
Wilted vegetables from the hucksters.
And FLIES and children eating from
The SAME ice cream cone. And
From a tiny cottage came the
Cries of a baby. Who perhaps
Resented sleeping in the corner.
On the floor. For the sun
Beat down upon many of the
Houses all day. Making the
Rooms hot and stuffy. And the
Mosquitoes sang merrily by night
As they sampled. One after another
Of the scantily clad men, women
And children. Who were lying around
On the sand. Trying to keep cool.
While they thought of their nice
Beds at home. And their porches
Screened in. And their little
Gardens in the back yards.*

*I can not understand why some
Men. And some women, WILL for
The sake of saying, WE spent
Our VACATION at the shore,
Cheerfully submit to, and endure
Things and conditions which
They would not tolerate, no
Not even for a day at home.*

*And oh, the pity they bestow
Upon the people. Who stay at
Home during VACATION time.
But it seems to me, quite often
The STAY-AT-HOMES are to
Be ENVIED. And not PITIED.*



PAY DAY. It is the most important phrase in the laboring man's vocabulary. Upon the size of the pay-day check depends the prosperity of the little family, and their measure of happiness in a world of toil and perplexity. So far as the merely material is concerned, the world's pulse is regulated by the prospective size of the next pay-day envelope. Labor wars are waged, and national conferences convened, in order that the man laboring at the wheels of progress may find with his weekly time-sheet a just recompense for services offered, and that these toilers may have the added assurance of an uninterrupted series of pay-days.

But there is one pay-day coming for the assurance of which no labor wars need to be fought nor world conferences convened. At that day, without protest or deferment, SIN will offer a full envelope—a just recompense.

As the term *sin* is most commonly used in Scripture, it is to the Bible, the Book of books, that we turn for its definition.

Says the apostle John: "Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" 1 John 3: 4.

Sin is the transgression of what law? James says: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12.

From the above quotation, it is quite evident that *sin is the transgression of any one point of the ten-commandment law*, which is God's "royal law."

Sin Pays Wages

THAT sin pays wages is a fact which lies beyond all successful contradiction; for the scripture says, "The wages of sin is death." Rom. 6: 23.

It is also further shown in the Bible that sin pays wages in kind. In writing to the Christians in Galatia, the apostle Paul states this truth in terms that can not be misunderstood.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

There are many people who do not believe this—they do not wish to believe it; but their disbelief does not change the fact. We might as well endeavor to blot the blazing sun out of the heavens as to efface this declaration of the word of God. It is the eternal decree of Heaven, and has been in force in the world for six thousand years. God made Adam to reap before he left Eden, and Cain had to reap outside the gates of the garden. "A king on the throne like David, or a priest behind the altar like Eli; priest and prophet, preacher and hearer: every man must reap what he sows."

Not only does this apply to the individual; but it holds

PAY DAY

By

Chester E. Kellogg



true in the family, in society, and it applies to nations. Witness the kingdoms of Babylon, Medo-Persia, and Greece. They sowed, first effeminacy, and then corruption. They reaped as they had sown, and the result was destruction. Rome, the iron kingdom, the strength of which has never been excelled, sowed wanton destruction of cities and kingdoms; and Rome reaped annihilation at the hands of the Germanic invaders.

A century and a half ago men of France were spending millions in the publication and wide distribution of blasphemous infidel literature. The nation harvested as her writers had sown. "The Bible was suppressed. God was denied. Hell broke loose. . . . More than a million persons were beheaded, shot, drowned, outraged, and done to death between September, 1792, and December, 1795. Since that time France has had thirteen revolutions in eighty

years. . . . And in the century that followed the French Revolution, there were enough French men and women slaughtered in the streets of Paris in the various insurrections, to average more than two thousand five hundred each year!" And, as if this were not sufficient, there came the great war of 1914-18, in which suffering France drank the bitter dregs. The harvest of the first sowing seems complete. As a nation soweth, that shall it also reap.

This principle of sowing and reaping was not a new one when Paul declared it to the Christians in Galatia. Though he clothed it in words borrowed from the farmer, we see in it the law of cause and effect, the law of retribution and retaliation, which law has existed from the beginning and shall endure as long as creation itself continues.

Individual Retribution

NOW, let us return to the individual. His whole life is governed by laws which have been divinely ordained and established; and one of these laws is that "the harvest of sin and the good harvest of righteousness are as sure to follow the sowing as is the harvest of wheat and barley."

Life-time is a seed-time. Said the late Mr. Moody, "Every one has his field to sow, to cultivate, and finally, to reap. By our habits, by our intercourse with friends and companions, by exposing ourselves to good or bad influences, we are cultivating the seed of the coming harvest. We can not see the seed as it grows and develops, but time will reveal it."

The harvest is contained, potentially, in the seed that is planted. Likewise the full fruits of sin or of holiness are just as truly contained in the sinful or righteous action. The prophet Hosea clearly stated this principle in a prophetic utterance concerning the house of Israel. "For they have sown the wind, and they shall reap the whirlwind." "Sow to yourselves in righteousness, reap in mercy." Hosea 8: 7; 10: 12.

There is, therefore, nothing trifling in the individual life of sowing and reaping. As a single grain of wheat will "stool out" into many stalks making it possible for a yield of a thousand fold, just so does the little so-called "white sin" grow and branch out in the life habits, until it becomes the dominating factor in the sinner's life. And in these little sins, as well as in the great ones, men (Continued on p. 29)

