

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

APRIL



Read

PLUMF

25¢

“This Man and Woman Business.” *Page 6.*

One Unbiased Historian

ONE striking characteristic of almost all of the new biographies is that they specialize on the foibles, faults, scandals, and mistakes of the subjects of their treatment, and at the same time claim that our famed ancestors are still worthy of our supreme regard. An effort is being made to humanize the men we have revered.

The revised estimates show Washington drinking liquor and using profane language, Hamilton denouncing democracy, the members of the Continental Congress as a lot of selfish, bickering men, Beecher as a deep-dyed hypocrite or worse, and so on. The loud fulminations of Mayor Thompson of Chicago against the way American history is now being taught the children in the public schools is only one voiced protest among many in an endeavor to stop the picturing of our founding fathers as very frail and erring creatures after all.

On the other hand, the chronicles of the past generation revealed our distinguished men as paragons of virtue, unconquerable warriors, astute diplomats and statesmen, able financiers, and shining examples of noble and sacrificing devotion to country, religion, and home. Washington never told a lie and never lost a battle, Lincoln was always right, the founders of this republic were endowed with a superior brand of wisdom and foresight, coupled with a willingness to die rather than surrender one principle of right.

Before, we had the idealism; now, what is called realism. In the past, ideals become idols; in the present, image-breakers abound. Is the more distant perspective the truer one? What may a man believe?

We have observed that both these views

of history are extremes. Extremes never meet. And they are never true. The truth always lies somewhere between the two. Or the whole truth may include both extremes. For it is surprising what men have done in spite of their faults and weaknesses.

In the providence of God our great nation was founded on great principles, and its founders became great by virtue of the great principles that they expounded and proclaimed. Yet they were men, subject to like passions as we are.

We have been looking for an absolutely unbiased historian or biographer, and have failed to find him. There are none. There can be none — among human beings. We say it unhesitatingly. It is not strange, then, that skeptics are sneeringly critical of the records of the Almighty, the one historian without prejudice and without inaccuracy. What unbelievers cannot do themselves they will not believe God can do.

The Bible is pronounced unfit to be read by children, because it depicts the sins of men as well as their virtues; and yet histories that shatter the child's almost worshipful devotion to national heroes are put into the schools. The man who blasphemes the Bible and its Author because it faithfully records the heinous sin and heartfelt repentance of David will write a biography of Washington that leaves him a fallen idol in the mind of youth. The inner lives of men are revealed by God in the Bible in all their stark reality, that we dire sinners may take courage when we see what God has done in restoring the vile (though repentant) reprobates of history, making them great and honorable men.

"AUTHOR of LIBERTY"

*The God of our fathers gave us the right to worship Him,
or not, according to free choice.*

By LEON A. SMITH

LIKE every other blessing bestowed upon mankind, liberty is from God. Perfect liberty is found in His government, and only there. His law is the "law of liberty." His gospel is "liberty to the captives." His salvation is deliverance from the bondage of sin. His liberty is "the glorious liberty of the children of God." The writer of our national hymn sensed this when he addressed his words,
"Our fathers' God, to Thee,
Author of liberty."

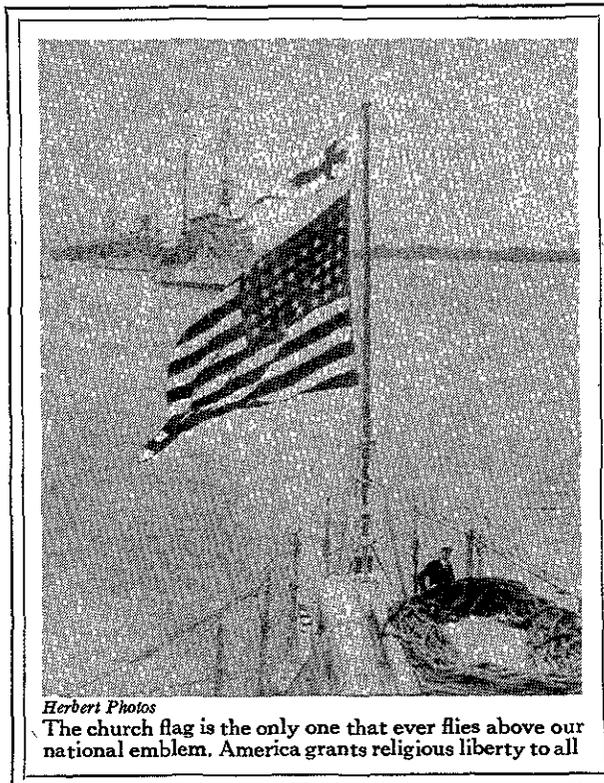
The value of liberty in the sight of God and its fundamental importance in His government are shown by the fact that all beings created in His image were left free to commit sin. The Creator gave them this freedom with full knowledge of what the result would be. He knew that sin would come, and knew what it would do. He knew that it would cost the life of His only-begotten Son. All the evil that has filled our world since the beginning of time was visible to Him when He placed the first human pair in the Garden of Eden. He saw the descendants of Adam given over to the reign of sin and death. He saw the earth desolated by war, famine, and pestilence. He saw its inhabitants living in defiance of His authority and trampling upon His law. He saw His beloved Son hanging upon a cross. He saw the afflictions of His people under the persecutions that they would suffer in every age. But He deliberately permitted all this rather than take away from man freedom of choice. He would not make man incapable of loving, and He could not otherwise make him incapable of sinning. He who Himself "is love" cannot be satisfied without love. He who sheds a Father's love upon His children, cannot be satisfied without their love in return.

With the advent of sin into our world, came slavery and the loss of freedom. Men became the slaves of evil passions

and evil habits. Liberty became an uncertain boon, to be guarded only at the price of eternal vigilance. Sin brought the sinner into bondage, and made him a fit instrument for the enslavement of others. Selfish men, grasping for power, exalted themselves at the expense of the liberty of their fellows. They made themselves dictators and compelled other people to live in the manner that they prescribed. They assumed the right to think for others — to define right and wrong for them and prescribe their religious beliefs and forms of worship. In the monarchies that arose from the exercise of this propensity for self-exaltation, civil and religious freedom were unknown. Men asserted these rights at the peril of their lives, as in the case of the three Hebrews who refused to worship the gods of Babylon and in the experiences of the martyrs of the Dark Ages.

SIN BROUGHT SLAVERY

IN DUE time the Son of God came into the human family, to reveal God to the world and proclaim in its fullness that gospel which is the divine remedy for sin. Christ taught men that they were not to be judges of others, and were to render to God that which belonged to Him, while rendering to Cæsar that which was Cæsar's. This gospel is defined in Scripture to be "the power of God unto salvation," which must be received by an individual through faith. Faith is the assent of the mind and heart to the word of God, and must be demonstrated by corresponding works, since "faith without works is dead." The gospel of God therefore asserts the right of all men to think and believe for themselves and to act in harmony with their convictions of right and duty. Coercion of the conscience not only has no place in God's plan of redemption, but is contrary to it.



Herbert Photos

The church flag is the only one that ever flies above our national emblem. America grants religious liberty to all

Yet it was by pretended Christians, and in the name of Christianity, that the spiritual and mental enslavement of mankind was carried to its most dreadful length. This grew out of a contest for supremacy in the Church, which resulted finally in the exaltation of a man into the place of God. Under the most complete system of autocracy ever devised, the world lapsed into the Dark Ages, and for more than a millennium of time remained in a state of spiritual and intellectual stagnation. This darkest period of human history was finally terminated by light shining from the word of God. By that light it was seen that salvation is not the gift of the pope nor of the Church, but the gift of God through faith. Men dared again to think for themselves, to believe, and to act in harmony with their own convictions of right, and, in so doing, to dispute a usurped ecclesiastical authority. The Reformation swept over Europe, and ere its force was spent, it had planted in the newly discovered western hemisphere a seed from which the chaff had been winnowed by the tempests of persecution, and which in time gave birth to a new nation, founded upon the divine truth that all men are created equal and are endowed by their Creator with certain inalienable rights, which it is the ordained purpose of civil government to preserve. This ideal of government has been maintained in the new nation only at the cost of an ever-increasing struggle.

INCONSISTENT
LIBERTY
LOVERS

IT IS one of the contradictions of human nature that men who demand religious freedom as a right for themselves, are prone to deny it to others. As Benjamin Franklin observed: "The primitive Christians thought persecution extremely wrong in the

pagans, but practiced it on one another. The first Protestants of the Church of England blamed persecution in the Romish church, but practiced it upon the Puritans. These found it wrong in the Bishops, but fell into the same practice themselves both here [England] and in New England." To-

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day we have in this country strong religious organizations that are demanding legislation to compel a general conformity with their ideas of Sabbath observance. They demand the utmost freedom of thought and action for themselves, but deny the like privilege to all whose convictions are different from theirs. They profess to believe in American principles of liberty, but their attitude toward others is, Think as I think, do as I do.

ANCIENT ARGUMENT

RELIGIOUS freedom is denied in this country today under the plea that the nation is bound to do the will of God, lest it suffer from the divine displeasure. This theory of government involves the necessity of an authoritative definition of the will of God; which, to be sure, is perfectly defined in the Bible. But uniformity of practice in observing the divine will could not be secured if each person were left free to discover the will of God for himself. Hence, it is said, an authoritative statement of that will must be obtained from the legislatures and the courts. If those who call for such a statement and for enforced conformity with it were as familiar with the Scripture as they profess to be, they would know that it was under a precisely similar plea that Jesus Christ was put to death by the Jews. The record of this is found in John 11: "Then gathered the chief

priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die

for the people, and that the whole nation perish not." Vs. 47-50. So under the plea that to tolerate this man accused of blasphemy would bring down on the nation the wrath of God, they crucified Him. And because of their intolerance, the Romans did come, not long afterwards, and did (Continued on page 26)

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International

Some of the 13,000 citizens of St. Petersburg, Florida, who voted against a Sunday blue law.



Herbert Photos

The Russian delegates to the Geneva Disarmament Conference, who startled the world with their proposition to abolish all war.

The League of (European) Nations

Does Fear Make a Good Bond of Peace?

By WILLIAM G. WIRTH

THE newspapers of Europe have been giving more prominence to the Sixth Pan-American Conference being held at Havana, Cuba, than to any political event that has happened on this side of the Atlantic for a long time. The reason for this is the apprehension in the hearts of many of the supporters of the League of Nations that the growing international power and prestige of the United States is becoming more and more a menace, a danger, to the Geneva organization.

PAN-AMERICA AND THE LEAGUE

THERE is much watchfulness and jealousy in capitals abroad that Washington does not secure some advantage in Latin America, as a result of the Pan-American Conference, that will be prejudicial to the best interests of the League. If it be asked in surprise what the League of Nations has to

do with the Pan-American Conference, inasmuch as the former is mainly a European organization, we need to be reminded that the League is a *world* association, and that practically all of the Latin-American states are members of it.

Many Americans do not understand the real significance of the League of Nations, and what it stands for. To the average man on Main Street this world body is of slight importance. He will unhesitatingly inform you that its accomplishments have been few and mainly inconsequential; and so far as serious world peace is concerned, it is a nullity. And so we dismiss the League. But it cannot be so easily disposed of, as a proper insight into European and world politics shows.

European supporters of the League know as well as or better than we do that it (*Continued on page 25*)

This Man and Woman

IN THIS generation is taking place one of the most remarkable revolutions of history. The theory and practice of the relation of the sexes are undergoing a swift change under the complaisant regard of the *intelligensia*. A few years, even months, see readjustments of values and fermenting influences at work in society such as have not been seen in centuries.

Some one proclaims the end of the double standard of morality. The sex that civilization has made the guardian of morals sinks to the predatory, promiscuous level, and, presto! we have a single standard of morals.

A former magistrate of the Federal bench tours the country lecturing in favor of a new kind of marriage contract. He is opposed by an erudite Jewish rabbi, who defends the sanctity of the traditional home by agreeing with most of the points made by the magistrate. The immediate results of these interesting "debates" are the companionate marriage of the eighteen-year-old daughter of a Kansas publisher, a Hebrew atheist, to a young university student, and a union of the same kind of an aged couple in St. Louis. There are probably more by this time.

LANDING ON AN UNKNOWN COAST

ALADY novelist informs us that we have made a journey on a moral Mayflower, and that we have landed on a stern and rock-bound coast. So

*There is only one right way,
and it is not difficult to find*

far we agree. But she goes on to paint for us, with evident enthusiasm and conviction, a promised land that is to materialize through "careful thought and training as to diet, psychology, budgets, and physical relations." Reading between the lines of the argument one gathers that she believes in more and better divorces.

Another champion of the new freedom expresses herself in this wise: "Let us, then, put it that we have a marriage form that is unsatisfactory and is steadily becoming more so; that we have women in the position to repudiate it if they cannot reform it; that we do not want to live in a mateless state if we can help it; and that we must have divorce, preferably cheap, easy, collusive divorce, and nobody's business why."

Growing out of this increasing demand for divorce and the opportunity to try it again, we have a chaos of marriage and divorce laws. Marriages that are legal in one state are illegal in another. The same is true of separation. Grounds for divorce run the gamut from the Biblical grounds of adul-

tery to the most trivial incompatibilities. In a certain state a woman was recently granted a divorce (on the grounds of cruelty), because her husband insisted that she vote his party ticket. A bill is now being prepared that is intended to bring order out of this chaos and standardize easy divorce by a federal law.

These facts are generally known. I mention them merely to introduce and review the proposed experimental remedies.

THE LUST FOR DIVISION

THE means commonly put forth for the improvement of our marital relations nearly all have to do with the facilitation of separation. This for reasons that lie deep in the spirit of the times. There is nothing so galling to this age as restraint. Few people can be happy who feel that they are being held



Herbert Photos

Homeless babies taken through the streets of London to stimulate givers toward their support. Too often those intent on experimental marriage take no account of the little ones.

Business

By Keld J. Reynolds

to some course or condition by forces over which they as individuals have no control. For this reason permanence in marriage is in the discard, and happiness is supposed to be fostered in the relation by the knowledge of easy escape from it should it at any time prove irksome or disappointing. Marriage is no longer a spiritual union, upheld and made permanent by spiritual forces, but is coming to be regarded as a state which, personal in its nature and purely biological in its origin, must have legal sanction because of its social significance. Obviously this social significance is greater where there are children than where there are none. Hence the demand for a legal distinction between the two kinds of marriage, with separation made easier in the case of the childless. Hence also the demand for the dissemination of knowledge of contraceptives so that those who choose may remain childless.

In harmony with this new theory of marriage we have had devised for us trial and companionate unions. These relationships differ in that the first is indeterminate while the latter is a definite time contract, whereby, at the end of the time specified the union can be severed or continued, depending on whether or not the contracting parties consider it "a go." Both unions can be terminated without the formality of a divorce. Other minor differences there may be — Judge Lindsey insists that his companionate marriage is not trial marriage—but the results to be expected are the same for both. They make separation easy, and erect no barriers to further experimentation along the same line. Should either become prevalent and legal, society would be extending its sanctions to a sort of progressive polygamy and polyandry (as it already does in easy divorce), differing perhaps in kind but not in principle from the social relationships that advancing civilization long ago cast aside in theory.

NOT SUBJECT TO EXPERIMENT

THESE unions which are beginning to be openly advocated are frankly experimental. They do not claim to be anything else. The question, then, confronting us is this: Is the marriage relation subject to experimentation, or are there absolute principles governing it? Putting it differently, is our attitude toward marriage one that makes it a matter of adjustment to conditions as they exist in this or that society, or does it call for the adjustment of society, of men and women, to marriage as it has been established by divinity?

Evidence that there is a marriage relation of divine origin will answer the question as it affects those who believe in divine law. It will also serve to draw a line of distinction between marriage that is purely a legal contract and the union of two people

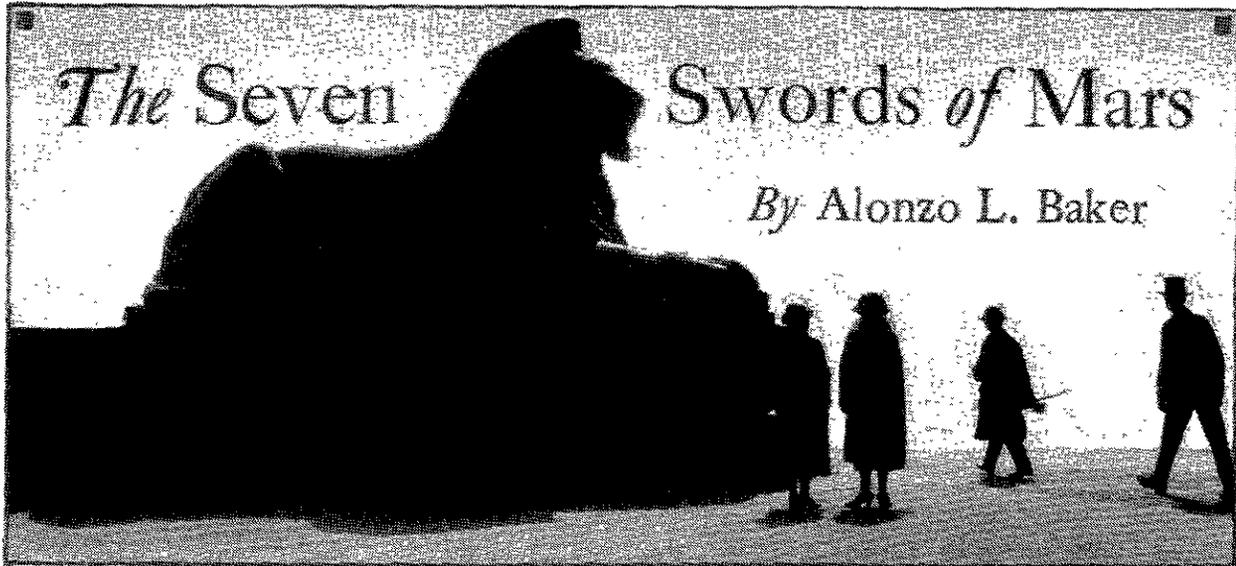
"whom God hath joined," and who, being members of Christ's mystical body, wish to live together as man and wife for the remainder of their lives, to be obedient to the law of God, and to found a Christian home. There is such evidence.