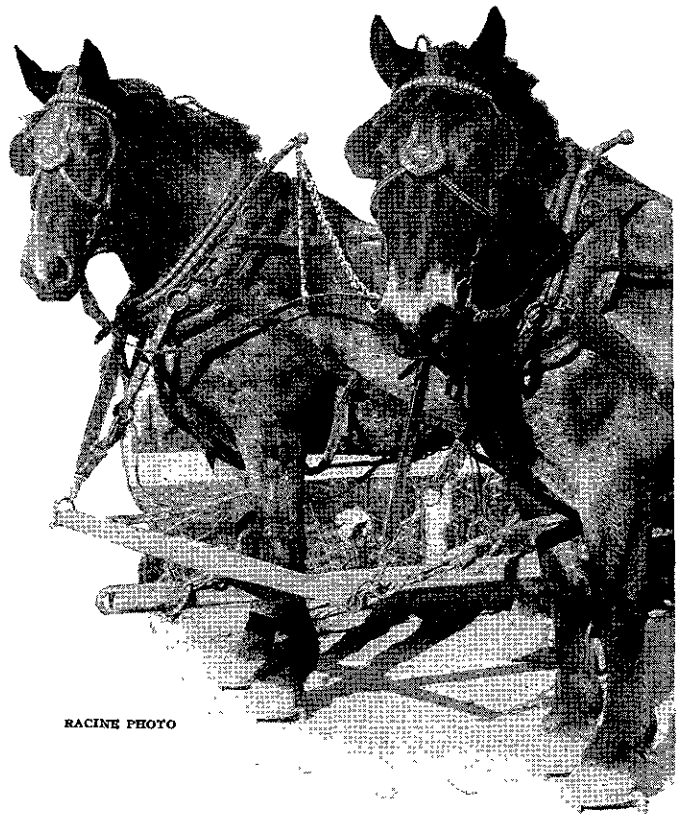
*In this article a medical man of
recognized standing presents*

The CASE AGAINST MEAT EATING

*Are the Arguments Against a
Flesh Diet Founded on the
Latest Scientific Facts, or Are
They "Silly Old Superstitions?"*

By

George Henry Heald, M. D.



RACINE PHOTO

"We are vegetarians, but do some mighty hard work"

IN A POPULAR weekly lying on my desk is an article on diet for the traveler, which gives evidence that some of the new discoveries in dietetics are far from being appreciated by popular writers.

"As our unspoiled appetite tells us, we need four main things in our diet when traveling, in the order of their vital importance: *meat* (protein), *vitamines* (vegetables and fruits), *starches* (including potatoes, biscuits, cakes, rice, and bread), *fats* (including butter and oils)," writes our dietetic instructor, and later advises his readers to "pick out your meat or protein (including fish, chicken, oysters, cheese) because it is your own kind of stuff. . . . It is highly nutritious, easily digestible, gives you more 'pep' to the ounce than any other two foods, and, contrary to silly old superstitions, does not clog the liver, or leave any poisonous residue." All of which would be very nice if it were only true.

The argument that an unspoiled appetite calls for meat seems to beg the question. Apparently any appetite that calls for meat is an "unspoiled appetite." By the same process of reasoning one might say that an unspoiled appetite calls for alcoholic stimulation. It all hinges on what is meant by an unspoiled appetite. A child usually has to learn to eat meat, and sometimes is quite a while in learning. It can be taught to eat anything from limberger cheese to a pickle.

In fact, the so-called "unspoiled appetite" which demands meat and the five-course meal, with wine when it can be had, and cigars to finish, may be a "civilized" appetite, but it is not a natural appetite. It is not the appetite which could be indulged safely by those who are in training for some athletic event and who desire perfect command over their bodies. What our friend would probably call a "spoiled appetite" is one that would enjoy foods in their natural state, unrobbed of nutriment, unspiced with irritants, and unmasked by mixture with non-food.

The argument that meat is the best kind of protein "because it is your own kind of stuff", or in other words, that the body does best on proteins most like its own proteins, has been exploded by the researches of the modern laboratory of physiological chemistry, as will be explained a little later.

Were it true that the body thrives best on proteins most like its own, the cannibals would have the best diet of all, for the protein of human flesh is more "like our own kind of stuff" than the protein of beef, or chicken, or oyster, or cheese.

Man Can Live Well on Plant Products

THE fact has been established that the body does not use the proteins of the foods, but breaks them up in the intestines into simpler bodies known as *amino-acids*. These amino-acids are absorbed, and are built up into just such proteins as the body needs. There are some eighteen of these amino-acids, and it makes not the least difference to the body where these have come from, so long as they are all present in sufficient quantity. If there be a lack of some one of these amino acids, the body can not build up protein, even if it have an abundance of the other seventeen. It is well known that most vegetable foods are lacking in some of the amino-acids, so that no limited vegetable diet, for instance a diet composed entirely or very largely of cereals, is adequate. But the amino-acids that are absent or deficient in one vegetable food may be found in abundance in another vegetable food, so that by a proper combination of vegetable foods one can obtain a perfectly adequate diet. This must be evident when we consider that the horse and the cow form their proteins, which are complete, from vegetable sources.

Some will object here that the human digestive system is not equal to such a task; but this is to ignore that it has been accomplishing just such a work through many generations and by whole peoples. And then our friend whose article I am criticising says, "Our stomach isn't half such a sissy as some diet reformers would make it out to be." I suppose according to him, it only becomes a sissy when it tries to eat vegetables as a source of protein.

We have been speaking of the possibility of living entirely on the products of the plant kingdom. But there are many who, while objecting to the use of flesh meat, use milk in addition to plant foods. Such find it easy to supply a perfectly adequate and balanced dietary without any flesh food. Doubtless one reason why many persons condemn a non-

The Watchman Magazine

meat diet as unsatisfactory is because of the injuries they have witnessed as a result of an unbalanced diet lacking in some of the vitamins, amino-acids, or minerals.

During recent years, particularly during the war, scientists studying food economies, and not for the time trying to "play to the galleries" as in the present instance, learned and freely published that meat is not an essential in the diet, and admitted that the principal value of meat is its flavor. There are some persons who will always like champagne, and some who will always like meat. If they face the issue squarely, they know that they desire these because of their taste, and because of the "pep" or stimulation which follows their use. But neither flavor nor stimulation means nourishment, else we should look for nourishment in a cup of coffee, or in a glass of coca cola.

Some there are who imagine that meat is almost a perfect food. We are made of muscle, and it must take muscle to feed muscle. But muscle meat is not even a perfect food for carnivorous animals. As has been pointed out, these animals, if left to themselves, take by choice the glandular parts of the animal with the blood, and the ends of the bone for lime, leaving the muscle for the last. And if they have more than enough, it is the muscle which is left. The muscle meat furnishes very imperfectly the needs of the body. And if we desire an animal food to make up for the deficiencies of the cereal foods, milk is far better than meat.

Better Milk than Meat

CONCERNING this, there is a statement in a bulletin issued in 1920 by the United States Public Health Service, which is scientifically correct: "Meat is strikingly poor in calcium (lime) and does relatively little to balance a diet consisting largely of bread or other products of seeds. It does, of course, supplement the protein, but American dietaries would nearly always be adequate as regards protein even without the meat that they contain. On the other hand, dietaries containing little or no milk are very apt to be inadequate as regards calcium."