The Creator himself says: "Male and female made He them. . . . And the two shall become one flesh. . . . What therefore God hath joined together, let no man put asunder." Mark 10:6-9, A. R. V. Mankind has wandered much between that creation day when the human family was instituted and a recent day when a young bride applied to a realtor for an apartment where cooking was not permitted. In that original family, the functions performed were seven: procreative, religious, educational, recreational, economic, affectional, and protective. But the conditions of modern life have seriously curtailed these functions. The spindle and loom are no longer symbols of family life. The home washing, the sewing machine, evenings at home and the family Bible are following them out. Nothing constructive or equally valuable is taking their place. Now even the cradle is taking flight! And so the functions of the home dwindle, and we come to trial marriage (*Continued on page 21*)



Boston Photo News Co.

Priscilla and John Alden on their way to church, typical of the ideal marriage union.



The British lion is at peace. How long will he remain so?

Here Are Laid Down in Bold Outlines the Prospects of War and Peace



EXT to the eradication of sin itself from our planet, the thing that would bring the greatest joy to the heart of the world would be the abolition of all war for all time to come. War is the specter that haunts the present generation and hangs a Damoclean blade over every new-born infant. It is the fear of possible conflict that sends the right hand of the nations to the holster on their hips the instant a war dog growls, and that causes the nations of Europe to fly at one another's throats on the slightest pretext. War is the great gravedigger. War has brought more sorrow to the hearts of men and women than any other single factor in the world. And if persisted in, war will be the nemesis of our twentieth-century civilization.

THE CAUSES OF WAR

JUST as the medical profession of the present generation have singled out and diagnosed many of the germs that cause disease, so sociologists and students of international problems have isolated and classified the causes of war. They have found that all wars within our modern era have been caused by one or more of seven factors—nationalism, secret diplomacy and alliances, subject minorities, economic rivalry, imperialism, militarism, and hate and suspicion.

If these seven monsters could be gotten rid of, no more would the sound of shot and shell shatter the peace of the world, no more would taps be sounded for the fallen soldier, no more would

hundreds of millions of dollars be spent each year on armies and navies, no more would brother shed the blood of brother, no more would the world groan under the burden of war debts. The world would have reached the long-talked-of millennium of peace, if these could forever be exiled from the haunts of men.

WHAT HAVE WE LEARNED?

WHAT are the chances? Has the world made a new start since the holocaust of 1914-18? Has it learned its lesson? Have these seven beasts of blood been vanquished by the determination of the nations to walk the path of peace from now and henceforth?

Let us examine these points one by one as they relate to the world of 1928.

Nationalism is that spirit on the part of any group of peoples which leads them to regard themselves as next to deity, and every other nation as henchman of the devil. Nationalism is that disease which causes those under one flag to despise everything that is done or said under another flag. Nationalism is the direct antithesis of the brotherhood of man, the implacable foe of the fellowship of the nations of earth. It is competition gone to seed. It is provincialism in full bloom. Nationalism is chauvinistic patriotism. In America, it is blatant and bombastic Americanism. In England, it is *England uber alles*.

An odious but obvious case of nationalism is furnished us by the mayor of Chicago, "Big Bill" Thompson, who maintains that everything America has ever done is 100 % perfect, and everything

England has ever done is 100 % wrong, and that King George is sitting up nights planning the destruction of Chicago, and has his henchman in every person who speaks well of anything English.

It is evident that there can be no hope of peace among the nations until every one of them is ready to look upon the things of others, to recognize their good points and overlook their failures. If the nations are ever to become a family on earth, they must do the same as is done in families — bear and forbear, give and forgive. Only by a willingness to consider the rights of others can international good feeling be maintained.

What are the prospects for this idyllic state? Chester Rowell, a keen student of world affairs, wrote on last Armistice Day thus: "Nine years after the Armistice, ten years after the Bolshevik revolution, and five years after the Fascist seizure of power— where do we stand? . . . Never was there such an epidemic of flaming nationalism over the world as now."

And M. E. Ravange, another recognized writer, in his book, "The Malady of Europe," has declared: "A new fanatical mania has seized the nations, a thirst for isolation and self-sufficiency, a fantastic straining to be Europe each by itself. . . . The golden war-time vision of a federated Europe has turned into a nightmare of provincial separation."

The League of Nations, which was intended by its founders to be the cure for nationalism, has dwindled down in prestige and power, until it is little more than a useful clearing house for statistics and information, all because each nation is unwilling to co-operate with any other. So long as nationalism exists, the war germs flourish.

SECRET DIPLOMACY AND ALLIANCES

IT IS said that before the war the affairs of Europe were run by no more than thirty men. Within the darkened chancelleries of Europe, this small group of men bickered and bartered with the destinies of millions. The people at large who did the fighting and paid the bills had nothing to say when they should make war or upon whom. When their imperial masters ordered, their battalions marched to the field of battle, and only when the order came could the survivors straggle back home again.

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When the World War broke out, it is a significant fact that the people of some of the nations did not know upon which side of the controversy they were to fight until they were told by those who had years before forged the chains of secret alliances.

Woodrow Wilson, realizing that these under-cover treaties were a prolific cause of war, championed "open covenants openly arrived at." It was hoped that henceforth statesmen would unbolt their doors and unlatch their windows and let in the wholesome sunshine of publicity upon their proceedings.

But alas and alack! It appears that secret diplomacy is now more secret than ever. Indeed, even the Treaty of Versailles, which was to end secret diplomacy, was done in secret. Today Chamberlin, Briand, and Stresemann, they three and no more, are deciding the major questions of European politics and alignments, and the representatives of the smaller nations at Geneva can only hang around outside the chamber where these three decide and dictate what shall and what shall not be done.

Furthermore, before the War, Europe was wedded to "the balance of power" doctrine for preserving the peace. The Triple Alliance, composed of Germany, Austria-Hungary, and Italy, was on one end of the teeter-board, while the Triple Entente—England, France, and Russia—was on the other end. Besides these two groups, Great Britain was in alliance with Japan, and Turkey was allied to Germany, etc.



International

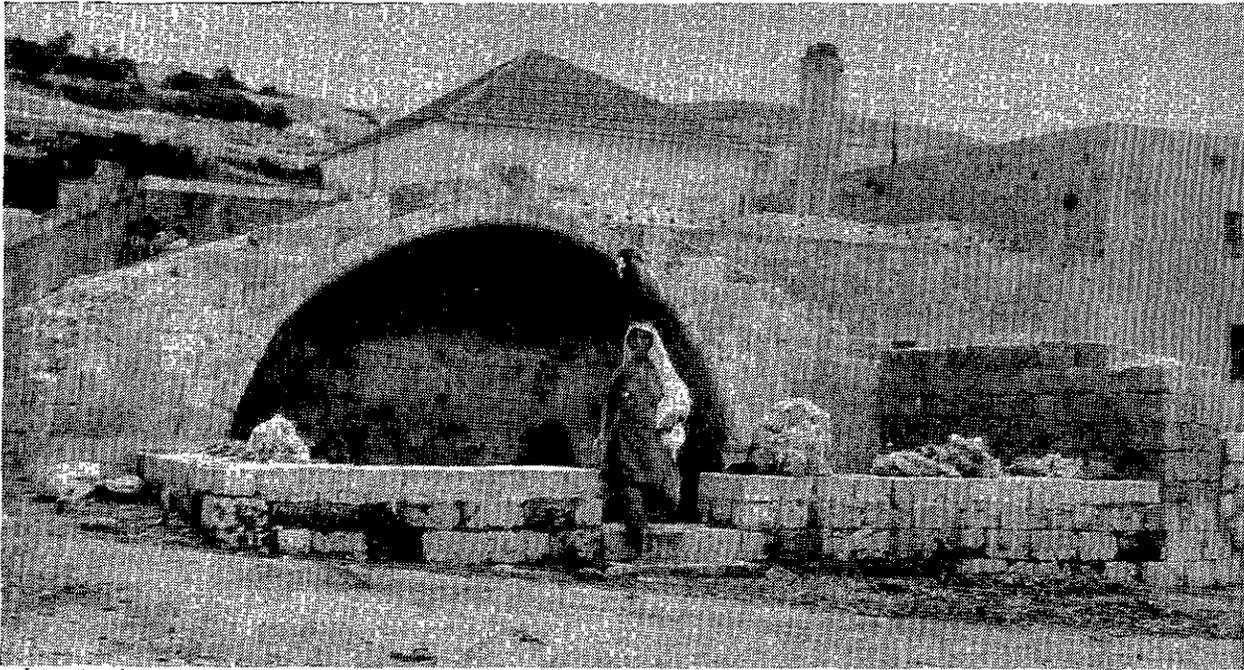
President Coolidge of America and Machado of Cuba on the occasion of the Pan-American Conference at Havana, for the purpose of breaking down national animosities.

"big stick" to gain its own ends in the never-ceasing battle over frontiers, custom barriers, etc., with which that section of Europe abounds.

Furthermore, the Little Entente is in alliance with France, and France is allied also to Belgium, and to Poland. These six nations comprise a new grouping of powers in Europe that (Continued on page 27)

NEW ENTENTES FOR OLD
THIS division of Europe into two armed camps, each with its band of camp followers, was recognized after the War as one of the inciting factors leading up to the struggle of 1914-1918. It was sincerely hoped that this system was forever changed with the Treaty of Versailles. But is it?

Already we hear much of "The Little Entente," which includes Jugo-Slavia, Roumania, and Czecho-Slovakia. This group of eastern European powers has proved that it is a



International

The well in the village of Nazareth, Palestine. Jesus and His mother must often have come here.

Did Jesus Ever Live?

That such a question should be asked in all seriousness in this age, which owes practically all it is and has to Christianity, shows a tendency that bodes ill for the future.



DID Jesus ever live? Is the leading character of the Gospels of Matthew, Mark, Luke, and John a real, genuine, historical personage, or was He an ideal figure who never actually existed? Was He, like the Greek gods, Zeus, Apollo, and Hermes, a legendary hero, or possibly the center of a myth evolved by a new religion to give authority and a basis for its origin?

To the mind of the devout Christian, even to suggest that the story of the life of Jesus is a clever bit of fiction, is to blaspheme the name of God. Yet this hypothesis has had an undeserved vogue throughout the world in recent years.

THE CRITICS' CLAIMS

AMONG the latest discussions of the question to attain distinction is the book by Georg Brandes, the noted Danish critic, called, "Jesus: a Myth" (N. Y., 1926). In fact, the world is being literally deluged with such books attempting to prove what is known as "the nonhistorical theory." Heretofore its main discussion has been carried on in Germany, though it has had its defenders in England and America. More recently from France have come some of these modern so-called "scientific criticisms," of which a recent attack on the historical Jesus is "Le mystere de Jesus" (Paris, 1924), by

PAGE TEN

By Lyndon Lindsley Skinner

Monsieur P. L. Couchard, in which he asserts that "in about 1940 Jesus in His entirety will have passed from the historical stage to that of collective mental representations."

A few observations from other twentieth-century critics will serve to present the trend of certain schools of modern criticism. According to J. M. Robertson, author of "Christianity and Mythology" (London, 1910), and "The Jesus Problem" (1917), religions develop by a regular law continuing to produce new gods who are substitutes for or added to the old ones, sometimes representing themselves as sons of the latter. Jewish monotheism, Robertson thinks, thus gave birth to the Messianic cult. The adoration of Jesus is only the reappearance of an old religion that "existed in Israel at the time when Abram, Isaac, Moses, and Joshua were still deities."

P. Jensen, German author of a number of books dealing with the origin of Christian belief, concedes that there may be a historical element at the base of the Gospel tradition, but whatever the history of Jesus may have been, "the Christ of the Faith" was born of the transformation of the Babylonish myth of Gilgamesh. Like Jesus, Gilgamesh is

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supposed to be a person partly human, partly divine; his story is that of the quest of immortality.

CONTRADICTORY THEORIES

W. B. SMITH, writing in the *American Journal of Theology*, 1911, adopts the idea of a divine, pre-Christian Jesus who, he says, was worshiped by a Jewish sect of Nazarenes known to Epiphanius. In support of this theory, Smith cites a series of so-called proofs such as the case of Apollos and the disciples of John the Baptist at Ephesus (Acts 18: 24-28 and 19: 1-7), who knew the "things concerning Jesus" before their meeting with Paul.

Arthur Henlhard, author of "Jesus Christ n'a pas existe" (Paris, 1910), sums up his theory in two theses:

"1. It was the Jew known as John the Baptist who said he was Christ and Bar Abba (son of the father), and he was certainly not beheaded.

"2. It was Barabbas who, condemned to death for his public crimes, such as assassination, robbery, and treason, was crucified at Gaul Golta [Golgotha] by Pilate. It was Barabbas that the church worships under the name of Jesus, an imaginary personage substituted by the evangelists for the crucified, and invented by them to impart a hue of innocence to the individual by whose invention they exploited lucratively for the remission of sins by baptism."

Others cite the lack of Pilate's official report of Jesus' crucifixion to the emperor at Rome and the absence of testimony from other contemporary and early non-Christian writers as proof that Jesus never existed.

PROVING TOO MUCH

IT IS comparatively easy to prove anything you make up your mind to prove. Every algebra student is familiar with the problem that proves conclusively that two is one. Yet after it is all proved in black and white before our very eyes, we

still persist in the conviction that two is not one. So it is an easy thing by certain processes of reasoning to prove that Jesus is merely a myth. But it must be remembered that by the same process of reasoning it is also possible to prove that any outstanding character of history is mythical. Witness in evidence of this fact the mythical interpretations that have been made of the great heroes of European history from Alexander the Great to Napoleon. Just last Sunday's paper carried a long article seeking to prove that Columbus never lived.

Even if the data necessary to prove the historicity of Jesus were a bit obscure, it might still happen that the explanation of the genesis of Christianity as due to the work and teaching of the prophet of Nazareth would be less conjectural than the theories that bring in the epic of Gilgamesh, the astral systems, the pre-Christian cult of Joshua-Jesus or a collective mental representation as suggested by some of the critics quoted above.

BLIND TO PROOF

YET there exists enough evidence that Jesus actually lived and that the Gospels are true accounts of His life on earth to convince the mind of any but the avowed agnostic, who, no matter how logically presented an argument might be, could never be

stirred from his self-determined conviction.

The presentation of such theories as that which asserts that Jesus is the product of fiction, probably of the first evangelist, Mark, is an example of the utter blindness of some men to evidence when it points in another direction from that which supports their theory. Whoever heard of a writer creating a character of fiction greater than himself — a character that did not bear the mark of the creator's weaknesses and limitations?

No one imagines that Don Quixote or Jean Valjean ever lived, but when we come to the characters of Socrates, Hannibal, or Buddha, there can be no doubt. Then when the evan- (Continued on page 28)

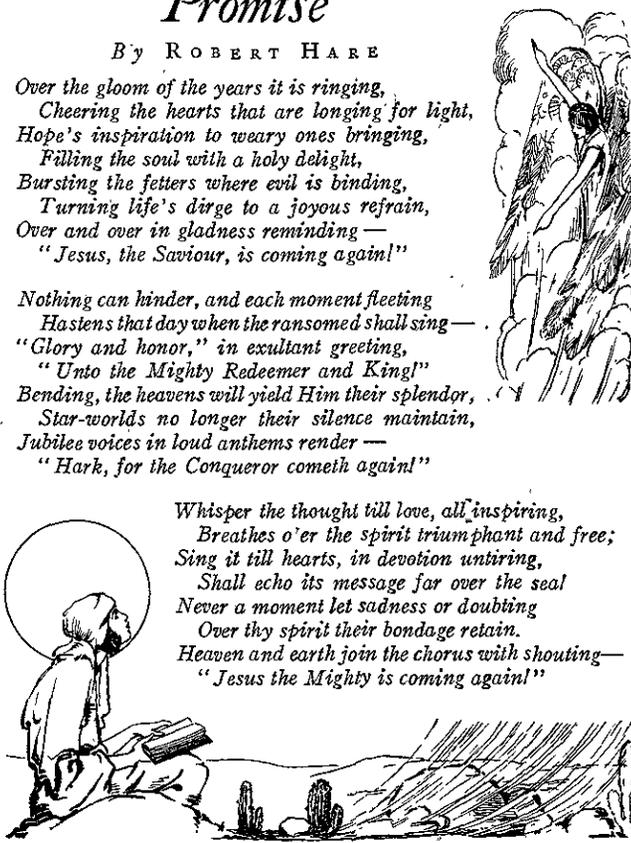
Promise

By ROBERT HARE

*Over the gloom of the years it is ringing,
Cheering the hearts that are longing for light,
Hope's inspiration to weary ones bringing,
Filling the soul with a holy delight,
Bursting the fetters where evil is binding,
Turning life's dirge to a joyous refrain,
Over and over in gladness reminding —
"Jesus, the Saviour, is coming again!"*

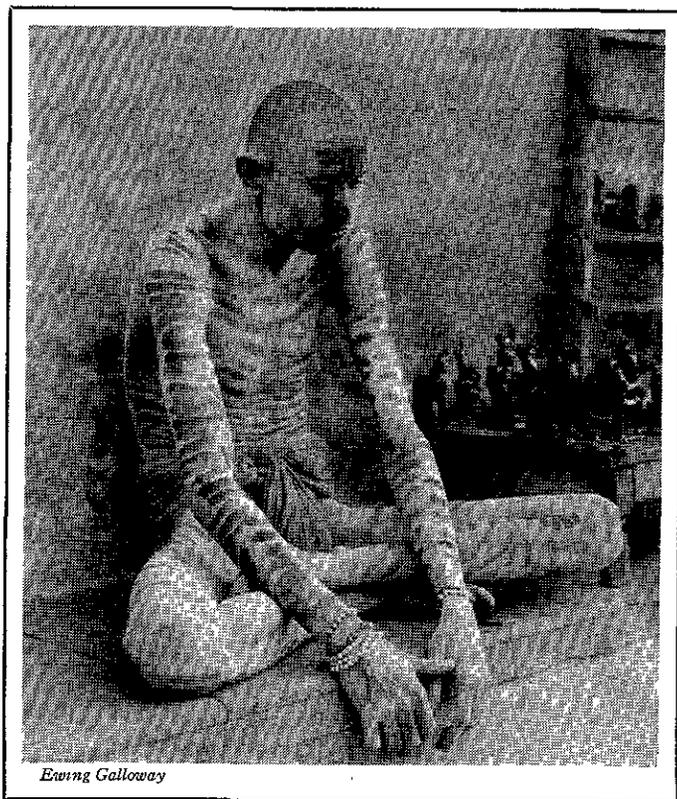
*Nothing can hinder, and each moment fleeting
Hastens that day when the ransomed shall sing —
"Glory and honor," in exultant greeting,
"Unto the Mighty Redeemer and King!"
Bending, the heavens will yield Him their splendor,
Star-worlds no longer their silence maintain,
Jubilee voices in loud anthems render —
"Hark, for the Conqueror cometh again!"*

*Whisper the thought till love, all inspiring,
Breathes o'er the spirit triumphant and free;
Sing it till hearts, in devotion untiring,
Shall echo its message far over the sea!
Never a moment let sadness or doubting
Over thy spirit their bondage retain.
Heaven and earth join the chorus with shouting —
"Jesus the Mighty is coming again!"*





Shall We Borrow th



Ewing Galloway

A decorated Hindu "holy man," begging for his living; a product of one of the lights of Asia.