This expression of the superiority of milk to meat is confirmed by the statement of Professor Graham Lusk, who knows more about nutrition in a day than some of the "popular" writers know in a month: "Whole milk contains everything necessary for growth and maintenance, protein, fat, milk sugar, salts, water, and the unknown but invaluable accessory substances (vitamines). It is of such prime importance that each family should have this admirable food, that I have suggested that no family of five should ever buy meat until they have bought three quarts of milk."

Alonzo E. Taylor, Professor of Physiological Chemistry, University of Pennsylvania, is another who has spoken emphatically regarding the sufficiency of a vegetarian dietary. He says: "Does plant protein fill the requirements of a diet as well as animal protein? So far as the physiologist is concerned, the question of vegetarianism presents no difficulties. Upon minimal diets, a ration of vegetables will need to contain more protein than a mixed diet, simply because so many plant proteins are one-sided in their content of amino-acids. But the amino-acids are identical in plant and animal protein; it is simply a question of all the needed amino-acids being present. With the input of seventy grams, plant protein is fully qualified to maintain protein metabolism." A few large words, but the gist is that it is possible, as experiment has

amply shown in the laboratory, to maintain good nutrition on a properly selected dietary entirely from the plant kingdom. And of course he recognizes that with the addition of milk it is still easier to maintain an adequate dietary.

Hard Workers are Vegetarians

THERE are two classes of persons who maintain that a non-meat diet is inadequate. One admits that for the brain-worker meat is not necessary, but holds that for the laboring man meat is needed to replace the worn-out tissue. This position ignores the obvious fact that the ox and the horse and the camel, and in fact practically all the animals that do hard muscular work, are vegetarians. It has been shown in recent years that muscular work does not increase tissue waste. No more protein is broken down during a hard day's work than on a day of rest.

The other class, admitting that the pyramids may have been built by men living on pulses, and that the galley slaves rowing the great triremes may have been practically vegetarian in their habits, go on to say that such men are to be compared to the cattle, and that they can subsist on the food of cattle; but for brain workers, meat is needed. Probably those who thus argue have never tried what a non-flesh diet will do, and never intend to, overlooking the well-known fact that our most intelligent domestic animal, the horse, is a vegetarian, and also that some of the keenest intellects have been men and women who have scrupulously abstained from flesh meat of all kinds.

While we leave these two classes to settle their differences as best they may, we go on to still a third class of flesh advocates, who possess the merit of honesty and the courage to face their own motives, who admit that meat is not a necessity; but it adds to the joy of life, like a good cigar, or a glass of wine of rare vintage. They are free to admit that they are out to enjoy an epicurean life, and these constitute a part of the enjoyment.

The Conclusion of the Whole Matter

AN unspoiled appetite is about as liable to call for meat as it is to call for liquor or tobacco; the craving is not a natural appetite, but an acquired habit.

An animal does not necessarily do best on proteins most like itself. All proteins must first be broken up into simpler compounds before being remade into body proteins.

Though it is possible to obtain an adequate and healthful dietary from the vegetable kingdom, the addition of milk to the diet makes it easier to secure an adequate menu than without. Meat is acknowledged by nutrition experts not to be an essential to an adequate diet.

Some advocates of a meat diet admit that it is not necessary for muscle workers; others who believe in a meat diet admit that it is not needful for brain workers, so there you are! And a third class admit that its principal value

is in its taste and the stimulating effect, which is about as good as the argument in favor of any other of man's pet indulgences.

After all has been said, man eats meat because he likes it; and like many other things which he likes, he works overtime trying to prove that it is beneficial for him. There is not an indulgence or a vice of man that has not been advocated and defended by someone. It is easier for man to educate his conscience to conform to his habits than to educate his habits to conform to his conscience.



INTERNATIONAL

The best animal product we know

THE Wau Li was fast at her moorings, an old bulk anchored in the river, off the Shia Gwon shore. She was scheduled to stop here for only a few minutes, but already her time of departure was long overdue. Everything seemed ready, everything but a pile of baggage that had not yet been put on board. A young man was talking excitedly with a group of ragged coolies who stood around lazily smoking their pipes and seemingly as indifferent to the five dollars he was offering them as if they owned all the money in the world. For almost an hour he had been standing there trying to strike a bargain, yet the baggage did not move. The captain was getting anxious.

"Either get that stuff on now or we will go off without it," he yelled to the young man.

"But Captain," the young man protested, "Those men want eight dollars for putting those few boxes on board. It's too much."

"Better pay them their price or we'll be off," came the terse reply.

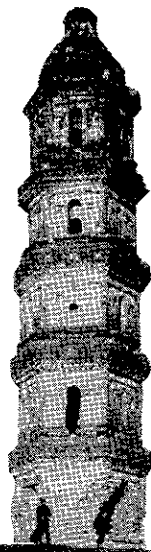
"But eight dollars is too much. A dollar would be enough. I just can't do anything with them. Isn't there something you can do to make them put it on board?"

"Nothing whatever," the captain replied. "You can't reason with those chaps. Pay them their money and let's be off."

The young man was desperate. He did not care to pay three days' wages for a few minutes' work, yet those men had him, and they knew it too. Either he would have to pay them their price or leave the baggage where it was. So finally the eight dollars was reluctantly paid, and in a few minutes the baggage was on board and the Wau Li on her way.

The young man, Nelson Goodwin, was a missionary. He had given up a promising ministry at home to accept a chapel in China. But was this the class of people among whom he must spend the rest of his life? Already he had paid three times the regular price to get his baggage down to the wharf; he had to pay another exorbitant price to get it from the ground beside the wharf onto the wharf; and now still another price to get it off the wharf and onto the boat. Where was this system going to lead?

An hour later he was sitting on deck. It was a beautiful day. The ragged gray sails of the sampans flapped lazily in the breeze. Now and then a native junk was seen slowly working its way up stream, always hugging the shore where the current was less strong. The rice fields along the bank looked beautiful as they glistened in the morning sun. Everything seemed calm and peaceful, but the young man was far from peaceful within. He was bitter in heart and soul. He wondered whether after all he had not made a mistake in coming to labor



"Reaching up after God." An old Chinese pagoda

The FORCE that WINS

*Human Hearts, Like Metals, Are Not
Melted by Blows, But by Warmth*

By Edwin R. Thiele

for a people so utterly unthankful as this. The captain appeared, and read his thoughts. "Don't take it so hard, young man," he said. "You will have to get used to that. Haven't been here very long, have you?" "Only a year," came the brief reply. "Well, I've been here thirty, and I've never seen anything else."