THE comparative study of cultures," announces Oswald Spengler, author of "The Decline of Western Civilization," "proves that we are in our old age. The hour of destiny has sounded, inexorable destiny against which it would be folly to rebel."

Accordingly, he bids the West turn toward the East for new light, wisdom, and inspiration.

Ancient Athens and Rome sent their budding philosophers and literati to the East in quest of the treasured knowledge of antiquity. The lure of the East fascinated many of the Crusaders to the Holy Land; it stimulated the medieval caravans and galleons to set off with their adventurous followers in search of gold, spices, ivory, apes, and peacocks; and in more recent times it serves as a magnet, enticing Western pilgrims to the lands of tea, rubber, oil, and copra.

DAWN IN THE EAST

THE spectacle of the World War, which so disillusioned and depressed the philosophers of the West, stimulated the "changeless East" to rise in revolt against the white man's asserted supremacy. Lenin, Gandhi, Sun Yat-sen, and many other voices united in announcing the dawn of a new day

for the teeming Asiatic and Afric millions.

Meanwhile the Western "apostles of Oriental mysticism" speak strange things. According to the eminent Dr. Paquet of France "The columns of German-Latin civilization are quaking." Romain Rolland predicts that "Asia will conquer us as Rome and Athens once conquered — by the mind." Shortly before his death, Walter Rathenau wrote: "The night falls upon Europe. More and more everything obliges us to look to the East." Bertrand Russell, the realist, becomes an admirer of the Chinese, and opines: "If their development can be left free, I think they can give the world a new civilization to carry on the arts and sciences after Europe has perished in a sea of blood." Nor should we omit to mention Count Keyserling, who, finding Europe "a very narrow and stuffy place," escapes "to the larger and more congenial East" where "life, in order to subsist, must transform itself," and where, after the principles of the Eastern mystics he would achieve "perfect self-realization."

In all these cultural speculations and philosophic forecasts, God and His Great Book are completely ignored. How short-sighted is the scholar! He views Europe in a state of physical and moral collapse never before known in the course of history; and he muses:

"Such is Christian civilization's Waterloo; Christianity has failed; we must look elsewhere." But this reasoning is entirely wrong. Had the nations been guided by Christian principles, instead of inordinate ambition, there would have been peace and good will, not strife and bloodshed. We emphasize: the war demonstrated, not the failure of Christianity, but the utter failure of kings and statesmen to let Christ preside in their councils and diplomacy. Overweening pride never yielded Christianity so much as "the ghost of a chance."

SUPERFOOLISHNESS

HENCE to censure Christianity, and to turn from it as from a foundering derelict, is but another step in superfoolishness. To what else shall we turn in our helplessness and need? To the gardens of the East with their gilded shrines, burning incense, hideous idols, chanting priests, and mystic voices? Will these things help to solve the deeper spiritual problems of life and bring rest and satisfaction to the soul?

Aside from the minor and unimportant, Asia boasts of five great religious systems, which are outlined in the Vedas of the Brahmans, the Zend-Avesta of the Parsees, the classics of Confucianism,

Mystic Light of the East?

By Roy Franklin Cottrell



The image of Confucius, the Chinese Philosopher, on the site of his birthplace.

the Koran of Mohammedanism, and the Tripitaka of Buddhism.

The first of these submits to its devotees the following program: "Your diseased condition proceeds from ignorance. . . . Your only cure is to get self-knowledge; but to gain it, you will have to go through countless penances, fastings, pilgrimages, purifications, in this life; and, after this life, to expiate your evil deeds in eight million four hundred thousand forms of subsequent existences—in men, animals, and even plants. Then at the end of long ages of discipline, you will become fit for re-union with the one self-existent Being whence you proceeded, and with whom you are really identified!"—*Sir M. Monier-Williams*. In consequence of this creed, the Hindus stand passive and helpless while the sacred antelopes and monkeys strip their fields, and while wild beasts and snakes take their annual toll of thousands of human lives. How this religion with its background of terror, superstition, and darkness beguiles the Westerner, and how thousands are led to sit at the feet of these Brahman *swamis*, is an astounding spectacle!

At one time there were as many as twenty-one books comprising the Parsee creed. Only fragments of some forty hymns are now extant, and these are generally described as "a heap of rubbish," with only now and then a sane phrase or gem of thought worthy of notice.

We pass on to the writings revered in Confucianism, which point to a glorious era in the remote antiquity, which question the existence of God and a future life, which extol honesty, industry, sobriety, thrift, and other virtues; but offer their followers no enabling power to carry out their precepts. Nor do they even encourage them with the perfect pattern of its founder; for Confucius himself confessed that he was unable to practice all he preached. One tenet of Confucianism sanctions lying on certain occasions; and this has left its terrible mark on the four hundred millions of Chinese whose disregard of truth appears as a serious obstacle to mutual confidence and national security.

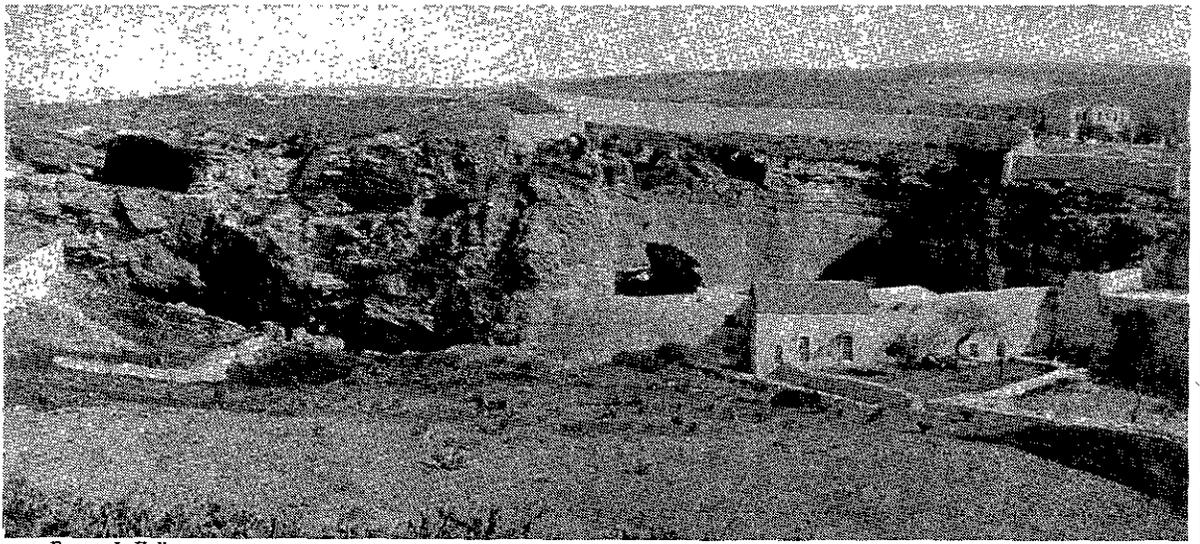
ASIATIC RELIGIONS INADEQUATE

MOHAMMEDANISM bids its adherents pay strict attention to prayers, fasting, almsgiving, and pilgrimages, yet permits them to give free rein to the fiercest and basest passions of mankind. Mohammed's biographer tells us that the Prophet himself "was at times deceitful, cunning, revengeful,

cowardly, addicted to sensuality, and even a murderer." The Koran allows four wives and a certain number of concubines to each of the "faithful"; but Mohammed possessed nine wives at the time of his death, this number being in addition to those who had died during his lifetime. Truly, Islam does not provide the system upon which a shattered world structure may be rebuilt.

Does Buddhism hold the keys to a rejuvenated humanity? Listen, while we quote the cream of this doctrine as announced by Buddha himself: "Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. Presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of thirst, or of craving for existence, is cessation of suffering."

And again: "Even God, if there be a God, merely exercises a superintending control, in strict agreement with the immutable laws of retribution. He cannot break those laws; He cannot extricate you and me from the inexorable, retributive force set in motion by our own deeds." The great prize to be sought, according to Buddha, is "arriving at the other shore where there are neither ideas nor the absence of ideas"—that is Nirvana, annihilation. To attain this state of unenviable bliss, the individual must strictly observe many rules, one of which forbids looking upon or talking with a woman, so that "if his mother have fallen into a river, and be drowning, he shall not give her his hand to help her out." Some twelve billions of Buddhists have lived and died, yet only three or four individuals are said to have attained the goal of Nirvana. (*Cont. on p. 26*)



Eugene J. Hall

The hill of Calvary, modern Jerusalem.

On Which Day of the Week *Did Christ Hang on the Cross?*

(In this, and a continuing article next month, Mr. Stevens discusses at length this question which has lately come up for much debate.—Ep.)

By JESSE C. STEVENS



HERE are a few who are needlessly agitated over the question concerning the days of the week of our Saviour's crucifixion and resurrection. From the words of Christ in Matt. 12:40, "For as Jonas was three days and three nights in the whale's belly; so

shall the Son of Man be three days and three nights in the heart of the earth," it is *assumed* that Jesus was in the grave three full days and three full nights, that is, seventy-two hours; and that He was crucified on Wednesday and came forth from Joseph's tomb in the closing hours of the Sabbath, and therefore the claim that Sunday, the first day of the week, should be observed as the Sabbath because He arose from the dead on that day, falls to the ground.

This calls for the study of a few questions as follows: 1. On what day of the week was Jesus crucified? 2. On what day was He raised? 3. What is the Bible meaning of the expression "three days and three nights"? Does the Bible justify one in holding that they must mean seventy-two hours? Or was it an idiom of speech or common parlance, meaning parts of some of the days in question? 4. When do these days begin? Must the expression "the heart of the earth" be restricted only to the grave? 5. How is it related to the Sabbath and Sunday question?

Now to the first question: On what day was Jesus crucified? Matthew calls the day that

followed the day of Christ's crucifixion, "the next day, that followed the day of the preparation." Matt. 27:62. Jesus was crucified, then, on the preparation day. Matthew makes it no plainer than his, but the other Gospels make it clear. What preparation was this?

EXPLICIT AS TO DAY

MARK is very explicit. Speaking of the day of Christ's crucifixion, he says, "And now when the even was come, because it was the preparation, that is, the *day before the Sabbath*." Mark 15:42. What Sabbath day was this? Was it the seventh-day-of-the-week Sabbath, or was it the Passover Sabbath? Just a few verses farther on in his narrative, Mark says, "When the Sabbath was *past*, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1,2. Then, plainly, this was the seventh-day Sabbath that was immediately followed by the first day of the week, for "when the Sabbath was past," the first day of the week came. Mark puts no day between that Sabbath day and the first day of the week. His narrative is a continuous one here. The first day of the week followed the Sabbath, as

Wednesday, for example, follows Tuesday. What, then, was this preparation day? It was the preparation day for the Sabbath. It was the day just before the Sabbath, and upon this day Jesus was crucified, according to Mark. The Sabbath was the day we call Saturday, and the preceding day was Friday. Plainly that was the day of Christ's crucifixion. It seems nothing short of wresting the Scripture to make this preparation day any other than the preparation for the seventh-day Sabbath, and to make this Sabbath day that Mark mentions any other than the seventh-day Sabbath.

If possible, Luke is even more plain. Read these very plain words: "This man [meaning Joseph] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. *And that day was the preparation day and the Sabbath drew on.* And the women also which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment.* Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23: 53-56; 24: 1.

COULD NOT BE PLAINER

IT CERTAINLY seems that this should be conclusive. In language so plain that a child could understand, it teaches that Jesus was crucified on a day called preparation day that came the day before the Sabbath, and that Sabbath came the day before the first day of the week. At the close of that preparation day the Sabbath *drew on*, and the women *rested* on that day, *according to the commandment.*

John gives us this testimony as to the time of Christ's crucifixion: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31. This testimony is in harmony with all of the rest of the Gospel writers. Obviously,

all these testimonies would fix the crucifixion on the sixth day of the week, Friday. Then, as the Sabbath *drew on*, the body of Jesus was taken down from the cross, hastily wrapped in a linen cloth, and placed in a rock-hewn tomb near by the place of the crucifixion. (John 19: 41.)

THE SECOND QUESTION

AND now to the second question: On what day of the week did the resurrection of our Saviour occur? We have several positive statements, besides the implications in the gospel records of the coming of certain women disciples to the tomb in the early morning hours of the first day of the week. Mark clearly fixes the resurrection on the first day of the week. His words are conclusive. He says, "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9.

The "Interlinear Translation" by Hinds and Noble renders it, "Now having risen early the first day of the week, He appeared first to Mary, the Magdalene."

Rotherham's "Emphasized Bible" reads, "Arising early on the first day of the week, He was manifested first to Mary the Magdalene."

Murdock's translation of the Syriac New Testament renders the verse, "And in the morning of the first day of the week, He arose."

The "Emphatic Diaglot" gives it, "And having risen early on the first day of the week, He appeared first to Mary of Magdala."

Weymouth's "New Testament in Modern Speech" renders it, "But he rose to life early on the first day of the week, and appeared first to Mary of Magdala."

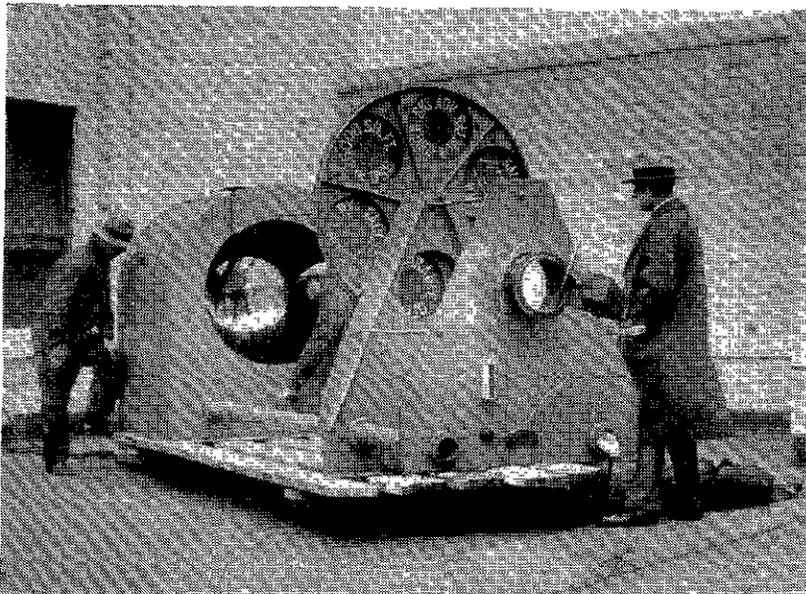
Moffatt's Translation reads, "Now after He rose early on the first day of the week, He appeared first to Mary of Magdala."

Luke's testimony is equally plain on this point where he gives us the words of the two disciples with whom Christ talked on their way to Emmaus. No one will ever question that Luke is recording events that took place on the first day of the week. One of these disciples said to Jesus: "Art Thou only a stranger in Jerusalem, and hast not known the things (Continued on p. 32)



International

The custom in a German town is to bear the Cross of Calvary every Easter.



Herbert Photos

A new machine that projects advertisements in huge letters on the clouds.

A Little Fire

A FAMOUS ex-judge writes a book on "Companionate Marriage"; defines the term to mean a temporary, childless marriage by contract to determine if the two are congenial; maintains that the great majority of husbands and wives in America are secretly living under just such an arrangement, though illegally; and urges that the practice be legalized. He stoutly denies that companionate is trial marriage; yet we estimate that ninety-nine per cent of those who read or hear about his book cannot tell the difference, and actually practice the latter if they fall in with his suggestions at all. In his former court work, Judge Lindsey was thrown into close contact with the criminally inclined class of people who did just such things as he accuses all of us of doing, and since he has been lecturing over the country, he is still attracted by and is attracting the so-called liberal classes of minds and morals. He has a huge blind spot to a very large majority of people who are still aliens to secret companionate marriage.

But soon after his ideas have become popular, one daring young couple make public their companionate marriage, and an old couple do the same. Though we confess we do not know how they can do it, when our marriage laws remain the same. No doubt, already the practice has become so common that the newspapers no longer report its occurrence, for it has lost news value. Let

just one chief shepherd let down the bars, and how quickly long-restrained, massed passion crowds through. "Behold, how great a matter a little fire kindleth!"

The unthinking crowd cannot see the TNT in companionate marriage: the fallacy that a man and a woman can become "one flesh" without becoming one flesh in a child, that they can know that they are congenial or not unless the greatest factor for congeniality—a child—enters into the arrangement; the fallacy that moral standards are determined by what most people are doing or want to do. Have divine revelation and human experience taught us nothing on this question? Follow companionate marriage through to the end. Suppose something that is more likely to happen than not,—that the two find they are not congenial, in this sex-loose and lawless age,—how many times shall they try and wreck how many lives, before they are suited? Mrs. Lindsey cites one case of a *hundred* trials. Write "Sodom" on the mockery of such base substitutes for marriage, home, and family!

Again, an otherwise respectable and cultured New York widow, childless, desiring a child but not a husband, chooses a "eugenic father" for a "reproduction of herself," dismisses him, and takes the whole responsibility for the child. Perhaps this has been done a thousand times; but this "lady" is supported in it by her relatives, sees no

disgrace in it, and is surprised that it should be thought strange. It is maintained that there was no approach to promiscuity in this. But suppose the plan had not worked after one trial. And what about the effect on the character of the father, and on that of the child, with such an arrangement? We have come to a time when our best society is becoming steeped in immorality, and people cannot see beyond the end of their moral noses.

We do not relish, but rather abhor, bringing to view such tendencies. Yet necessity is upon us. The days in which we live have been characterized in Bible prophecy as "perilous," when men shall be "without natural affection," "incontinent," "lovers of pleasure more than lovers of God," having their whole minds taken up with "marrying and giving in marriage." (2 Tim. 3:1-5; Matt. 24:38.) Foolish, and awful in their effects, as all these sins are, we see no diminishing of them in the near future, because the Bible predicts that they will wax worse and worse. (2 Tim. 3:13.)

The proponents of such so-called remedies for the present sex chaos claim they have found a way out of the mire. But we fail to see any solid footing whatever in the path they point out. Companionate marriage is really nothing new. Silly mice have been caught by the same bait before. Were we willing to learn by the experience of the ages, we would not need to poke our heads into the same trap where we have seen dangle the carcasses of previous victims. But we must needs experiment, forgetting that sex experiment leaves the soul damaged.

The eternal verities of God's law are not shaken by the tumult of society. The essential difference between "modernistic" marriage and the Christian bond is that the first provides for division; the second, recognizing the dividing tendencies of unregenerate human nature, provides for unity. Under the influence of God's love implanted in the heart, marriages are contracted in love and prayer, not passion, incompatibilities are ameliorated, wrongs are forgiven, and husbands and wives, in friend-ships ballasted with patience, weather the storms on the matrimonial sea.

The social world is heading up its immorality for destruction. Only those will be saved out of the burning of the tares who heed the warning, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

The News Interpreted

Worshipping "Good Taste"

HERE are a few of the many newspaper headlines that are catching the eye, attracting the mind, and forming the characters of the American public: "Count Keyserling Defines Ideal Man—German Philosopher Says He Stands Above Conventional Morality and Law—'Good Taste' His Criterion."

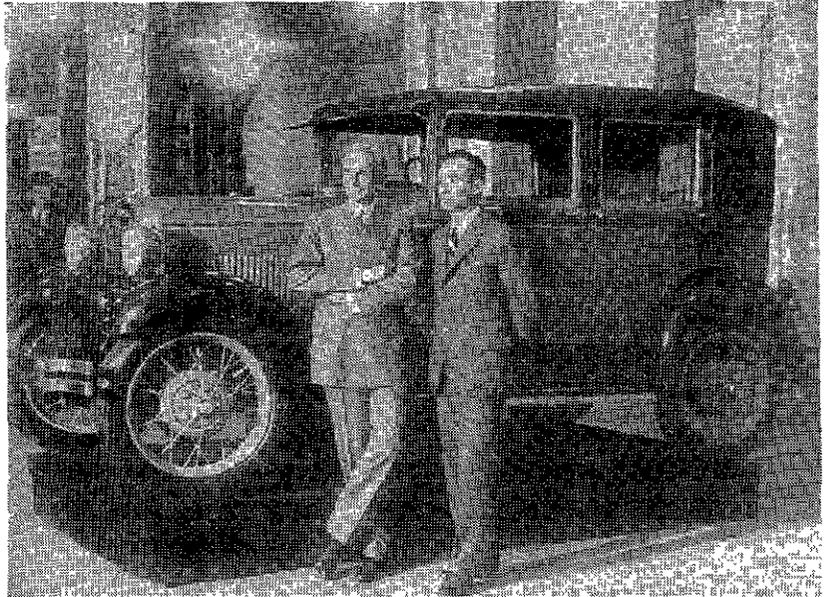
The books and lectures of this daring liberal, who conducts a "school of wisdom" in Germany, are meeting wide popularity in the United States just now.

"Mankind Is Devout, Dr. Fosdick Asserts—Belief in God Is Not Necessary to Be Religious, He Tells Park Avenue Baptists—Says Mencken Has Faith—His Declarations That Life Is Not Worth Living Is a Type of Religion, Pastor Declares."

Harry Emerson Fosdick is one of the most listened-to preachers in America at the present time. His congregation is building for him a palatial church in New York City. Mr. Mencken is the atheistical editor of the *American Mercury*.

"Dr. Little Lists Religious 'Bogies'—Discusses Nine Subjects of Dogma that Puzzle the Modern Youth—Points out Discrepancies."

Clarence C. Little is the president of the University of Michigan, and made his declarations before two hundred heads of universities and colleges. His nine "bogies" are: (1) Belief in a happy immortality after death, and yet superhuman effort to keep dying people



Herbert Photos

The Fords, father and son, with their new car at Madison Square Garden, New York City.

alive; (2) the "spawning" of thousands of unwanted children; (3) recreation that does more harm than good; (4) the enforcement of a law (such as Prohibition) on youth who had nothing to do with its making; (5) the worship of wealth by Christians; (6) the urge to vote when voting does not correct evils in politics; (7) the attitude of "me first" in Christian nations in international disputes; (8) the attitude of the Christian clergy against easy divorce; (9) the survival of "medievalism" in religion. Dr. Little has no use for the "dry bones of theology," two of which are, according to him, "the infallibility of the Bible," and the virgin birth of Christ. One is tempted to believe that the doctor is backing up the youth in shying at these bogies, instead of removing or explaining them.

The president of Oberlin College says that eight hundred out of every thousand students in a typical American college today pay no attention to, and have no time for, religion. Meanwhile, the churches are bitterly complaining that young and old are increasingly absenting themselves from the sacred precincts. It has been announced recently that 32 per cent, or 11,394 churches, of three large denominations in the United States failed to make a single convert last year.

It is not difficult to direct all these currents into one, and observe the

direction of the main stream. True, there is more and more religion in the world, but less and less godliness. The Orient is, and always has been, intensely religious, but that sort of thing has made China and India what they are today, or what they would be if Christian missions had not brought them up to what they are. When Christian ministers and educators can commend religion without God (essentially heathenism, the worship of self, of "good taste") is it any wonder the churches and schools are losing out, and America is swarming with criminal-minded youth? With the substitution of good manners for good morals each man sets himself up as the final arbiter of right and wrong. The result is the worst form of slavery—bondage to depraved, Satan-inspired human nature, with no way of escape.

We have reached the "perilous times" of the "last days," when men are "lovers of pleasure more than lovers of God." (2 Tim. 3:1-5.) The love of many is waxing cold. (Matt. 24:12.) Iniquity abounds, and evil men and seducers wax worse and worse. (2 Tim. 3:13.) With others, we are alarmed, and are doing all we can to stem the tide. We would be appalled and discouraged if we did not have the comforting knowledge that soon Jesus will come to mend our times in the only way possible—by ushering in a new creation.



International

President Cosgrave of Ireland, who recently visited America.

Is the Old Testament



NOT infrequently do we hear the remark that the information contained in the Old Testament may have been satisfactory for a people who lived in the days of antiquity, but not for us. It is said that the teachings of that ancient volume are antiquated, obsolete, impractical, and of little value to the civilization of the twentieth century.

Because of the unusual progress of our generation, and the remarkable advancement in learning art, medicine, mechanics, it is claimed that the Old Testament is neither practical nor adaptable to present-day conditions. It is periodically remarked that to be up to date with the onward march of the rapidly progressive age in which we find ourselves, we need ideas and ideals more aggressive and progressive than are contained in the writings of the Old Testament Scriptures.

VALUE OF THE TEN COMMANDMENTS.

ONE reason why there exist advocates of such teaching is that a large number are either not acquainted with the contents of that sacred volume, or else refuse to harmonize with its counsel. William M. Thayer, author of "Tact, Push, and Principle," relates the following incident, which serves as a good illustration of this point. He says:

"A distinguished lawyer of New York claimed to be an infidel. Another lawyer, who was a friend of his, was an elder of the Presbyterian Church. The former met the latter one day and said, 'What books would you advise me to read upon the evidences of Christianity?'

"'Read the Bible,' answered the elder. 'You don't understand me,' responded the infidel; 'I wish to investigate the truth of the Bible. I want to know what books about the Bible I should read.'

"'I understand,' continued the elder; 'and I insist that the best evidences of Christianity are found in the Bible. You infidels are very ignorant of the Scriptures; you don't believe them, because you do not know what they are.'

"'Where shall I begin to read—with the New Testament?,' inquired the infidel. 'No; begin with Genesis, of course,' answered the elder. The infidel purchased a Bible and began to read carefully.

"Some portions he re-read and studied. After a few weeks the elder met him, and inquired after his progress. 'I have been studying the moral law,' remarked the infidel. 'And what do you think of it?' asked the elder. 'I will tell you what I think of it,' replied the infidel. 'I have been looking into the nature of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot. It is perfect.'

"He continued: 'I have been thinking, where



Ewing Galloway

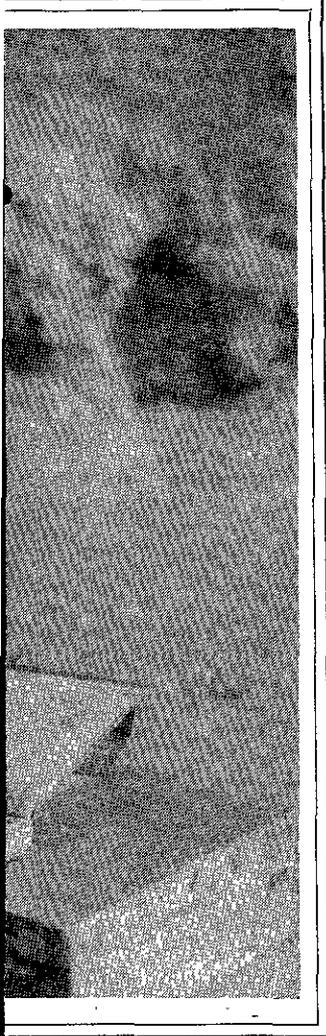
A Persian boy learns his

did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and the Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven.'"

Why is it that heathen countries, as China, India, Africa, are little advanced from the condition of their forbears of centuries ago? Why are the European nations and our beloved land so far in advance of those ancient lands, some of whom

an Up-to-Date Book?

By Frederick C. Gilbert



boast of a civilization forty centuries old? Why has America become such an unusual melting pot, welding peoples from all lands and climes into a great homogeneity? The principles of liberty that have become the guiding star of our political heritage have attracted to these shores millions of peoples of all those lands. What people dared build a government on the principles of civil and religious liberty as did the founders of this great country?

But liberty, equality, freedom, co-operation, justice, individual rights, are the foundation stones of Old-Testament teaching. Most of the nations of Europe have for centuries freely circulated the Old Testament and the New. They are lands where the people have been encouraged to recognize the value of the Sacred Scriptures.

The United States doubtless handles more Bibles than any other nation on the globe. That we have encouraged the distribution of the Bible and it has been read and accepted is the reason why we have made the unusual advances in science, in art, and in many other lines that have given us our modern advantages.

In almost every section of the Old Testament we find interesting experiences of peoples who have been saved from great disaster because of advanced information received through a prophet of God. On one occasion the king of Syria undertook to wage war with the Israelites. At this time Syria was a powerful nation, whereas Israel had been passing through severe and trying experiences. The cabinet of the Syrian kingdom gathered in secret chambers to plan the war campaign. Their plans for capturing Israel were so strategic that they felt certain they could outwit and easily vanquish their foes.

The Syrian army followed their plans, with all expectation that Israel would fall into their trap. But to their surprise, the Israelites never approached the ambush of Syria. Several times did the Syrian council of war map out its program, with a feeling that it would capture the Israelitish army, and every time it failed. It was evident that the generals of Israel had some source of confidential information.

At last the Syrian monarch decided to use severe and stern measures to eliminate from his council the spy who was selling war secrets to the Israelites. Calling his war cabinet for a special session, the king said to them: "Will ye not show me which of us is for the king of Israel?" 2 Kings 6: 11. One of the officials of Syria answered the monarch: "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." V. 12.

The prophet was given revelations from God. He saw the plans that the Syrian cabinet were formulating in the king's royal chamber for Israel's destruction. When the prophet was shown this information, he passed it on to the king of Israel, who accepted this valuable advance knowledge. By so doing he saved himself and his people from defeat and destruction.

What is true of this experience of the Israelitish people is true of much of the Old Testament. The teachings of this Sacred Book are ever up to date; yes, ahead of date. These ancient writings are God's advance information, keeping the people who have faith in their instruction as God's word, informed of things that are yet future. The teachings given to the Israelitish people in the days of Moses are valued today among the most advanced nations and peoples, though the recipients of their benefactions may not appreciate the fact.

BENEFITS OF MEDICAL SCIENCE

WHEN we consider the blessings that have come to mankind during the past few decades from the unusual facilities advanced by medical science, we stand amazed at the contrasts between the privileges we now enjoy and the few opportunities our forbears faced. Hygiene, sanitation, quarantine, anesthesia, radium, X-ray, are some of the aids we know are so helpful in increasing health and longevity, many of which were unknown to generations of the past. Where did we go for the sources of these advanced opportunities? Did we discover them in the writings of the Babylonians, Greeks, Persians, Carthaginians, (Continued on p. 27)

Among the Santals of India

IN THE neighborhood of a Santal village there is to be found a group of about twenty-five sal trees, which form the *jaher*, or sacred grove. It is consecrated to the *bongas*, or demon gods, each of whom is represented by a piece of quartz, marked with vermilion, at the foot of a tree. Some of these spirits are named "Jaherera," "More Turui ko," which means "five or six," "Maran-Buru," or the great spirit, "Gosalera," and "Pargana Bonga."

Another place of importance near the village is the threshing floor or *kharai*. It is simply a level piece of land that has been smoothed down, beaten hard, and smeared with cow dung. During the harvest a rude hut of tree branches is put up, in which the farmer or one of his men keep watch throughout the night over the grain lying on the threshing floor. It was such a hut in which Boaz was spending the night when Ruth went to him at the threshing floor near Bethlehem when the barley was being winnowed. A platform is erected on the threshing floor for storing the straw, well beyond the reach of the cattle, with a long pole run through the middle of it to prevent the wind from blowing it away. To build this *marom*, as it is called, trees are hewn down in the jungle. They are as a rule chosen from the *dika* trees, and when set up as the pillars of the platform they take root and sprout, and so serve the same purpose year after year.

A well-beaten path leads to the spring in the corner of the rice field whence the villagers draw their supplies of drinking water, because they do not trouble about digging wells if they can find a spring of water near the village. There is, as a rule, a river near by, but it runs dry from December till June, when the rainy season begins, and is often a turbid torrent in the rains and sometimes uncrossable for days. In it the people bathe, those who do bathe, and when they feel inclined. And when the spring fails them, which is seldom, they can usually get water for domestic purposes by digging in the sand of the river bed.

The valleys are dammed up and terraced and turned into rice fields, and the higher land near the village is cleared of timber and used for Indian corn and similar crops, which are sown in June and are reaped in September. The cattle are turned into



India's women bear the burdens.

the jungle, where, when the grass fails, there are plenty of young trees to feed on. Among the forest trees, the sal is the most conspicuous. The Santals call it *sarjoin* and hold it as sacred. But there are a great variety of other kinds as well—banyan and peepul, mango and jack, tamarind, mahwa, palmyra palms, Indian cotton trees, the neem and the fig, the palas and the catechu, interspersed with graceful clumps of bamboo, and many berry-bearing bushes upon which the Santal children feed with as great an avidity as do the beasts and the birds.

FRUIT OF THE SCHOOL

IT IS in the Santal villages that I have enjoyed my thirty-five years' service for the Master in evangelistic work and starting village schools here and there. And from our first school we have now some promising young men and women. I will give an account of one or two in whom I have been interested for some years. A young student from a heathen village school came over to see me across the wild mountains infested with wild beasts such as tigers, bears, leopards, jackals, etc., and he began in real earnest to study in Hindi and Santali. Our Bible studies and gospel songs are taught in the Santali language. After careful consideration and thought for about two years, this young man came and requested baptism. Soon after his baptism he returned to his heathen parents to be present at a family marriage or ceremony. He fell sick and was anxious for us to send some one to bring him back on a small roped bed, such as is used to carry people long distances when unable to walk. The poor

By W. A. Barlow



Wide World Photos

A child bride of India.

His brother, who lived about twelve miles from our school, was won to Christianity through the consistent life of his elder brother. He also attended school, returning home in the rainy season to plough and sow on the family property. After the harvest he would renew his studies. He became interested in the daily Bible talks and gospel songs, and being a violinist (playing a Santali one, a stringed instrument made out of a log of wood), he played their national airs, which sounded well accompanied by a pair of cymbals. After a while he requested baptism and took his stand boldly. Since then he has been witnessing among his relatives and villagers. His wife was so much impressed by his life that she followed his example, and, after receiving instructions, was also baptized. The children are studying in our school, and the eldest boy is a very bright student and is now a Sabbath school officer, although young.

This Man and Woman Business

(Continued from page 7)

and to companionate marriage — but not necessarily, therefore, to happiness in our family relationships.