"But Captain, can't something be done to remedy a situation like that? Does everybody have to submit to such an injustice as that?"

"They do. They've had to as long as I've been here. You can't reason with those chinks. The only thing you can do with them is to use force. You've simply got to knock it into them or they won't understand."

"But that sounds pretty hard," the young man replied. "You surely don't mean that!"

"I mean every last word of it. Don't I know? And you'll know too before you're here much longer. By the way, young man, what business are you engaged in?"

"I'm a missionary," Mr. Goodwin replied.

"A missionary? And you think you are going to preach to these folks, do you? Why didn't you try it on those coolies back there on the wharf?"

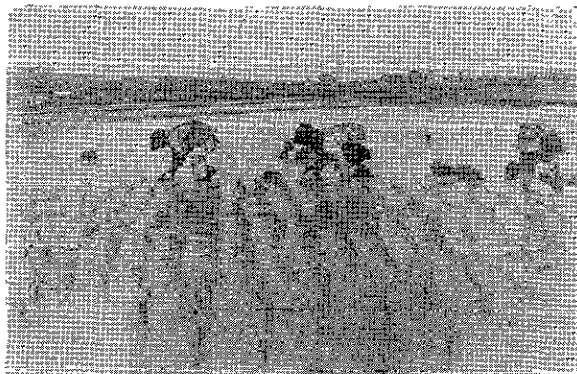
The captain smiled, looked up the river, and started off to the bridge, leaving the young man alone with his troubles.

Mr. Goodwin pondered long. He thought more seriously than he had ever thought before. "Force them? Is that what I'll have to do? Force them in what? Force them to be good? To do good? Well I just can't! I'd go back home first. That's what they have been trying to do as long as they have been here, and how have they succeeded? To be sure they've gotten some business going, some foreign flags flying here and there, a few railroads under their control, the customs money in their own hands,—they have all that, but that's for

themselves. All they have they got by force. But did they ever do anything for the Chinese that way? Were they ever thinking about helping them at all?" He thought about the ills of China, of her poverty, disease and filth, her idol temples and heathen shrines, the almost unbelievable ignorance and

superstition of her people, and the tremendous burdens under which they had been so long oppressed. "Had force ever helped them in those things? Could it ever help them there? And still the captain considered it the only method which could be used!"

As Nelson glanced up he noticed a little village coming into view, one that seemed cleaner and brighter than the rest. Set on the crest of a hill was a neat group of buildings that looked as if they might be a school. And off to the side was a little stone chapel with a bit of a steeple rising in the air.



"The back will have to bend." Planting rice, the staple diet

Nelson felt a tug on his heart as he thought of the old stone church back home. Reverently he looked and wondered,—wondered who had put them there. He thought of the labor it must have cost to see them established in such a land as this. And did the one who put them there put them there by force? Or was it something else? Surely force could not produce a work like that! How else could it come but from a labor of self-sacrifice and love? He thrilled at the thought. There was the secret of it all. Force could never do anything like that. It could never do as much as that. It wasn't force after all that China needed,—it was love. She hadn't had much of it here. Her people had never been taught to love. Perhaps that was why there was so little of cheer. Perhaps love could make things different. Perhaps even those ragged coolies back there on the wharf could learn to change their ways if only they were taught the meaning of love. Cheered and inspired he rose from the steamer chair in which he had been sitting to go to the stern of the ship where he might have a longer glimpse of the church and school that were now being rapidly lost to view.

Only a single passenger was there. Nelson thought it was a foreigner at first, but upon drawing closer saw that it was a Chinese, evidently returned from abroad. He too was looking intently at the buildings on the hill.

Nelson spoke first. "A school I suppose it is," he ventured to remark in English.

And in surprisingly good English came back the reply, "Yes, the Ten Tau Mission School. It is the first school I ever attended."

"You are acquainted with it then?"

"Yes indeed, I was one of its first students. I graduated there under Professor Mattison. I believe he is still there."

"A good work he is doing."

"Yes, he has accomplished a great deal there during the last few years. Many of the students are Christians."

"You are a Christian too?"

"Well, no, I am not. I became a Christian while a student there, but I gave it up later on."

"Later on," Nelson queried, as if urging him to go on.

"Yes, I went to America to finish my education and I could not be a Christian there."

"Could not be a Christian there? Why how was that?"

Mr. Chen looked troubled. He hesitated as if fearing to go on. But after a moment's reflection he began:

"You see it was like this. When I attended school over there," nodding in the direction of the hill which was already growing dim in the distance, "we were taught to believe the Bible. We were told that it was inspired by God. And we were taught that the very



"Of such is the kingdom," Chinese beggar children in rags

center of Christianity was love, that Christians should love one another and treat all men as brothers. So when we went to America we expected them to love us there. But they did not. They hardly noticed us at all. They didn't treat us as equals. And they didn't even love one another. They told us not to believe the Bible, that it was full of mistakes and out of date. Could we be Christians then? There were over a hundred of us from China there in that school, but none of us came back Christians."

Nelson was almost too stunned for words. He knew that what his new acquaintance, Mr. Chen, had been saying was all too true. He remembered that back in his own college days he had paid scant attention to the Chinese attending school there then. He felt sorry now. He was ashamed of his own example and that of his countrymen back home. And he was especially ashamed when he thought of the way China had been treated here by the so-called Christian nations. He was glad this man did not refer to that. He wanted to speak, but he did not know what to say. He had no excuse to make. A feeling of inexpressible sadness filled his soul.

Mr. Chen noticed Nelson's troubled look. Had he hurt this foreigner's feelings? He really had not meant to speak so plainly.

Hoping to relieve the situation he spoke again. "But I know they are not all like that. Some of them are really doing their best. And many are helping us here. Take Mr. Mattison in that school, he was one of the best men I ever met. I know that he believed his Bible and that he loved us. He did a great deal for us in that school of his over there. The greatest help China has had has been from men like him."

Feeling that he had to say something, Nelson remarked, "Do you really think that he has been a help to you then?"

"I know he has," came back the quick reply. "I know what he has done for me and for the others who were there. If it had not been for that school I might today be as ragged and dirty as those men there, and living in one of those mud huts. All that I am I owe to that school and Mr. Mattison's work. I never was so happy in my life as when I was a student there. I only wish I could be as happy again today."

"You aren't happy now?"

"No, not exactly, not as happy as I was back there. I can't be happy when I see what some people are doing."

Nelson thought of himself. He thought of how often he too had become discouraged when he looked on the shortcomings of others; he thought of his own experience that very morning. So he started to tell Mr. Chen about himself. He told him of his school days in America and of his determination to become a missionary to China. He told of his experiences since his arrival, how things were not what he had



"Be it ever so humble." A grass hut for a home in China

expected, and how that very day his faith in these people was almost shattered and he was about ready to give up and go back home, simply because some of them were not what he thought they ought to be. Then he told about the new hope that had come into his heart when he saw that schoolhouse on the hill, the revelation it had proved to him, and the determination it had given him to continue to give his all in order that he might help these people among whom he had come to live.

The Mistake of Looking at Men

MR. CHEN was visibly touched. He too thought back on his life and realized that he had made the very mistake which Nelson had just that morning avoided. And he realized that it was that that had robbed him of his happiness and his faith and had brought a cloud into his life. He had looked too much upon the shortcomings of men. Down in his heart he knew that very often the things men stood for were really right, though they failed to live up to them themselves. As he thought it all over again he knew that it was not the right course that he had taken. He had given up his principles and ideals, not because he felt that they were wrong, but simply because some men who also professed them failed to live up to them. He had given up Christianity, not because he did not believe in it, but because some men called Christians did not always act that way. Down in his heart of hearts he never had gone entirely back on his childhood faith taught him in that little Bible class back there upon the hill. He still knew that what he had been taught about Christ and His love for men was true, and he had no question but that those who had come over here in His name and had given up home and all in order that they might help them here, loved Him too. But he had not looked to them. He had almost forgotten about them altogether when he started to look upon the shortcomings of the rest.

For quite a while he sat there silent. Finally he raised his head and said, "Mr. Goodwin, I know I have not done right. I never have felt exactly satisfied with myself since those early days, but I never knew just the reason why. But I can see it now. You have helped me to see my mistake. Instead of looking to God I have looked to men. I have not been true to my own ideals. I have never had anything against Christianity itself. The happiest time of my life was when I was a Christian in that school. I have not been happy since. I wonder if I could be a Christian again?"

The Captain Changes His Mind

AT THIS juncture the captain again appeared. He had arrived just in time to catch the last words. It was the first time in his life that he had heard a Chinese express a desire to be a Christian. Had the young missionary been preaching and was he already having success?

The captain was introduced to Mr. Chen, and was touched with his story again repeated. For years he had been passing that little school, but it had never meant anything to him. He too had noticed the village, and that it seemed just a bit brighter than the rest, but he had never thought of a work of love as having had anything to do with that. But now he saw that there was another power besides force that might do something in China. He caught a glimpse of something that love had done, something that force had never been seen to do. Thirty years he had been in China but he had never imagined that love could accomplish anything here. He had looked at it as a rather weakly, childish thing, something all right for poets to dream about and preachers to preach about, but not as something that could really accomplish anything in this materialistic world of today. He had long seen missionaries at work but inwardly had had a feeling of pity toward them, and outwardly had often ridiculed their work. He thought that they meant all right but that they just knew no better. Regeneration here, he had always thought, was never to come in such a simple way, but must be inaugurated through those modern master forces of industry, commerce, trade, and war! If the Chinese knew no better and did not want the modern ways, then they must be forcibly thrust upon them! For thirty years he had

seen all these forces at work, but he now saw that they had not in all that time accomplished as much of real substantial worth as had that little schoolhouse on the hill. Here was a power that could lift human beings from their ignorance, superstition, and filth, and make them men, men with a true understanding of the value and meaning of life. Could force ever hope to accomplish that? The captain felt a tinge of shame as he thought of his words to Nelson that morning regarding the use of force.

Just then there was a deep blast from the whistle as the vessel drew near to a river port. The captain came to himself with a start. He had been so interested in the conversation that he did not realize he had been there so long. Turning to Nelson he said, "I wish you well, young man, I believe you are on the right track," then was off again to the bridge.

Transformed Lives

IN A few minutes the whole deck was in a stir once more as the boat drew up along the dock and the coolies scrambled abroad, fighting madly for a chance to carry a bit of baggage. An entirely different feeling filled Nelson's heart as he watched them now. All bitterness was gone. After all, was it not life that they were fighting for?

Mr. Chen was interested too. He wondered if he himself might not also be right there with them now, had not fate crossed his path. He himself had started life no better off than they. But a kind Providence had brought opportunity his way. Where might not these men be if they had had the same privilege as he? Could they never have a chance? Was no one ever going to help them? Might not he himself do something for them? Was it perhaps that light had come to him in order that he in turn pass it on to someone else? A new vision of life seemed to flash into his soul. With a gleam of joy on his face he turned to Nelson and said, "Mr. Goodwin, I'm no better than those men there. I've had a chance and they have not. What I am they can be too. I'm going to see that they are given a chance. I'll give up my ideas of an engineering career and just try to do for them what Mr. Mattison did for us back there upon the hill. I'll be a Christian—as true a Christian as he."

Nelson reached out his hand and clasped that of Mr. Chen. "You've made the most important decision of your life," he said, "may God help you to carry it out." Then he lifted his heart in thankfulness to God for the power in the life of the schoolmaster on the hill and prayed that that same power might be his own.

That night there was another prayer of thanks. In the captain's cabin a prayer arose to God from lips that for thirty years had not acknowledged Him, a prayer for forgiveness for the shortcomings of those thirty years, a prayer for courage and strength to step out upon a newer life, and a prayer of thankfulness for the revelation that had come to him that day of the power of a work of love,—the greatest force of all.

INCREASING DEPRAVITY

(Continued from page 7)

sin is not so bad after all. But God's "thoughts are not your thoughts," (Isa. 55: 8) and He says that "evil men and seducers shall wax worse and worse," (2 Tim. 3: 13) and that in the "last days" men will be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure." The whole list reads like the report of an observer of a cross-section of our society today.

Question: What are we coming to?

Answer: To a sudden, revolutionary change in things. A little while longer and the earth will have filled its cup of iniquity, and then God will pour out the cup of His wrath and destroy it all. We long for that day, not to see the destruction, but since there is no other way to clear the world of sin, we pray for the ending of it, that we may enjoy the clean universe that shall follow.