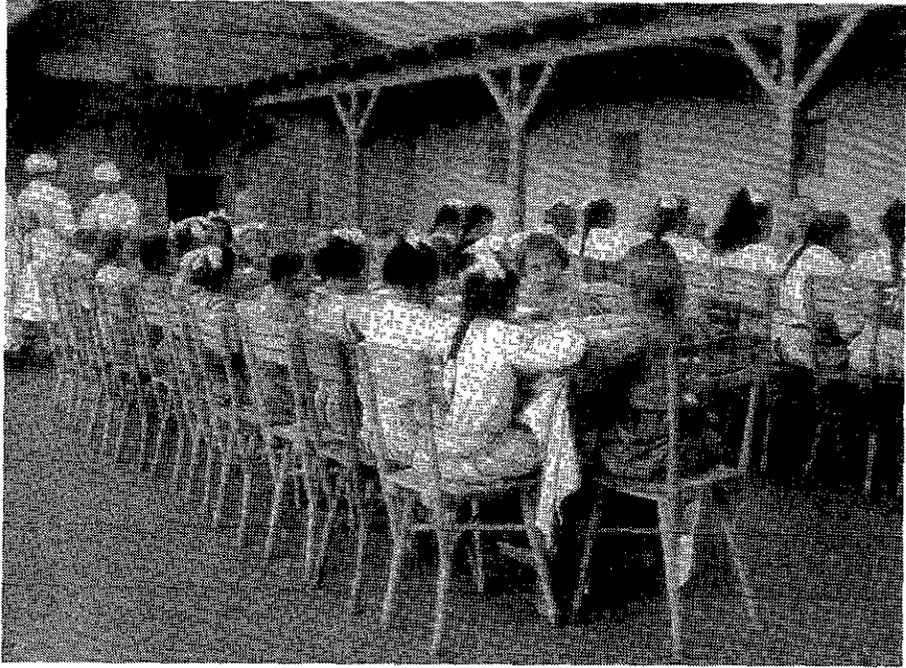
For happiness lies alone in obedience to the divine plan. And the divine plan is not in the direction of marital experimentation. In the words of a report recently sent to all the ministers of a great denomination in the United States: "Jesus lays down as truth that monogamy, one man living with one woman, is the divine and original plan for marriage. Jesus declares that the race started in a monogamous relationship, but through sin fell away from it into polygamy and divorce and kindred corruptions.

"Christ goes back of all the temporary legislation and indulgence on the part of Moses and takes His stand upon the great principle and law of human nature with which the world commenced. . . . Man and woman brought together in marriage form a union which is indissoluble, for they have become one flesh. . . .

" . . . If a strict adherence to the deliverance of Christ on marriage and divorce seems a severe course to follow when dealing with particular cases, let it be remembered that loyalty to the command of Christ can work but good to mankind. The divine laws are not given to us in order that we may indulge ourselves, and the very book that contains the revelation of the law of God exhorts us to deny ourselves and subordinate the pleasures of time to the principles of life everlasting.

"Among those who profess and call themselves Christians the present crisis in social morality calls for a new dedication to the ideals and laws of Christ and a purpose to obey them at any cost. Nothing less than this will have the slightest effect in healing the open sore of humanity."

fellow was very weak and expressed a desire to return to our mission school as soon as possible and to be prayed for, because the village witches had been engaged to trouble him, simply because he had become a baptized Christian and a follower of the meek and lowly Jesus, our only Saviour and Friend at all times. He was soon restored to health and strength and continued to study and improve in every way. Not long afterward he was appointed to be an evangelist, and was encouraged to circulate gospel literature in the market places, villages, and *melas*, or religious fairs. He has sold and circulated thousands of pages of literature, and through his earnest efforts others have taken their stand for God and have requested baptism. He was sent to an outpost to live and preach Christ among his heathen countrymen, and having been married when quite young, his heathen wife went with him, but stayed for only a short time. She was influenced by her parents to leave him and return home, and according to the custom of the Santals, she was forced to divorce him simply because he had become a Christian. He bore the cross for his Master patiently and meekly for a long time. Afterwards he was married to a Christian woman, and now he is happy and his children are being educated in our schools. He is still holding forth with zeal and love for his heathen relatives and countrymen.



International

Tubercular children being restored to health with good food.

Now What Is

GOOD FOOD?

The Diet that Makes Super-Men

By DANIEL H. KRESS, M. D.

IT IS said of Christ that "He began both to do and to teach." For over thirty years He *did* what He taught later in public in a few months. He was able to speak as one possessing authority. Men should always practice what they preach. They should in fact practice *before* they preach, what they preach, in order to speak with authority. It seems as though I ought to be able to speak with some measure of authority on the subject of vegetarianism since for forty years I have been a strict vegetarian. During that time I have traveled in various countries of the world where meat eating was almost universal, and where at times it would have been difficult for one unacquainted with food values to obtain what would be considered a well-balanced diet.

The confidence that accompanies an intelligent selection of food is very essential in obtaining the good we should get out of the food that is eaten, since the good we get out of even *good* food depends largely upon the good we see in it. Food must

appeal to the mind of man in order for him to get out of it the best there is in it. Eating must not be merely mechanical; food must be enjoyed. Only the knowledge that the food we are eating is the purest and the best to be had will afford the fullest enjoyment.

There must have been a great many dyspeptics among Israel's host. They said, "Our soul loathes this light bread," and yet it was the best food Heaven could provide for them. Not being the food of their choice, they obtained very little good out of it. With this mental attitude, the food undoubtedly disagreed with them, thus confirming them in their belief that it was flesh they needed.

WHEN EXPERTS AGREE

GOOD food, to be of the greatest value, must be the food of one's choice. For forty years I have been living on what, for lack of a better term, is known as a vegetarian diet. I am, however,

strictly speaking, not a vegetarian, for I seldom eat vegetables. I live almost exclusively on fruits, grains, legumes, and nuts, not entirely excluding raw, leafy vegetables. I seldom, however, eat *cooked* vegetables. Milk and cream I use with the cereals at breakfast. I am not discouraging the use of cooked vegetables, but believe the majority of people in civilized countries live too largely on cooked foods. For forty years I have adhered to this diet, and I have lived to see the day when some of the best authorities are agreed that a vegetarian diet is superior to the ordinary mixed diets in prolonging life." Dr. Charles E. Barker, formerly President Taft's health adviser, in a lecture on "How to Live One Hundred Years," said: "If you want to be an old man at forty—a man with lowered vitality and hardened arteries, the first thing for you to do is to eat large quantities of red meat. Nothing is better for hardening the arterial walls."

Dr. Stephen Smith, at the age of ninety-nine, in an address before the members of the American Public Health Association, of which he was one of the founders, attributed his long and useful life to his manner of living. He was a weakling in infancy and early childhood, and consequently found it necessary to eat sparingly and only of the simplest foods. Shortly before his death, he said of his personal habits:

"In the past forty years I have become an addict to natural foods, grains, vegetables, and fruits. Only occasionally do I eat meat, and my health has been better than ever before. Neither fresh air nor physical culture can prolong life to any great extent if one persists in eating the wrong kind of food."

THE OLDEST TWINS

SOME time ago attention was called by the Associated Press to two men—twins—who had celebrated their ninetieth birthday and were still well preserved and in health. This being the first time I had heard of such a remarkable case, I wrote to ascertain some facts concerning the habits of these brothers. I received the following: "In reply to your letter regarding Messrs. Joel and James Cheatwood's early life and habits, would say that from infancy up they have been very simple in their habits of living. They never use intoxicating drinks of any kind, not even coffee. Neither one of them has ever smoked or chewed tobacco. They are no meat eaters. They seldom touch it. They go

to bed early and rise early, and do not sleep long hours. In early life they ate mostly milk and coarse bread. They are great jokers and always have been of a cheerful disposition."

GREELEY AND FRANKLIN

IT IS not generally known that Horace Greeley was practically a vegetarian. He said: "I profoundly believe that there is better food obtainable by the great body of mankind than the butcher and fisherman can and do supply, and that a diet made up of sound grain (ground, but unbolted), ripe, undecayed fruits, and a variety of fresh, wholesome vegetables, with milk, butter and cheese, and very little of spices or condiments, will enable our grandchildren to live on the average far longer and to fall far less frequently into the bands of the doctors than we do.

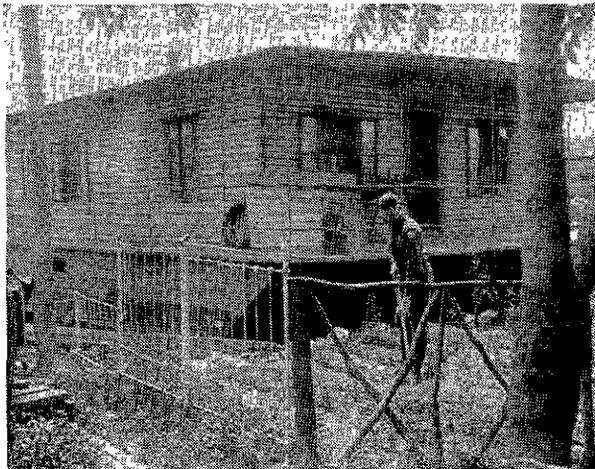
"I judge that a strict vegetarian will live ten years longer than a habitual flesh-eater, while suffering on the average less than half as much from sickness as the carnivorous must. While living on meatless foods I had no feeling of repletion or over-fullness; I had no headache and scarcely an ache of any sort; my health was stubbornly good."

Franklin, the philosopher, early in life also adopted a vegetarian diet, and drank water while those about him ate meat and drank beer. He says in his biography: "I made the greater progress from that greater clearness of head and apprehension, which generally attends temperance in eating and drinking." He ate meat as did Horace Greeley, only

occasionally, or in the absence of anything better. In his eightieth year of life, he said: "It may be well my posterity should be informed that to temperance I ascribe my long continued health and what is still left to me of a good constitution."

Possibly there is no greater nor more reliable authority on foods than Dr. McCollum of Johns Hopkins University. After years of carefully conducted experiments and observation, he says: "All the evidences from both animal experimentation and human experience support in a manner that can never be broken down the viewpoint that meat is not necessary in the human diet. It also supports the conclusion that the best type of diet is a lacto-vegetarian diet. I am convinced that any one who eats the average amount of meat consumed in this country will improve rather than suffer by cutting it all out of his diet."

(Continued on page 33)

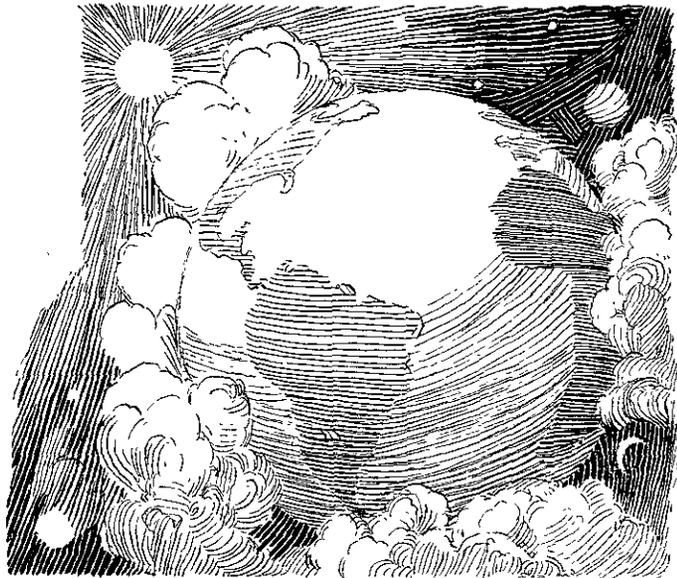


Keystone View Co.

Fresh vegetables from the little house garden provide ideal food for health.

God Never Experiments-- He Knows

*Manly, the Contractor,
passes on some words of
wisdom.*



WELL, the textbook was right," Manly the contractor greeted my inquiring glance at a strange sight that met my eyes as I looked over one of his jobs the other day. A long I-beam was resting on two columns, and piled on its center were a score or more of huge granite slabs.

"I'm putting up this building on a cost-plus basis, and the owner thought he might save some money by using lighter metal girders," he continued. "So I had to rig up this test for him. Don't get under there," he warned me. "It's dangerous now, and as soon as I put on the last slab, which I will as soon as he comes down, that thing will buckle or snap, and thirty-six tons of assorted scrap stone will be spilled around here."

I waited a few minutes to watch the experiment. A derrick lifted the last stone over the rest, gently lowered it to the top of the pile and allowed it to rest there while still holding most of its weight. Then at a word from Manly the cable was released, there was a sharp snap as the beam parted, followed by a series of thuds, and the crack of breaking stone. The owner, convinced, gave orders for heavier girders, and departed.

Left alone with Manly, I expected to hear him discuss the difference between the loss of a few dollars' worth of stone, since a few of the slabs had been split in the fall, as compared with a loss in money and probably life, in the collapse of the building. But curiously enough he said nothing of this. In fact his eyes took on the expression they held when he was in deep thought—the expression that had caused me to think of him on such occasions as "Manly the dreamer."

"Did it ever occur to you," he said at last, "that God never experiments?"

The expression was so different from what I had expected that for the moment I did not grasp its full significance. Noting my puzzled expression, Manly continued, "Of course, He must use experiment to demonstrate *His knowledge* to others; but for Himself, He *knows*; He need not test out results. Some one, sometime, had to find out every fact we know about building by the slow method of trial and error. Thousands of experiments must have been conducted to determine to a nicety every statement in this book"—he pointed to a "Building Contractor's Guide"—"and yet when God had Noah build a ship, a thing that had never been done, in all probability, on any world at any time, He gave him the exact measurements, and no man living or dead has ever improved on those proportions."

For a few minutes we were both lost in thought; then Manly continued: "It is that very *finality* of knowledge that makes God *God*. Before a thing is ever done, He *knows* the finished product. It was so in His creation of this world. That to my mind is the fundamental reason why the doctrine of evolution cannot be right. It presupposes the idea of trial and error as applied to God; that He must experiment over millions of years in the giant laboratory of creation, before He could produce a creature of will and intelligence, and *then* that man was and is a sinful being, a weak or a criminal being. What a tragedy to ascribe to God! Why, I can conceive of no greater blasphemy the devil could ever invent. No wonder he hates the Sabbath so much, and tries his every wily art to oppose it! It commemorates the *finished* work of creation.

"This same idea, in a different form, he has spread through the pens and voices of those who oppose the Sabbath, as being part of the system that God tried to work out, but failed. It is the idea that in Israel He tried to save

men by their own works through a law, and that He made a failure of that experiment, and so is saving men today by a method of grace, without any law at all, and that this means is working better.

"But what a tragedy for the millions who lived and died hopeless, while God was experimenting!

"The best and only good thing that can be said about that doctrine is that it is a monstrous lie, scarcely less degrading to our conception of God, than the doctrine of evolution. Of course, the devil likes us to believe either or both. But I am glad that neither is taught in the Bible. There have been plenty of failures and tragedies in the history of the human race; but the failure has never been on God's part, only in humanity's listening to the devil instead of to God.

SUPPOSE we go back to Israel's day and see how men were saved then. We are a party of Egyptians traveling by land to Asia Minor. As we come to the land of Palestine we find that all the people in their worship, bow toward a certain point. We ask the meaning of this and are told that they are worshiping toward the Holy City. We travel in that direction and find ourselves within its walls. We then notice that all its inhabitants, while worshiping, also face toward a common point, near its center. Our questions are met with a statement that the temple of God is there. We come to the temple and again we find the people bowing toward a certain central point and the reason is given that in this room is the holy of holies, and that God himself dwells there. We ask the reason for this and are informed that it is there that His law, written in the living rock by His own finger, reposes. We ask what is this law, and have read to us the ten commandments. We are then asked if we have broken this law, and are forced

By Harold A. Lukens

to reply that we have broken every one of its precepts. We ask the penalty for its transgression, and are informed that the penalty is death, and that we are doomed to die. We ask if there is any escape, and then we are informed of another law of sacrifices, by obeying whose precepts, thus showing faith in the Redeemer who, we are informed, will some day come to the earth and die in our stead, we may have life. We eagerly grasp the proffered mercy, and sacrifice the lamb, confessing our sins. It was exactly the same method of salvation in those days as today. The only difference is that by the sacrifice of the lamb those people showed faith in the Christ who was *to* come; while we today, by our confession of sins, show faith in the Christ who *has* come.

"The reason for the ceremonial law was that had there been no such law in existence, there would have been no hope in the hearts of those who had broken the divine law. But you will notice that if a man in those days, after slaying the lamb, confessing his sins, and being forgiven, should go and sin again, he must once more sacrifice and once more confess his sin. The slaying of the lamb did not give him license to sin again and again. The law was as much in force after his confession of sin as it had been before. And should a man who had confessed his sin and slain the lamb, sin again, and, on the basis of having formerly confessed, refuse to confess and slay a lamb again, he would have been a lost man. So it is in our day. When a man first comes to Christ, he must confess his sins; and when he does this he is forgiven. But this does not give him license to further break the law of God. If he does he must once more confess, otherwise he cannot expect salvation on the basis of his previous confession. And the man who, because he has once confessed his sins and been forgiven, willfully violates one of the ten commandments, claiming that he need not now keep the law, is the most deluded of mortals.

"FROM the days of Adam's sin, until the last soul shall be saved, God's method of salvation is the same. His eternal law forever has been, and forever must be, the standard of righteousness. The violation of that law merits death, and no man, from Adam's day till ours, has been saved, except through faith in the Redeemer. Without experiment, God *knew* the only possible means of salvation. A substitute for the sinner must be found—One who would not only die for his past sins, but who could enable him to keep from committing the same sins again and again. For Adam and his children before the

crucifixion, Christ was 'the lamb slain from the foundation of the world.' And the highest purpose of His sacrifice is in His very name 'Jesus, for He shall save His people from their sins.' Sin is the transgression of the law [1 John 3: 4]; the greatest manifestation, of the saving power of Jesus, is in His saving men from the transgression of the law. This is the new covenant promise [Heb. 8: 10], and all who will be finally saved must learn its tremendous lesson."

As I left Manly's office the whole subject was clear to me. What a confidence this understanding of things inspired in God! And as I thought it all over, it gave me a new determination to always trust everything safely in Him.