BEAUTY SECRETS

Here is something better than washes, and lotions, and powders, and paints, and diets, and rubbings, and breathings, and all the wonder-works of a vanity-case

By Mrs. M. C. Wilcox

“**W**HAT a precious legacy, to be born with a beautiful face,” I heard one young girl remark. “Oh, how I covet a face like that,” remarked another, as a beautiful girl turned her lovely face that way while passing. “It is better than wealth,” said another, and “Yes, it is pretty sure to bring wealth, if she only knows her power,” they finally concluded.

Were they right in their comments and conclusions? Let us see!

To long to be beautiful is *not* sin. In fact, it is right, it is natural, and more, it is divine. God made all things beautiful. He wants His children to be beautiful. But possibly our ideals of beauty may be wrong. It is wonderful how our vision changes as we come to know more and more of life. How we come to look beneath the surface! What seemed so beautiful to us once sometimes becomes very unattractive.

Did you ever come to think a person you once thought very ugly was actually lovely—beautiful? What changed your ideal? Oh, you saw beneath the mere face, you saw the soul, the face just shone with loveliness. The love, the kindness, the unselfishness, the loyalty, the strength, the solidity, the enduring stability of character won your respect, your confidence, your admiration, your love. It made its possessor beautiful in your eyes, despite the irregular and plain features.

But you say, Why may not a beautiful face have these other attributes also? They may, but more often they do not. Let us take, for illustration, girls with finely chiseled features, graceful curves, large and lustrous eyes, soft and luxurious hair, rosy cheeks and lips. As they look into their mirrors, they see reflected a face which they themselves admire. They are quite satisfied to be called pretty. They usually do not feel the need of inward charm. They learn to depend on the outward, the external. They early learn their power over

weak mankind, and use it. They grow selfish, narrow, dictatorial, pettish, self-willed, ill-tempered,—seeking praise, admiration, and self-gratification. They often study long and hard on how to become more sensational, more striking in appearance. They powder, they puff, they perfume. They are groomed and manicured and made-up to the latest fad of fashion, which naturally takes all their time and consumes all their thought. They do not feel, as their plainer sisters do, that their charm must consist of something besides the exterior.

But oh, this inner beauty! This is what satisfies, this is what wears. It outrides the storms of life, it triumphs over sickness and adversity, want and hardship, pain and disappointment, trial and loss, sorrow and suffering.

And how shall it be obtained?—In Him.

We are all selfish by nature. We can not make ourselves better, any more than a leopard can change his spots. It is true that many who do not know Christ, *appear* unselfish, strong, and beautiful. They may not understand that all the inner or outer beauty they possess comes from Him, but it is true. He is the *only* one that can make poor humanity worth anything. In Him, no matter how externally unattractive we may be, there is beauty, for—

“Beautiful thoughts make a beautiful soul,
And a beautiful soul makes a beautiful face.”

Oh, the wonderful possibilities of this class of beautiful girls! If we only had more of them, we would have more of heaven on earth, happier homes, better mothers, fewer divorces. Instead of beauty being a lure to man's infidelity and downfall, our girls and women would be his moral protection and moral uplift.

PAY DAY

(Continued from page 23.)

are constantly making a sacrifice of their eternal future to the passing pleasures of desire. “They fail to recognize the dependence of the future upon the present.” They are complaisantly ignoring the golden opportunity of sowing for a harvest of eternal righteousness.

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.” And, again, Isaiah says, “Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” Isa. 3: 10, 11.

And James continues the thought, “Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” James 1: 14, 15. Truly, the “wages of sin is death.”

Though business concerns may fail and go into the hands of the receivers, and their employees suffer for their employers' failure to pay, there is no failure in sin's ability to meet its obligations. Sin pays an honest wage; sin pays wages in kind; sin pays interest on the principal, and pays when payment is due. “Be not deceived.” The cup of illicit pleasure may be sweet, and the lights may shine brightly, but later comes the reaping—bitter dregs and Egyptian darkness.

Sin's Pay Day

THERE is a great day coming when every man shall receive a just wage for the work of a lifetime. No doctrine of the Bible is taught with greater emphasis. The Master himself says, “Behold I come quickly; and My reward is with me, to

give every man according as his work shall be.” Rev. 22: 12.

Of this future reckoning of the individual life, and the basis upon which judgment is pronounced, we draw a most vivid picture from the testimony of John the Revelator

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works*. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man *according to their works*.” Rev. 20: 12, 13.

In these days of restlessness, “because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil”; but, notwithstanding man's carelessness of the law of retribution, Jehovah “hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead.” Eccl. 8: 11; Acts 17: 31.

“The wages of sin is death.” But we are very glad that the promise does not end here: for the great Apostle adds, “the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6: 23. With the wise man writing under the inspiration of the Most High, “let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Eccl. 12: 13, 14. PAY DAY is just ahead.

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 fulfillment of prophecy. Questions of general interest only will be given space in this department, the editors reserving the right of decision 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

EDEN'S LOCATION UNKNOWN

Will you please tell me if the Garden of Eden was originally located in the present valley of Euphrates?

It is a fundamental truth that the Bible was not written to gratify man's curiosity. When the Bible is silent upon any question, it is conclusive evidence that the point at issue is not of vital importance. Speculation on a problem such as the original Eden location is without profit. This much only do we know: "The world that then was, being overflowed with water, perished." 2 Peter 3: 6. The geography of the antediluvian world, with its "Garden eastward in Eden" and its river that "went out of Eden to water the garden; and from thence it was parted, and became into four heads" (Gen. 2: 8, 10), was lost irrecoverably in the flood.

IDENTITY OF THE HORNS

Will you kindly inform me as to whether the ten horns of Revelation 17 represent the same powers symbolized by the ten horns of Daniel 7 and Revelation 19?

Not all of them, though some doubtless are identical. The ten horns of Daniel 7 refer to the nations into which Rome was divided during the fourth and fifth centuries, three of which were plucked up to make way for the supremacy of the Papacy. Never among those original ten was there unanimity of mind or coalition of effort to exalt the Papacy. Three of the kingdoms were openly Arian, or anti-papal. Never did these three give either moral or military support to the Papacy.

But the ten horns of Revelation 17 are contemporaneous, and are united with the beast for at least one prophetic hour, during which brief period they "have one mind, and shall give their

power and strength unto the beast." Rev. 17: 13. This confederacy is as yet future. These ten horns are "ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Verse 12.

The ten horns of Daniel 7 refer primarily to the European nations associated with the rise and reign of the Papacy during the Middle Ages. The ten horns of Revelation 17 are associated with the restoration of the Papacy to power shortly before the return of Christ. Their brief triumphal reign will end in this wise: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17: 16, 17.

European powers will yet fulfil the specifications of this prediction. Just what international changes must precede the movement, we do not know. In all probability, some of the present nations of Europe will be numbered in the great coalition.

THREE DAYS AND NIGHTS

Was Jesus actually in the heart of the earth three days and nights as predicted in Matthew 12: 40?

The expression "day and night" was the common Jewish term for the natural twenty-four hour day beginning at sunset. The Greek language, with its compounds, contained an expression for the measurement of time covering both day and night, but the Jews had no such compound to express the natural day except this combination "day and night." The expression was customary, (see

Genesis 7: 4; 1 Sam. 30: 12; Exodus 24: 18; 2 Cor. 11: 25).

It was an accepted rule among the Jews that "a part of the day is put for the whole." The use of "three days and three nights" then is but to express in round numbers three natural days, or parts thereof, during which time Jesus was in the heart of the earth, as indeed was the case—a part of the first, the whole of the second, and a part of the third. The fact that the Master's prophecy was never challenged by those who lived at the time of (and immediately following) His resurrection, is proof positive that the Jews so understood and used this mode of reckoning. It is evident that what was meant by the prediction was fully accomplished. It is nineteen centuries too late to challenge its accuracy now.

Further, there is no evidence that the expression "as Jonas was three days and three nights in the whale's belly" should be taken as proof of a period of seventy-two full hours as the time-length of Jonah's experience in the living submarine. Abbreviated in the one, it could logically and lawfully be abbreviated in the other. Neither is it clear that "the heart of the earth" necessarily means the grave, but rather a total entombment by the powers of earth (His captors) when Jesus surrendered Himself into the hands of those who came to arrest Him, and was delivered to death. Then it was He said, "This is your hour, and the power of darkness." Luke 22: 53. This took place on Thursday night, which would merely lengthen that portion of the first of the three days covered by the general term "three days and three nights"

PEDDLING DRUGS—AND CRIME

(Continued from page 14)

There are strange lights off the coast, swift launches go out under cover of darkness. Do they go out to bring in produce and food for the market? The stage that goes back and forth over the Mexican border is frequently found to contain dope—it is said always to belong to some absent passenger. From Canada it comes in; Buffalo and New York are said to be the central points of the eastern distribution.

There are miles of frontier, north and south—miles and miles of sea coast, all kinds of ships running at all sorts of times, carrying all sorts of passengers and all sorts of cargoes, and going to all sorts of ports—how is it possible for any group of men to keep the pestilence from seeping in and slowly poisoning a whole nation, particularly when it is aided and abetted by powerful interests? How?

Some years ago, Dr. Charles B. Towne of New York

organized for Roosevelt and Taft a great opium congress which met in the Orient for the purpose of getting at some practical means of answering this terrifying question. This congress introduced the Hague Convention resolution.

Dr. Towne is an international authority on the question of drugs. He knows about the sources of supply, he also knows something of the demand that there is for this easy thrill giver. He wrote a letter recently to a friend of his. In this letter he said that unless the citizens of America woke up in time the next generation would be perceptibly weakened and cruelly affected by what is going on right around us.

In a following article some typical drug stories will be told and a legislative remedy as well as a spiritual one suggested for America. For a remedy is needed. Is there any hope?

Yes, there is hope, a sure remedy for even such evils. And there is one certain panacea. Instead of a dark picture we may see a vision of hope. It is more than a vision, it is a reality



The Watchman Magazine



Printed and published monthly (except during October, when semi-monthly) by the Southern Publishing Association, 2119-2123 24th Ave. N., Nashville, Tennessee, U. S. A.

Entered as second-class matter, January 19, 1909, at the Nashville, Tennessee, postoffice under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

Price: \$1.25 a year in advance, 15 cents for a single copy
W. R. WHITE, Circulation Manager.

THE WORLD IS IN TROUBLE

(Continued from page 3.)

and concentrate on selfish trivialities in the face of the great portents that I see in the future

"Germany and Russia are in a state of semi-antagonism toward the rest of Europe. A state of barely suspended conflict exists. Anybody who imagines that those two great nations, representing two-thirds of the people of Europe, can be kept down, is either blind or bilked. To keep them submerged is an impossibility. Their revival is absolutely inevitable—there is a possibility that a hungry Russia will be equipped by an angry Germany. How long will it be before Europe is devastated if repression represents a permanent policy of any combination of powers?"

The Conference on Armaments and Far Eastern affairs, held in Washington last winter, was hailed as a triumphant success; nevertheless, that most populous of all continents, Asia, embraces large areas in submerged revolt, open warfare, or the terrors of brigandage. The principal *de facto* government of Siberia, known as the Far Eastern Republic, is annoyed and embarrassed because of Japan's military occupation of Vladivostok and adjacent territory. India and Mesopotamia are in a welter of anarchy and sedition against British authority. Gandhi, the leading spirit in India's non-military resistance, is imprisoned; but the campaign for "self-rule" moves steadily onward, the outcome of which is beyond human ken.

China's Veiled Threat

FOR years China's mutually antagonistic warlords have impoverished the country and prevented the administration of a strong central government. And what a spectacle is presented by that impoverished, bankrupt nation maintaining a standing army of 1,500,000. In speaking of the dangers that menace the peace of the Pacific, Dr. Sun Yat Sen of South China recently said: "We Chinese are a peaceful, law-abiding people, but we are being driven to militarism in self-defense. Should China ever again become united and realize her power in modern warfare, we could and might overrun Europe as we did in ancient times."

To this add the statement of General Suzuki, member of the Japanese Parliament, in which he voices the ambition of his native land to become "The Great Britain of the Far East," and we sense the fact that Asia, like Europe, bristles with unnumbered contingencies for future struggles.

In various parts of Africa the spirit of unrest is rife, while among the republics of South America the race for naval and military supremacy goes forward at a dizzy pace.