League of (European) Nations

(Continued from page 5)

has not accomplished as much as it was hoped it would. They are not, however, prepared to admit that this postulates failure or the impossibility of doing great things in the future. Their fond hopes are that the present child will some day reach man's estate.

These hopes present the only means of bringing political chaos out of political chaos. For centuries and decades the Old-World powers have been fighting among themselves and against each other. During the terrible World War they well-nigh ruined Europe. There is but one way, it is felt, to prevent a recurrence of this carnage, and that is for all to join together as one for peace. As members of a world fraternal union they can be bound together as one to stop war, which can never be done so long as they act independently one of another, or in selective groups.

WE STARTED; WHY NOT STAY

LET all the nations be associated together, collectively, for the maintenance of stability and concord, and no single nation will be prone to go to war. To do so would be suicidal, for what nation can withstand the united resistance of all the nations? This very fear of meeting the collective might of the others would be a most effective deterrent against war. This was in the minds of European statesmen and international students long before the World War. All that was needed was some disinterested, impartial, strong, dominating power to start such a world organization. This need was supplied by Woodrow Wilson at the Versailles Peace Conference, and thus it was that this world organization was born and was christened the League of Nations.

From all this, it must be obvious to

the reader that to succeed in bringing about peace, all the nations, particularly the strong ones, must be members of the League. If any consequential nation or nations were outside of it, disunion, separatism would result, and so war. It was a case, on an international scale, of "United we stand; divided we fall"—all in the League for peace; some in and some out of the League for war.

President Wilson well knew this, and it explains his earnest, whole-hearted attempt to get us into the League; and why he was so bitterly disappointed when the Senate refused to ratify his Covenant. With such a strong nation as the United States joined to the great European powers in this world body, the international Convenanters felt that the world would be indeed safe for peace. With the United States out of it, the League would never attain its object. It is because we are not in this organization today, that many statesmen feel the League is in such a crippled and weak condition.

Perhaps the reader used to wonder why, during the years immediately after the World War, the great European states such as France, England, and Italy never rested content until they persuaded Germany to join the League of Nations. Why should the former enemies of Berlin now be so solicitous that the Reich join the Geneva body—so solicitous that they were willing to do anything reasonable that Berlin demanded as an inducement to sign the Covenant? This was not because the Allied Powers had suddenly grown to love the Germans. Much of the war hate still survived. It was because Europe felt that this very *collective* situation I have been discussing must obtain before the Continent could be assured of stability and concord. So long as Germany was outside the League, there could be no unity of action and so no peaceable agreement. With Germany in the League, there would be every chance for co-operation, the great powers would move together in one direction, and the desired goal would be attained.

Apply this German affair in a large way to the whole world, and it will not be difficult to see why protagonists of the League of Nations feel so keenly that we should be in the League, and why they feel peace will never be attained until we are in.

Time was when nations could fight one another without this warfare disturbing the equilibrium of the other nations. The world then was much larger than it is now. I mean by that that it was not bound together as it is now by travel, community of interest, and rapid means of communication. Nations lived then more to themselves than they do now. How different we find it at present! Let trouble arise in one quarter and in a few hours it is known all over the world. But worse than that, so interspersed with the

interests of other nations have the individual nation's interests become, that trouble here means trouble there, war north means war south, conflict east means conflict west. We cannot escape it. We have become one great world collectively. Our science, our business, our industry have become collective. In like manner, our peace must be collective. This makes plain the League of Nations and its *raison d'être*. After all, the League is but a result, it is not a cause.

By this time my indulgent reader will ask about the Pan-American Conference. I started out with that, but apparently got afield on the League of Nations question. No; I have not gone afield, for what I have written above will prepare the reader for what I shall say next month on the Pan-American situation.

These considerations show how difficult is this whole subject of peace promotion, and what insurmountable obstacles there are in its path. If I am showing anything in these international surveys from time to time, it is that peace cannot be obtained through the avenue of human endeavor or world politics. Peace can come to the nations only in one way, and that is through the One who brings it to the heart of the individual. A man never gets peace of soul through his own endeavors, his own fortunes. There is only one way he can get peace, and that is to be born again. The Saviour must come into our life and convert us from sin to righteousness, from the world to heaven, as it were. So with the nations, their citizens must be born again, they must be given over to the sway of Him who shall come as "King of kings and Lord of lords." There is no other way, and that is why the only international hope of the nations in the real, effective sense is the second advent of Jesus Christ. (See John 3:1-21; Rev. 11:15.)

"Author of Liberty"

(Continued from page 4)

take away both their place and their nation.

No man, no legislature, no court, has authority to interpret the will of God for the people. According to the Scripture, each individual is to discover the will of God for himself, being guided by the word of God and the Holy Spirit, who is declared to be the divinely appointed Guide into all truth. (John 16:13; James 1:5.) It is plain beyond any dispute, also, that God's plan of salvation for mankind operates through the exercise of faith and love. Neither of these can be forced. God does not bear with the transgressor of His law because of any inability to punish him. God could strike the sinner dead at any moment; He could smite him as He did King

Herod when that monarch tried to pose as a god before the people. (Acts 12:21-23.) But at an infinite cost to Himself, God has provided a way of escape for the transgressor; and while this plan remains in force, He leaves men free to live either a life of obedience or one of disobedience. He will eventually, because He must, destroy those who choose disobedience; but He will never take away their freedom of choice. He will never compel any of His beings to obey Him. Those who come into harmony with Him, will reach this position by their own free choice; and by their own free choice the saved will forever remain at one with God. And if God, who knows perfectly what His will is, does not attempt to force it upon any man, but has left man freedom of choice even at the cost of filling the world with sin, how abhorrent to Him must be the work of finite, sinful men who, usurping the place of the Holy Spirit as interpreter of the divine will, attempt in the name of God to force their fellow men into conformity with the pronouncements of their fallible, sin-darkened minds!

SPHERES OF GOVERNMENT

THE government of God is in active operation throughout the universe, including our own little world; and it requires no help, and can receive none, from the governments of men. Civil government rests upon force; God's government rests upon love. Civil government aims at justice only; God's government combines justice and mercy. Civil government requires the certain and speedy punishment of transgression; God's government requires that punishment be deferred to the day of judgment. Civil government deals with crime; God's government deals with sin. Civil government is administered by human agencies; God's government is conducted by divine agencies. Civil government exists to preserve peace and order in society; God's government exists to manifest the oneness into which God and all His creatures are brought by the operation of His Spirit. These two governments are widely different in their spheres of action, but are not antagonistic to each other. "The powers that be are ordained of God." The justice, peace, and order secured by civil government are necessary in human society. They are in harmony with the gospel, but they do not constitute the gospel. When civil government antagonizes the gospel it gets out of its appointed sphere, and becomes destructive of the ends for which it was ordained. God never ordained civil government to war against Himself.

God never forces any being to worship Him, and any worship enforced by a human government is not the worship of God, though it may be enforced as such. The devil ever seeks to antagonize the gospel by instigating

false worship, and never scruples to establish such worship by the use of force. And it is worthy of note that, according to the statements of Revelation; the career of our world is to close with an attempt to enforce a false worship on all its inhabitants. Chapter 13 of the prophecy of Revelation declares that a certain power will arise and say "to them that dwell on the earth, that they should make an image to the beast;" and further states that the death penalty is to be decreed against "as many as would not worship the image of the beast." Vs. 14, 15. And verses 9-11 of chapter 14 of this prophecy pronounce a terrible judgment against all who yield to this decree and become worshippers of the "beast" power and of his "image." They will be made to drink "the wine of the wrath of God," out of "the cup of His indignation." Chapter 16 states that they will suffer the seven last plagues. They will receive judgment without mercy. All who escape this terrible fate will have to assert their religious freedom and maintain it against the decrees of worldly powers, banded together in a union of church and state. This will be so, as certainly as that the Scripture is true. But God, the Author of liberty and of man's inalienable right, will be with them in the conflict and will bring them victoriously through it, to stand upon the sea of glass before His throne. (Rev. 15:2.)

Shall We Borrow the Mystic Light of the East?

(Continued from page 13)

Oh, the melancholy suspense of a belief like this! What misery, what despair! Truly, the normal human being recoils in horror from such a system. If this creed is extolled as "the Light of Asia," how dense and terrible is Asia's darkness! And what an astonishment that men and women will leave Christian lands and the verities of divine revelation to follow a will-o-the-wisp in the stifling, incense-laden, mystic miasma of Oriental superstition and philosophy! As of old, the voice of Jehovah still speaks: "My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

COMPETENT TESTIMONY

WHEN Sir M. Monier-Williams, the celebrated authority on Asiatic religions, began his study of the sacred books, and here and there met with some bright gems of thought, he wondered if they were not all "intended to lead up to the one true religion." Later, he utterly abandoned that theory and confessed he had been misled. "These non-Christian bibles,"

he declared, "are all developments in the wrong direction. They begin with some flashes of true light, and end in utter darkness. Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side—all by itself, all alone—and with a wide gap between them. For," he added, "there is a gulf between it and the so-called sacred books of the East which severs the one from the other utterly, hopelessly, and forever; . . . a veritable gulf, which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span."

"Let it be made absolutely clear," he continues, "that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and that whosoever wishes to pass from the false religion to the true can never hope to do so with the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith."

We are living in the midst of a great spiritual conflict. Everywhere men and women are drifting from the anchorage to which their fathers trusted, and are tossed to and fro by every gust of criticism and wind of false philosophy. This very condition is a phenomenal fulfillment of New-Testament prophecy, indicating that we approach the end of the age, and the second coming of Christ. (2 Pet. 3: 2-5; 2 Tim. 3: 1-5; Luke 18: 8.) In such a time as this, how refreshing and heartening to know that we have a covert from the tempest, a haven from the storm!

We would proclaim to all men everywhere that there is but one sacred Book to be clasped to the heart, one gospel of salvation to give peace and rest in the closing scenes of the great conflict between good and evil. Here is the faithful saying worthy to be accepted by white men, black men, red men, yellow men, and brown men, by men of the East, the West, the North, and the South, "that Jesus Christ came into the world to save sinners," and that "there is none other name under heaven given among men" that assures to us eternal deliverance.

The Seven Swords of Mars

(Continued from page 9)

is engendering a score of potential war situations. Germany feels that France is forging an iron ring around her, and already she is looking for some friends to help her break the encirclement.

Italy, feeling that France is gaining too much prestige in southern and southeastern Europe, has recently signed a treaty with Albania. This move is intended as a checkmate to the treaty between France and Jugo-Slavia, the latter being Albania's traditional enemy.

Russia, to offset France's influence

in northeastern Europe, especially with Poland, has declared that she is the protector and friend of the three Baltic states, Latvia, Lithuania, and Esthonia.

And so the making of rival friendships and counter alliances goes merrily on in Europe, thriving more than ever it did even before 1914. The English publicist and member of Parliament, Edmund D. Morel, says that "what emerges out of all this is that the old game of the 'balance of power' is being played again for all it is worth. . . . The outlook is profoundly disquieting, and those who know the most are those whose anxieties are the greatest."

SUBJECT MINORITIES

ONE of the magic phrases that fell from the lips of Woodrow Wilson was "the self-determination of subject peoples." By this he meant, for example, that those French people of Alsace and Lorraine who had by force been made to dwell under the German flag should henceforth be free to go back to France.

Inasmuch as there were multiplied millions in Europe who were forced to dwell apart from their own native land because of arbitrary boundary lines, it was hoped that at last the racial and national boundary lines would be made synonymous. It was everywhere conceded that if this miracle could be wrought that one of the most potent causes of European friction would vanish, for be it remembered that it was the subject peoples held under the yoke of the polyglot Austria-Hungarian empire that furnished the spark for the World War.

What is the state of affairs today as concerns this principle of Wilson's? The condition is certainly no better, probably worse. Whereas there were but 4,000 miles of boundary lines in Europe before the War, now there are 10,000, and the racial perplexities have multiplied in just about that ratio.

Poland now has a population of about 30,000,000, of whom 10,000,000 belong to other nationalities, Russians and Germans predominating. Of course the Russians want to rejoin Russia, and the Germans yearn for the flag of the Fatherland to wave over them again. Jugo-Slavia has a large and intensely patriotic group of Magyars, also of Bulgars. Italy in annexing the Tyrol took into her fold hundreds of thousands of German people, and only Mussolini's stern measures have held them in subjection.

In these subject peoples "lies the gravest danger for the new Europe," says the authority, Frank H. Simonds. "The new dispute which already dominates the European situation is that of frontiers. For inevitably nearly every liberated and aggrandized nation has extended its boundaries into debatable lands."

This danger is especially acute in the

Balkans. As Lothrop Stoddard observes, "The Balkans have always been a borderland where races, religions, languages, and cultures have met and fought in endless turmoil. . . . The Balkans are the Wild East of Europe. Abode of half-barbarian peoples fired by crude ambitions and cursed by savage blood feuds, the Balkans are a permanent, political, storm center lying like a perpetual thundercloud on Europe's southeastern horizon. Here the late war began, and here new wars may well arise. In fact, the most ominous feature of the situation is that, as a result of the late war, Europe's Wild East has spread far beyond its former borders. Instead of being confined to the Balkan Peninsula, as it was before 1914, it now stretches over most of East Central Europe, which has been politically and spiritually Balkanized."

Thus we see that from the viewpoint of the first three causes of war,—nationalism, secret diplomacy and alliances, and subject minorities,—the world is in even a more precarious state than it was in the fateful years that led us up to the brink of the World War. That war has come and gone, and mankind has not learned the lessons that can make impossible another conflict of similar magnitude and consequences. Next month we shall study the four remaining factors in modern international problems.

Is the Old Testament an Up-to-Date Book?

(Continued from page 19)

Romans, or any of the ancient heathen peoples? Indeed not.

When we search the scrolls of the Old Testament we find the background of many of the blessings of modern medical science. What people had such intelligent laws of hygiene, sanitation, quarantine, as those found in the books of Exodus, Leviticus, and Numbers? Listen to this wise instruction given the Israelites through Moses shortly after their deliverance from Egypt:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

MODERN APPLICATION

A REMARKABLE comment on the foregoing statement given that people thirty-five hundred years ago is the following, taken from the *Chicago Tribune* of October 18, 1923: "PAYS DOCTOR FOR 10 YEARS' HEALTH. VAUCLAIN TO CUT ANNUAL FEE IF HE IS ILL. Philadelphia, Pa. October 17.—(Special.) Samuel M. Vaucain, president of the Baldwin Locomotive Works, has signed

a contract with a physician to keep him in physically perfect condition for ten years. Mr. Vauclain went to the physician several months ago and said: 'I've been sick and I haven't liked it. I don't want it to happen again. Is it possible to prevent it?'

"I believe it is," the physician replied. "Very well, then," Mr. Vauclain said. 'I will make a contract with you. Keep me well for ten years and I'll pay you a flat sum every year, the amount to be increased each year on the assumption that the older I grow the more difficult it will be for you to keep me well.'

"On my side, I will agree to do everything as you wish, follow any diet you prescribe, work as many hours as you say, refrain from work when you advise—I'll put myself entirely in your hands for ten years. But if I fall sick I will make deductions from your annual retainer according to the length of time I am sick. Will you enter into such an agreement with me? A real contract in legal form, binding and actionable at law?" The physician accepted.

"Since the inception of this contract," Mr. Vauclain said today, 'I have kept my part of it and the doctor has kept his. I . . . have guided myself entirely by the doctor's instructions and have not lost a day from business, nor have I been ill in any way.'"

When the hosts of Israel were encamped in the wilderness, they were given instruction on health, sanitation, and quarantine. As long as they followed the counsel given them, as recorded in the books of Leviticus and Numbers, they were assured of health, and prevention of sickness. The only occasions in forty years when epidemics of disease broke out among the three millions of men, women, and children were when they displeased God, and departed from His word.

MOSES NO LONGER RIDICULED

UNDER date of March 25, 1921, Alfred W. McCann says in the *Globe and Commercial Advertiser*:

"Sir James Cantlie, the British authority on tropical diseases . . . asserts with no touch of poetry in his speech that 'medicine rests on the law of Moses,' and that never yet has he been able 'to upset a single one of the Mosaic laws in regard to sanitation, hygiene, or medical teachings.'

"In these days when one hears a certain class of 'intellectuals' apologizing for the old-fashioned 'folklore' assembled under the name of Moses there is something of a shock in the brutal directness of Sir James Cantlie when he says:

"All that the scientists of today with their microscopes and test tubes have done is to prove that the ancient lawgiver was right. The British Ministry of Health has hitherto been trying to

cure disease instead of trying to prevent it, as Moses did. Unless the Ministry of Health takes counsel with Moses, the department will come to grief.'

"Tracing his ever-increasing respect for Moses, Sir James says it began twenty-six years ago, when he was facing an epidemic of bubonic plague in Hong Kong. Practically he and his fellow physicians searched the 'Encyclopedia Britannica' for information. Finding nothing in medical literature on the subject and facing the kind of hysteria that usually accompanies a

In Its Role of

Interpreter of the Times the **Watchman Magazine** for May

Presents topics of wide variety from writers that circle the globe.

H. H. Votaw, of Washington, D. C., and Gwynne Dalrymple, of New Hampshire, deal with different angles of the attack in Congress on our religious liberties.

J. L. Shuler, of Florida, and A. L. Baker, of California, write on "The Search for a War Remedy" and "The Seven Swords of Mars."

Arthur M. Hanhardt, of Germany, describes the "Hands Around the Council Board" at Geneva.

Sherman A. Nagel, of China, tells of stirring times under war conditions.

Dietitian H. S. Anderson, of the Blue Ridge Mountains, recounts the victories won by good food.

There Are Others Of Equal Importance

plague, he and his companions were disposed to restrain their laughter when a minister of the gospel, who had made a special study of the Bible, urged the scientific men to read the fourth, fifth, and sixth chapters of the Book of Samuel where five forms of swellings and five golden images of rats were described as being offered to the God of Israel.

"Those rats are the cause of your plague," said the clergyman. 'On that basis,' confesses Sir James Cantlie, 'the medical authorities went to work.'"