While the United States of America does not face the prospect of immediate war, her internal troubles are formidable. The department of justice presents an array of facts and figures indicating an unprecedented increase of crime. Within the past decade the growth in various classes of felonies is from five hundred to a thousand per cent. With a lessening estimate of the value of human life, with a rising tide of prohibition law violation, with broken faith and repudiated contracts in big business, and with the ever intensifying struggle between capitalism, on the one hand, and labor unionism and socialism on the other, the legislators and judges of the land have difficulties innumerable.

Speaking of the revolt against the social order and institutions of the past, the Hon. James M. Beck, Solicitor-General of the United States, says: "Laws which mark the decent restraints of print, speech, and dress have in recent decades been increasingly disregarded. The very foundations of the great and primitive institutions of mankind—like the family, the church, and the state—have been shaken. Nature itself is defied."

During the titanic struggle that terminated in 1918, we were told that the "shedding of blood" indicated the remission of sins, and that a new, purged world would emerge from the ruins of the old. That Utopian dream is unfulfilled: on the contrary the march of subsequent events and the stern facts of the present bewilder the wisest minds and stoutest hearts.

One Clear Voice Amid the Tumult

OUT of the chaos, darkness, and doubt, a clear distinct voice is heard. With divine knowledge of coming events, the Lord Jesus portrays the precise condition in which the world finds itself today. "There shall be signs," He said, mentioning among other things, "distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. Wars and troubles in a more or less limited sphere have been ever the lot of humanity; yet never in all the history of the ages has there been such an avalanche of perplexities, never has the world so reeked with fearful conditions and contingencies, as at the present.

Following the prediction of these "signs," the Saviour continues: "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: 27, 28.

In vivid language two old Testament prophecies depict last day conditions. The first of these gives the attitude of "many people" toward international peace. We quote:

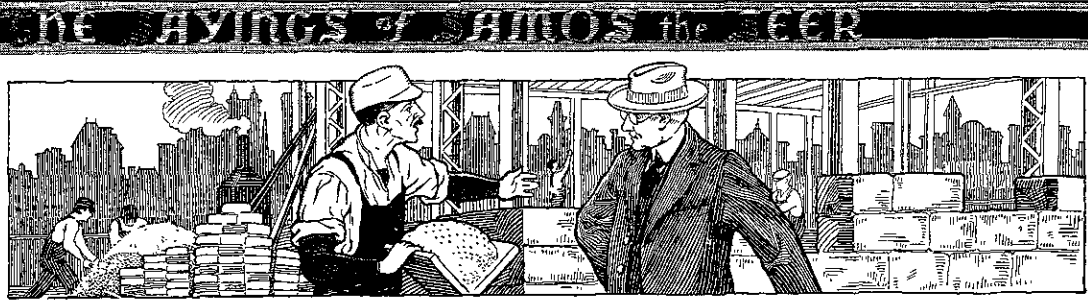
"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2: 3, 4.

With this, contrast God's announcement regarding world affairs just prior to earth's final harvest: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about." Joel 3: 9-12.

Is it not astounding that this age of peace propaganda and peace societies, of intellectual and scientific attainment, when even the heathen are awakening from millenniums of slumber, should be identical with an unprecedented carnival of war and orgy of crime; yet such is the paradox of the twentieth century. Thus in duplicate is affixed the signet of fulfilled prophecy.

A volume of Scriptural evidences fortifies the conclusion that the events of today herald the close of human probation and the coming of the King of kings. The present reign of sin, though terrible, will soon be past, while the reward of true faith and piety will be fullness of joy, untarnished and eternal. Now is the time to list to the voice that speaks from heaven: now is the time to forsake every evil way: now is the time to accept and serve Jesus the Saviour of men. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6: 8.



There Is But One Fire-proof Building On Earth

NOW it came to pass as I walked forth abroad that I lighted on a certain place where was being builded a building great and high, which the children of men call a skyscraper, doubtless because of what it hopeth to do, but can not. Whensoever I behold such a lofty pile I remember that first skyscraper which was at Babel and had Nimrod's audience chamber on the ground floor. And it became a Skyscraper and fought against God. Ever since the time of that first mighty builder in the earth, men have builded skyscrapers that have been Heaven defiers. For do not the many-storied habitations spring up in the cities, while the command of Jehovah to men is to spread abroad on the face of the whole earth, and not to mount up to the top of the heavens above?

Nevertheless, I spake kindly to the lowly hod-bearer, and he answered me with great swelling words that this building was ab-so-lute-ly fire-proof,— with the accent on the so. Forsooth, could that burn upon which if a fire he put it faileth to kindle? Doth stone, or brick, or mortar, or steel, or cement consume away into smoke that ascendeth up on high? So is the building fire-proof. Thus was I made a hissing and a by-word by the pitiless logic of the man with the hod. And I passed by to the other side.

But as I went to my place of abode, I thought of the unsinkable Titanic ship which met with an unsinkable, titanic iceberg, and hundreds of wailing souls sank into the depths of the sea. And when I came hard by my house, the lad that doth herald the news threw his paper at a venture, and behold, it knocked off my hat. For which I immediately forgave him, for is he not an innocent lad? So I opened the missile, and lo, the scare-heads told of a mighty fire in the city by the lake. And the chief man who goeth about to do nothing else but to quench fires, stood by in the broad way and saw the steel girders thereof bend like reeds before the wind, and like rubber that cometh from the gum tree. And the glass and the tiles thereof melted in the fervent heat and ran down like water. And the mortar was turned into dust which the wind bloweth away. Then was he heard to open his mouth and say, Fire-proof? There ain't no such building.

Now the wisdom of science doth tell us that every solid element of earth can be reduced to liquid when great heat is applied thereto, and, moreover, that every liquid element of earth can be reduced to gas when greater heat is applied. And the fire and brimstone of the God with whom is devouring flames hath demonstrated again and yet again that it is fully able to supply the greater heat.

Now, gas is a miserably unstable element to stand upon, and in the great day of God, when brimstone shall rain from heaven, it shall be well with only the man who hath saved up something for that rainy day beside the passing elements of this present evil world.

Verily, there is but one fire-proof building on earth. It endureth forever; but the mighty sea is but a vapor that vanisheth away. It standeth sure; but the mountain melteth and runneth down like wax. It is from everlasting to everlasting; but flesh and blood are turned to dust when their tale is told. It shall stand when the earth and the works that are therein shall be burned up.

It is the Church of the living God.