And the eminent scientist found that

the clergyman was right. The true understanding of biology, zoology, and every science, medical or otherwise, that has brought such manifold blessings to the nineteenth and twentieth centuries has been waiting in the Old Testament for nearly thirty-five centuries. Those ancient writings have been far in advance of our own generation, and we today are the recipients of the valuable divine information given through the ancient seers.

The greatest treasure, however, that has been waiting these many centuries in the Old Testament is the science of salvation through our Lord Jesus Christ. The unearthing of the up-to-date information given through the prophecies of Daniel in particular, and in other prophetic portions of Scripture in general, is the greatest asset the world has ever known.

Much is said in the book of Daniel of "the time of the end." Since the latter part of the eighteenth century when that period, the "time of the end" met its realization, the flood of light and intelligence that has burst upon the world is unparalleled in earth's history. Indeed, the Old Testament is up to date, and blessed are the eyes of those who see it, and seek for its truths as for hidden treasures.

Did Jesus Ever Live?

(Continued from page 11)

gelists present the story of the life and character of Jesus, transcending the greatest characters history can produce, as one author says, "It is the more unbelievable that He was the product of the crude imaginations and narrow prejudices of a group of Jewish peasants and rabbis."

WHY THEY FAIL

E. Y. MULLINS, president of the Southern Baptist Theological Seminary, in his book "Why Is Christianity True?" says, "Jesus lives before us as we follow Him through the Gospel record. Such originality and vitality bears no trace of being an imaginary production. All opposing theories fall from one of the following causes:

1. They break the unity of the evangelical representation and leave essential parts unaccounted for.
2. They fail to account for the origin of the portraiture itself, regardless of the question as to the original to which it corresponds.
3. They fail to account for the unity and harmony of the Gospels by independent witnesses of Christ.
4. They contradict each other.
5. No one theory adequately accounts for all the facts involved."

Consider the attacks on the gospel story in the light of these five points outlined by Dr. Mullins, and you will find that one by one every one fails.

Perhaps one of the most scholarly

Current Events in the of Divine Prophecy

IN SPITE OF THE UPEHAVALS in China, 1,450,000 copies of the Bible have been circulated there in the past nine months.

KANSAS POORHOUSES are unoccupied in 68 counties, and the jails are empty in 48 counties. Prohibition has had a hand in this happy result.

THE WET REACTION prophesied for a year or two back has not materialized in the present Congress. In fact, the Association Against the Prohibition Amendment has admitted that Congress is so overwhelmingly dry as to preclude any hope of attack on the Prohibition laws.

LLOYD GEORGE makes the uncomfortable observation that it is the two nations (Great Britain and the United States) who have talked the most about disarmament who have most increased their military expenditures. This is in accordance with the prophecies that foretell that "in the last days," the nations will talk peace and prepare for war.

THE TAXPAYER'S DOLLAR is split up for many civil uses, chief of which, however, is the support of past, present, and future military activity. To this burden of death nearly 82 cents of every dollar of taxes are applied. But the God who says, "The silver and the gold are Mine," comforts us with the hope of the soon-coming of the time when "He maketh wars to cease." Ps. 46: 6-10.

AFGHANISTAN, LONG CLOSED to contact with the outside world, is opening, as another step in the fulfillment of prophecy in this age. Its ameer is now touring Europe, the first Afghan ruler to travel in foreign lands. Deeply interested in the education of his country, he is opening schools, and welcoming peace-loving visitors. There will be Afghans in the chorus of praise in every tongue that will soon welcome the advent of Christ.

THE DEPLETED AGRICULTURAL LANDS of earth need to be replenished with nitrogen, phosphates, and potash, or the end of human life is in sight, says a dispatch from London. These lacks in soils it is proposed to supply by synthetic fertilizers. The word of God says that the earth and its atmosphere "shall wax old as a garment" (Heb. 1: 10-12), but He promises "new heavens and a new earth," with renovated elements, and homes for "those who look for Him" "in all holy conversation and godliness." 2 Pet. 3: 10-14; Heb. 9: 28.

PASTE DIAMONDS, once an unforgivable social stigma, have become "a la mode." Indeed, imitation jewels of all kinds are becoming so fashionable and wanted that the business in real precious stones is seriously affected. This is an age of counterfeits, and imitations in jewelry only symbolize the spurious in religion and social ethics advocated on every hand. Nothing is more emphatically foretold in the Bible than that these "last days" are "perilous" because of "false Christs and false prophets." The prophetic warnings will save you from spiritual disaster, if you will heed God's word. (Matt. 24: 24, 25.)

MISS MAUDE ROYDEN, famous English preacher, is again visiting America, but is not meeting welcome in all quarters because of her alleged support of companionate marriage and her cigarette smoking. She denies the first, and says the second is of no more importance than gum chewing. The word of God does not call a defiling habit unimportant (1 Cor. 3:17), but we would be willing to admit that cigarette smoking is less important than some other things if it were not a typical indication of the "human" religion advocated by so many modern religious leaders, who would substitute, "Those who are led by their own impulses" for "As many as are led by the Spirit of God" in Rom. 8: 14.

A DWELLING CAMOUFLAGED into a distillery is no longer a home, the courts of Massachusetts have decided, and is not to be exempt from search and seizure. Thus liberty is again shown not to mean license.

THE LONGEST AIR-MAIL ROUTE, to connect South America with Europe, is soon to be opened. By a combination of airplane and steamship routes, the mail will go between France, Spain, Senegal, Cape Verde Islands, to Brazil and Argentina. Still another means is perfected of hastening the news that Jesus is soon coming.

NEW YORK'S SUBWAYS, protests a public health officer, are "indecent, a menace to health, and a source of infection." He urges putting on more cars to carry the masses more comfortably. We would urge the return of the masses to the God-planned life in the country, with "every man's feet on the soil." In the Creator's plan for the earth He made, mankind lived in gardens, not cities.

THE "WILL TO PEACE" is the most striking change in the world in the past decade, says the *Christian Science Monitor*, contrasting it with the "will to war" of 1914-18. It is true there is in the world an intense "wish to peace," but it is far from being a "will" toward that good end. In fact, words toward peace and acts toward war are among the chief signs that these are the last days. See Isaiah 2 and Joel 3.

WHERE STANLEY GREETED LIVINGSTONE, at Ujiji, on Lake Tanganyika, in East Central Africa, after months of heart-straining struggle through tropical jungles, Sir Alan Cobham plans to travel in a flying boat. Livingstone's dream of opening up Africa comes to marvelous success. Already the news of a soon-coming Saviour is penetrating all the Tanganyika territory, regenerating darkened lives. God is hastening His work.

LAWLESSNESS is many times set forth in the word of God as the prevalent spirit of the world just before Christ comes. (Isa. 59: 12-21; 2 Thess. 2: 7, 8; 2 Tim. 3: 1-5, 13.) Our own times mirror back the sign. Lawlessness shows itself in every phase of life — even in the increasing prevalence of slang, profanity, semi-profanity, and in the revolt against grammar, on the part of many writers. While the laws of rhetoric are neither moral nor immoral, the tendency to defy all law is characteristic of this age.

GREAT DISAPPOINTMENT AMONG FREUDIANS is expressed over the latest book published by the founder of psychoanalysis, in which he entirely repudiates religion and foretells its defeat by "science . . . the predominant force for good or evil in the world." But we are not surprised, for his conclusions are logically drawn from his philosophy and whole outlook on life. That does not make them true, however; and, on the authority of God's word, we look forward to the triumph of true religion and true science at the soon coming of our Creator and Lord Jesus Christ.

AT THE RACE BETTERMENT CONFERENCE recently held in Battle Creek, Dr. Irving Fisher predicted the lengthening of the average life span to 80 years by 1999, to be brought about by better eugenics and a "periodic health audit." All this is very well from the standpoint of human effort and foresight alone. But in accordance with prophecy we foresee that, sooner than that date, time will have become eternity at the advent of Christ, and those who have, in spite of the circumstances of their physical birth, availed themselves of the "new birth" in Christ will find their lives lengthened to everlasting, in an existence where "health audits" are unknown because sickness is.



The Watchman Answers

This is a service department where questions pertaining to the Bible and its interpretation are answered for WATCHMAN readers. Anyone is free to address questions to the Editor, who puts himself under obligation to answer here only those that will be of general interest to our readers. Others may be answered by letter. Inquirers must give name and address, but these will not be printed.

What is meant by the blood flowing to the horses' bridles? Rev. 14:20.

It is plain that this is symbolic language. The context uses a harvest of grapes as figurative of the judgment of God on the wicked at the end of the world. Literally, blood does not come out of a winepress. It is, no doubt, a symbolic picture of the final destruction of the wicked after the millennium. (Read Rev. 20.) Every person who has ever lived will have been resurrected and all but the comparatively few righteous will be destroyed at one time. Many will be on horses. The great flow of blood gives a picture of the awful carnage.

Explain Isa. 45:7. Does God "create evil"?

This text says He does. But the original from which this word "evil" is translated means calamity, distress, trouble. (See Amos 3:6.) It is not the evil that is sin, a transgression of God's law. God does bring calamity as a warning or punishment, but He is not wicked in so doing. He has made sin possible, for that is the only way to make free will and willing obedience possible. But God is by no means the originator of sin, else His very government and universe would go to pieces. "Shall not the Judge of all the earth do right?" Gen. 18:25.

Do not the last two verses of Job 14 prove that man is conscious in death?

Verse 21 says that a dead man does not know what is going on in the earth, and verse 22 says he shall suffer pain and shall mourn. We explain these in the light of the Bible teaching concerning the state of the dead. Eccl. 9:5 and many others texts prove that the dead "know not anything." That is sure. So the last verse of Job 14 must be referring to man while still alive. These verses are not in chronological order, in the conditions they describe. Read the preceding verses. Verses 10 to 15 tell of man in death. Then verses 16 to 19 describe him in life. Verses 20 and 21 again tell of his condition in death, and verse 22 makes plain that even though in death he knows nor feels nothing, yet in this life, before death, he suffers pain and sorrow.

How do you harmonize the fact that God is no respecter of persons with the command of Paul in 1 Cor. 14:34, 35 that women are not to speak in church?

We believe that in this instance Paul is seeking to prevent women lording it over men—"usurp authority over the man" is the language used in similar instruction in 1 Tim. 2:11,12. In both these passages Paul refers for his authority to the law; but the only law he can cite is that of Gen. 3:16, which defines the place of the wife in relation to her husband. He is the head of the family and God has so placed him. He does not assume the authority, for it has been delegated to him, and there is trouble if he does not exercise it, as human experience proves. Women are in no way inferior to men, but different. Though women excel men in many respects, they are not, on an average, as good leaders as men. For the sake of harmony in the churches, Paul advises that the men be the executives and that the women follow along.

Comparing other scriptures, we conclude that there is no Bible command forbidding women to speak in church under all circumstances. In 1 Cor. 11:5,6 it is taken for granted that women are to prophecy and pray, no doubt in public. Then we have the example in both the Old and the New Testament times of feminine leaders, such as Deborah (Judges 4), Huldah (2 Kings 22:12-20), Anna (Luke 2:36-38), Priscilla (Acts 18:24-26), Philip's daughters (Acts 21:9), and other prominent women mentioned by Paul. The apostle was not so much against women speaking, and even leading in certain affairs, as he was against them *usurping* authority. We must keep in mind also that the status of woman in general in Paul's day was much lower than it is now, and the early church found it safest to avoid all unnecessary causes for criticism from those who were without, and who were likely to misunderstand Christian motives.



answers in recent years to this adverse criticism of the origin of the gospel tradition that has been sweeping the world is by Dr. Maurice Goguel, Professor of Exegesis and New Testament Criticism in the faculty of Free Protestant Theology, Paris, which only recently was published in America, entitled, "Jesus the Nazarene: Myth or History."

Dr. Goguel meets his opponents on their own ground of scientific criticism and thoroughly examines the evidence on the subject, beginning with a review of nonhistorical theories, followed by a careful study of the non-Christian testimony, the hypothesis of pre-Christian cults of Joshua-Jesus. Paul's relation to the gospel tradition and the implications of his theology for the existence of Jesus are fully canvassed, as well as the evidence from the non-Pauline epistles and the Revelation. Finally the author takes up the gospel evidence itself and the faith in the resurrection, together with their hearing on the question. All in all, it is a very thorough and scholarly answer to the critics.

NO OTHER CAUSE

SUMMING up his entire argument, Dr. Goguel comes to the very interesting conclusion that "the historical reality of the personality of Jesus alone enables us to understand the birth and development of Christianity, which otherwise would remain an enigma, in the proper sense of the word, a miracle."

In response to the criticism of those who doubt the historicity of the crucifixion of Christ, owing to the absence of a report of the execution from Pilate to Tiberius, Dr. Goguel points out that "everything we know about Pilate avows him as a cruel and unscrupulous man, for whom the lives of those in his jurisdiction had little importance. Jesus certainly was not the sole victim of his procedure of summary justice. To condemn to death was for him a mere act of administrative routine. Is it to be expected that in each particular case he sent a report to the Emperor?"

To those who take exception to the gospel story because of the absence of comments of non-Christian authors, it must be admitted that they did have very little to say of Jesus. Josephus, in fact, makes but one reference to Him that cannot be disputed. In the twentieth book, paragraph 200, he says, "Annas called the Sandedrim together and summoned to appear before it the brother of Jesus, surnamed Christ, and certain others under the charge of illegality, and caused them to be stoned to death."

Tacitus also gives us a testimony that is incompatible with the theory that Jesus is entirely ideal. In his "Annales," written 115-117 A. D., volume 15, paragraph 44, Tacitus says, "To destroy the rumor (which accused him as guilty of the burning of Rome), Nero

invented some culprits, and inflicted on them the most excruciating punishments; they were those who, detested for their infamies, were called by the populace, Christians. The author of this name, Christ, had under the reign of Tiberius been condemned to death by Pontius Pilate. This execrable superstition, held in check for a time, broke out anew, not only in Judea, the birthplace of this evil, but also in the city in which all atrocities congregate and flourish."

Even though references to Jesus in the works of some Latin authors appear to be interpolated, it must be admitted that this passage is decidedly not Christian since it presumes an eclipse of Christianity after Jesus' death; neither could it be Jewish, for no Jewish document would have called Jesus "Christ."

"The importance that Christianity eventually reached," continues Dr. Goguel, "leads many to a wrong conclusion. Because the birth of Christianity appears to them to be the most important fact in the whole of the first century, they find it difficult to understand that the ancients did not see things from that viewpoint, and why they only paid attention to Christianity at the happening of certain events where it came in contact with them, but which had no essential importance for its development." Thus while the rarity of details in the testimony of non-Christian authors at that time is striking, yet silence to be an argument must be complete silence, and this is not true.

HE STILL EXISTS

JESUS CHRIST still lives. He will continue to live, for He is eternal. The army of His enemies, and they are legion, has assembled many times to bury Him a second time. They say now that in a short time He will be completely forgotten. But the deeper they dig and the more they talk, the greater and the more vivid becomes His reality. Jesus will never be expelled from the earth by the ravages of time nor by the efforts of men.

Giovanni Papini, the leading Italian man of letters, who in the marvelous success of the recent presentation of his "Life of Christ" proved anew that men still love the Carpenter of Nazareth, sums up this entire debate in his introduction when he says:

"When all is said and done, Christ is an end and a beginning, an abyss of divine mystery between two divisions of human history. Before Christ and after Christ! Our era, our civilization, our life, began with the birth of Christ.

"Christ still is living among us. The very people who devote themselves to denying His ideas and His existence pass their lives in bringing His name to memory.

"We live in the Christian era, and it

How's Your Health

Conducted by
Arthur N.
Donaldson,
M. D.



Health questions of interest and profit to the general reader will be answered in this column. Queries may be sent to the editor, or direct to the doctor, Medical Director of the Garden City Sanitarium, 999 E. Santa Clara St. San Jose, California

Please give us your opinion of the value of beef extract. I have been advised to take it for anemia and weakness.

There is no food value in meat extracts, except as it is present in the form of fat, or added as vegetables or grains. Liebig, a nutritional expert, says, "Meat extract cannot make us strong, but it makes us aware of our strength." It contains a stimulating element, which acts upon living tissues not unlike the caffeine of coffee or tea. We are told by chemists that one-half pound of meat contains the nerve stimulation found in one-half ounce of dry tea. In beef extracts the stimulating elements are practically the exclusive finding. Why feed stimulants (whips) to a patient when real blood-building, tissue-nourishing, and nerve-quieting food is indicated? There is no physiological or therapeutic excuse for the use of any kind of meat extract.

Would you advise the use of fish and fowl in cases where red meats are eliminated because of kidney trouble?

I would not. There seems to be an unfortunate lack of understanding on this matter, and everywhere we find folks who are indulging freely in fish and fowl with the expectation of immunity from the difficulties arising through the use of "red" meats. The same objectionable features that prohibit the use of a T-bone steak, stand against fish and fowl as well. All flesh foods have a high content of irritating waste — extractives, purins, high nitrogen content. It is this overload for the delicate and affected organs of the body that compels their removal from the diet. Furthermore these waste products furnish an acid ash that is known to be associated with high blood pressure and kidney disease. Be not deceived — all flesh food is in the same place when its relation to disease is under consideration. The differences are only relative.

I am fairly well convinced that I am better off without the use of meat on my table, but I have always contended that the body needed the food that it seemed to crave, and I can hardly reconcile my desire for flesh with the apparent benefit I have received in quitting it.

You have met many individuals who crave tobacco or alcohol. There are thousands who are driven to crime through the unquenchable desire for

narcotic drugs, and more thousands who feel miserable if their coffee or tea is withheld. None of these things offer a particle of benefit to the human machine. Yet the body craves them, once they are introduced.

Flesh foods are eaten for their flavor and stimulating effect. That tired feeling goes away after eating meat largely for the same reason that it disappears after a cup of coffee or a glass of Coca-Cola. The drug therein contained paralyzes those nerve fibers which warn us of advancing fatigue, and naturally we feel refreshed. Meat stimulates. True, it also affords considerable food value, but it is a type of protein that can be obtained to far better advantage from other sources. Meat is very poor in minerals; it is equally poor in vitamins. It is not a clean food, and it is altogether secondhand.

In a word, your body, your appetite, would never call for it were it not for the taste you have cultivated for it, and the stimulation derived from it. You may put it in the same catalogue with your drugs and narcotics.

If coffee is a harmful stimulant, why does one receive such marked relief from fatigue after a drink of the hot beverage?

Relief from unpleasant sensations, following the use of narcotics, stimulants, or hypnotics, is an expected relationship. Apparently favorable physical response to a cup of coffee is in no wise a sign or evidence that caffeine is physiologically harmless. The morphine addict may be relieved from delirium by a "shot" — this does not indicate that morphine is a desirable drug for unrestrained use.

The reason that coffee brings relief from fatigue is because caffeine deadens the endings of those nerves delegated by the Creator to carry to the brain a knowledge that we are tired. As we labor, fatigue poisons accumulate. It is these poisons that stimulate the fatigued nerves. Failure to recognize the plea of nature for rest will slowly but surely bring on a condition of pathological fatigue. It is a condition of nervous and physical depletion that renders the mental, moral, and physical capacity of the individual far below what it ought to be. We cannot wantonly smother the cry of our bodies for rest by caffeine beverages, and expect to be fair to ourselves. Coffee is a harmful stimulant.

is not yet finished. If we are to understand the world, our life, ourselves, we must refer to Christ. There never was a time more cut off from Christ than ours, nor one which needed Him more."

Let us take Him down from the cross upon which these presumptuous professors, scientists so-called, would crucify Him anew. Let us take Him down from the stained glass windows of our dusty, seldom-used churches and set Him with renewed vividness before the eyes of men. Let us take Him and His gospel down from the musty shelves of our libraries and take Him anew into our hearts — the real, ever-living Christ.

On Which Day of the Week

(Continued from page 15)

which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and besides all this, *today is the third day* since these things were done." Luke 24: 18-21. This was on Sunday, the first day of the week. If this were the third day, the Sabbath (Saturday), the day before, was the second day, and Friday, the day before that, was the first day. That plainly was the day of the crucifixion, and on the third day from that was Sunday, the first day of the week, the day of His resurrection. To use everyday language, this disciple said, as Weymouth gives it in his translation, "Yes, and moreover *it was the day before yesterday* that these things happened." Day before yesterday from Sunday is Friday.

Now also in the early morning hours of the first day of the week, when the women were surprised that the tomb was empty, the angels said to them, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the *third day rise again.*" Luke 24: 5-7. This they said on the first day of the week. Hence he was crucified on Friday and raised on Sunday, the third day after.

There are a few who contend that Christ's resurrection took place in the closing hours of the Sabbath day, and not upon the first day of the week, basing their contention upon the opening words of Matthew 28, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Mark and Luke and John are uniform in recording that the visit of the women to the tomb was in the early morning hours of the first day of the week.

Mark says, "And very early in the morning the first day of the week, they came unto the sepulchre." Mark 16: 2.

Luke says, "Now upon the first day of the week, very early in the morning, they came." Luke 24: 1.

John says, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." John 20: 1.

Do we have a contradiction here between Matthew on the one hand and Mark, Luke, and John on the other? No. Or is Matthew recording a different visit from that of the other Gospel writers? No. It is a record of the same visit. This is plainly evident when we compare the narratives. Take, for example, the words of the angel to the women as recorded by Matthew, "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall you see Him: lo, I have told you. And they departed from the sepulchre with fear and great joy; and did run to bring His disciples word." Matt. 28: 5-8.

NOT TWO VISITS

NOW read Mark's record, which every one admits took place on the first day of the week; and observe the parallel. The angel said, "Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here: behold the place where they laid Him. But go your way and tell His disciples, and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you." Mark 16: 6,7. The language is an exact parallel. In both cases the angel tells them that Jesus goes before His disciples into Galilee. He tells them to go tell His disciples and Peter that Christ is risen. The two disciples whom Christ met on the way to Emmaus tell the apparent stranger that this happened on the first day of the week, "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive." Luke 24: 22, 23. Mary Magdalene was one of the women in the visit recorded by Matthew. (Matt. 28: 1.) It would be beyond comprehension that Mary Magdalene could go to Christ's tomb late on Sabbath afternoon, and be told by an angel to go quickly and tell the disciples that Jesus had risen and then put off that most important and exciting mission

till early Sunday morning, but this is the unreasonable and unthinkable conclusion that one must come to if Matthew is recording a different visit from the rest of the gospel writers — a visit that took place before sunset on Sabbath. But Matthew says (Matt. 28: 8) they "did run to bring His disciples word," and this running to take word to the disciples took place Sunday morning. Again, Mary Magdalene and the other Mary are mentioned by Matthew as making this visit to the tomb "in the end of the Sabbath." They see the stone has been rolled away and an angel sitting upon it; the angel tells them that Christ is risen, bids them come and see the place where the Lord lay, commands them to go quickly and tell the disciples that Christ is risen. Now John says, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, etc.," and Peter and John ran to the sepulchre. This occurred on the first day of the week, John tells us. Plainly she runs because she sees the stone rolled away, but if she saw the stone rolled away on another and previous visit, ten or eleven hours before "in the end of the Sabbath," why should this now occasion excitement and surprise? And again, if she saw it rolled away late on Sabbath afternoon, as is sometimes said, ten or eleven hours before, and was told to go quickly and tell Peter, the wonder is why had she put it off so long. Can any candid person believe this?

Further, the other Mary is mentioned in both Mark 16: 1 and Luke 24: 10 as coming to the sepulchre on Sunday morning. She was in the company of women who on their way were saying, "Who shall roll us away the stone?" Strange is it not, that if she had been at the tomb of Christ a number of hours before, and had seen the stone rolled away, she would with the rest query as to who would roll the stone away for them that they might anoint Jesus? Wonder why this Mary did not tell all the rest of the women that they would have no trouble here, for the stone had been rolled away many hours before! Again, Mark says that "Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1,2. Now how passing strange this is, that Mary Magdalene and the other Mary could come to the tomb late on Sabbath afternoon, see the stone rolled away, hear the angel say, "He is not here, He is risen; come see the place where the Lord lay," and then come on Sunday morning to anoint His body!

This is sufficient surely to convince

any one that it is absurd to claim that Matthew is recording a different and earlier visit than Mark, Luke, and John — a visit that took place before sundown on Saturday. Not only is it unreasonable and absurd, but taking Matthew 28: 1 as it reads in our common version, brings a plain contradiction between the gospel narratives — three against one. But there is no contradiction. In the reading of the verse as it stands, there is a plain incongruity. Take note: "In the end of the Sabbath as it began to dawn toward the first day of the week." All agree that the Sabbath in question ended at sunset. If this verse is to stand as it is in our version, it teaches that these women come to the tomb late Sabbath afternoon, and then it began to dawn toward the first day of the week. In every place in the Bible where the words "dawn" or "dawning" are used, the morning is referred to. Peter speaks of prophecy as a "light that shineth in a dark place, until the day dawn." 2 Pet. 1: 19. In Joshua we read, "They rose early about the dawning of the day." Jos. 6: 15. Job says he tossed to and fro in his bed all night "until the dawning of the day." When one reads Matt. 28: 1, he is left with the impression that the women came to the sepulchre as it began to dawn toward the first day of the week. Now, really, it does not begin to dawn toward the first day of the week "in the end of the Sabbath." There are quite a number of hours between the end of the Sabbath and the dawning of the first day of the week. We have read comments on Matt. 28: 1 to the effect that the women came on Sabbath afternoon (Saturday) between three o'clock and sundown. Then suppose we should read the verse this way: "Between three and six o'clock on Saturday afternoon, as it began to dawn toward the first day of the week, the women came, etc." If one should say, Yes, it begins to dawn toward the first day of the week no matter how many hours there are between the afternoon and the morning dawn of the following day, then with equal propriety we can say that it begins to dawn toward the first day of the week on Friday or Thursday, or Wednesday. But plainly that is not the sense of the verse.

(To be Concluded.)

Good Food

(Continued from page 23)

Professor Sherman, of Columbia University, says: "The fact that consistent fruitarians, both adults and children, maintain a well-nourished condition on a diet of fruits and nuts, which are of moderate food value and low protein content, is strong evidence that the nutrients of the fruits and nuts must be well digested and also efficiently utilized in metabolism. It is plain that fruits and nuts are to be

regarded as staple articles of food and by no means as simple relishes or accessories."

Dr. McCarrison who spent several years among the Himalayans as a British military surgeon, says, referring to the natives who were vegetarians: "My own experience provides an example of a race, unsurpassed in perfection of physique and in freedom from disease in general, whose sole food consists to this day of grains, vegetables, and fruits, with a certain amount of milk and butter, and goat's meat only on feast days. I refer to the people of the state of Hunza, situated in the extreme northernmost point of India. So limited is the land available for cultivation that they can keep little live stock other than goats, which browse on the hills; while the food supply is so restricted that the people as a rule, do not keep dogs. They have, in addition to grains—wheat, barley, and maize—an abundant crop of apricots. These they dry in the sun and use very largely in their food. Among these people the span of life is extraordinarily long; and such service as I was able to render them during some seven years spent in their midst was confined chiefly to the treatment of accidental lesions, the removal of senile cataract, plastic operations for granular eyelids, or the treatment of maladies wholly unconnected with food supply. Appendicitis, so common in Europe, was unknown. When the severe nature of the winter in that part of the Himalayas is considered, and the fact that their housing accommodations and conservancy arrangements are most primitive, it becomes obvious that the enforced restriction to the unsophisticated food-stuffs of nature is compatible with long life, continued vigor, and perfect physique."

INADEQUATE DRAINAGE

EVERY meat eater suffers to a greater or lesser extent from autointoxication or self-poisoning, depending upon the quantity he eats and the condition of his alimentary canal. Sir Arbuthnot Lane of England, a noted surgeon, attributes the rapid increase of cancer and the high mortality from the disease chiefly to the prevalent use of meat. He says:

"We have simply been studying germs when we should have been studying diet and drainage. When I first recognized the responsibility of bad drainage for certain diseases I did not realize the extent to which poisons manufactured and secreted within ourselves are the cause of the diseases that have come with civilization. What we should do, then, if we would avoid cancer is to eat whole-wheat bread and raw fruits and vegetables; shunning all meats, first that we may be better nourished, and second that we may more readily eliminate waste products, and drain adequately the house in which our cells live."

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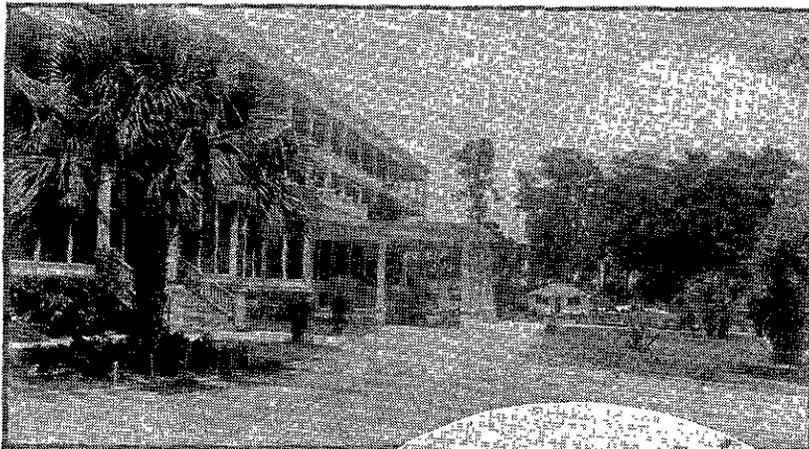
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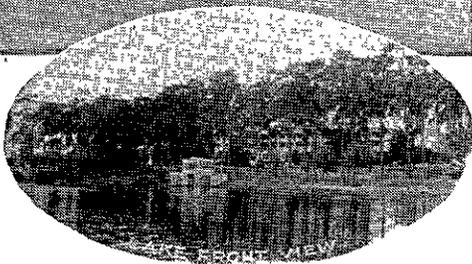
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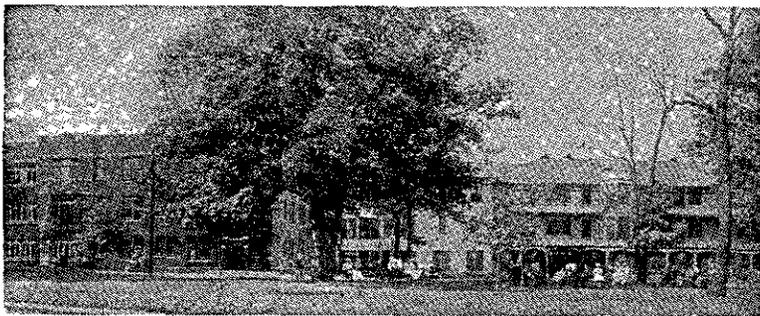
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To obtain food in its purity we must secure it at the source of its supply. All food, primarily, comes from the vegetable kingdom—the fruits, the nuts, the cereals, the legumes, the tubers, and leafy vegetables. While meat is a food, it is a second-hand food at best. It contains the organic wastes and impurities formed from the breaking down of tissues in the body of the animal while living. The body of an animal may be said to be “a factory of poisons.” It may be fitly compared to a large, modern city, being made up of living individual cells, each possessing a distinct life of its own. As in a city, these individuals in the body must be fed, and provision must be made to carry away the poisons they produce in order for them to live. When an animal is slaughtered, the cells continue to live for a time, but when the circulation ceases, the wastes accumulate, and death of the cells occurs. The individual cells die from the retention of the poisons that they themselves produce. A dead animal body may, therefore, be compared to a cemetery. Meat is composed of dead cells. This is why meat so readily undergoes putrefaction and has to be kept on ice in warm weather. Meat will undergo the same changes within the human alimentary canal under suitable conditions, and will produce the same odors and the same deadly toxins as are formed when decay takes place outside of the body. It is the toxins thus formed that undermine the health and shorten life.

TOLSTOY'S HABIT

SOMETIME ago it was reported that the famous Leo Tolstoy, once a vegetarian, found this diet inadequate and had to resort to meat to aid him in his work. Count Ilya L. Tolstoy, referring to the personal habits of his father, as well as his own, in refuting this statement, said:

“My father was a strict vegetarian for the last thirty-five years of his life. He lived in the cold climate of Moscow and Tula, and he never felt better than after he ceased to eat meat. He was a vegetarian till the hour of his death, and never had to give it up. Neither did he give up total abstinence. I am fifty-seven years old now, and the more I live the more I become persuaded that people who really use their brains come to realize the harm of eating meat. Both ethically and scientifically, vegetarianism is proved. Vegetarianism is recommended by all the best physicians of all civilized countries. Preaching or writing against vegetarianism is a proof of narrow-mindedness and ignorance.”

The following letter, testifying to the benefits of a vegetarian diet, I received from a reader of a health journal I edited in Australia. The writer was a prominent and well-known attorney of Perth, West Australia. He said:

“Although a stranger to you, I feel I

ought to write and tell you how grateful I am to you for calling my attention to the importance of a simple diet. I am the more pleased to do this because I feel sure there are many of my fellow beings who must be suffering quite as much as I did, to whom my case may serve as an example of the good that may come to them from the adoption of a meatless diet. To begin with, let me say, indigestion in one form or another has been my enemy from my undergraduate days down to this year and that I seldom had a week free from nervous sick headaches of a disturbing character. I consulted medical men and took no end of medicine, but no lasting good came to me from their use. The matter continued until I came to this state, when my condition began to grow gradually worse, chiefly due I concluded to the large amount of meat in use here and to the indiscriminate use of alcohol and tobacco. Needless to say in a few years my nervous system became shattered, brain fag ensued, and terrible physical suffering and prostration, which rendered me helpless and wholly unfit for my profession.

I FIND THE WAY

I CONSULTED another doctor who said my only hope lay in manual labor in the open air, preferably work on a farm. I accordingly went to work on a market farm. For months I continued in this wretched state, my life a burden to myself and a nuisance to everybody else, when one day a new hand was employed who proved to be a Seventh-day Adventist. I took an interest in this man, first because of the amount of hard work he was able to do, and second because he would not work on Saturdays. I learned to my astonishment that this man was a vegetarian and had been so for some years. I accordingly resolved to stop the use of tea and coffee, and after a short time gave up the use of meat, fish, and fowl, also condiments and tobacco, and now at the end of six months I feel better, stronger, and happier than ever I have. If there is a real meaning to the words of Scripture, 'Ye must be born again,' I claim to have found it. I am now in my forty-seventh year, but I feel as though I was only twenty. I am simply reveling in good health, and before I left the farm I could do as hard a day's work as the average working man. I need only add that my present excellent condition is a matter of comment in Perth and the community."

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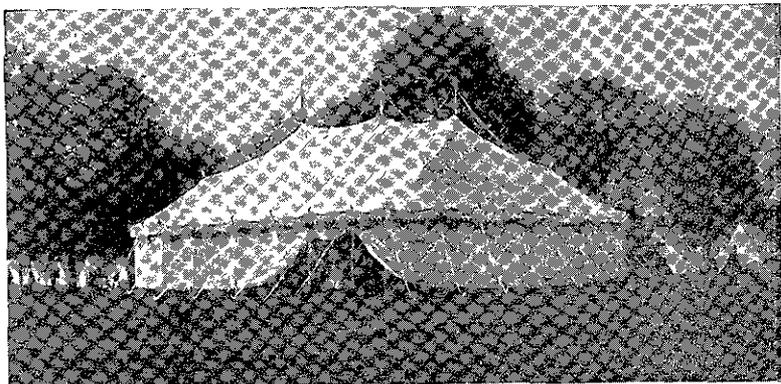
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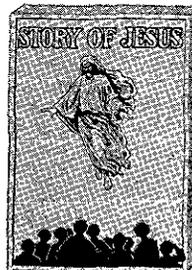


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