

The
Watchman
Magazine

FEBRUARY

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DRIVING INTO THE FUTURE

The Watchman Magazine

FEBRUARY 1922



The Saviour came. With trembling lips he counted Europe's battleships.
"Yet millions lack their daily bread. So much for Calvary!" He said.—*Norman Gale.*

VOL. XXXI.

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No. 2

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THE mightiest event of the past is that Jesus Christ, the Lord of Glory, came to this world nineteen centuries ago and lived here among men. The most important fact of the present is that he is now in heaven interceding for us, and that he is able to save to the uttermost all who come unto God by him. And the greatest prophesied event of the future is that he is *coming again*.

There is no other event described in all God's holy Word that can begin to compare with the second coming of Christ in its glory, might, and importance. In the prophecy of Joel, we find this striking statement:

"The day of the Lord cometh, for it is nigh at hand. . . . There hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2: 1, 2.

No event in all the past can equal that great day when he shall return to the earth, and no event of all the future will ever approach it in greatness. Is it not plainly the greatest event that this world will ever see?

In importance the second advent will overshadow the flood, the greatest battles of history, the most epoch-making discoveries of science, and all the greatest events that have ever affected the human race. What is there connected with the second advent, that makes it so great an event? Let us see from the Scriptures what will happen in connection with Christ's coming, and what that coming means to the world.

FIRST, *the end of the gospel age, and the ushering in of the millennium*. It will ring down the curtain on the present order of things. It will bring the close of time, the winding up of all the works and affairs of men, and will leave the earth desolate, waste, empty and forsaken for a thousand years. Jer. 4: 23-27; Isa. 24: 1. What can be more momentous than the closing of this whole present state of things and everything connected therewith? Think of it! The passing away of the world's entire present fashion and administration!

SECOND, *the close of human probation, the completion of the work of the gospel*. Before the coming of Christ, probation will be closed; the door of mercy will be shut forever; God's work in the earth will be finished; the harvest (Matthew 13: 39) of the gospel

will then be reaped. The sentence will be pronounced:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22: 11, 12.

What day could be more momentous than that great day which will bring the decision of every man's case to all eternity—that solemn hour which will seal every person's case for eternal weal or woe?

THIRD, *the heavenly kingdom will be established*. Christ will return to earth as King of kings, to take possession of this world for his kingdom. The kingdoms of this world will become the kingdom of Christ. Revelation 11: 15. Worldly empires will be destroyed, and in due time the earth will be renewed, and God's everlasting kingdom will be established here forever.

In human history the downfall of any nation which was once great, and the establishment of a new nation which is destined to become powerful, are considered as great and important events. If one of the great nations of today, like England, or France, or Italy, should come to an end tomorrow, that would be looked upon as a great event. But what would that be compared with the second advent of Christ, which brings the end of every nation under heaven, and the establishment of the greatest and the only eternal kingdom that this world will ever see? Dan. 2: 35, 44.

FOURTH, *the greatest convulsion of nature*. When the Lord came down upon Mount Sinai to proclaim his law, there was a wonderful display of miraculous power. The thunders crashed amid the flashings of the most vivid lightnings. "Mount Sinai was altogether on a smoke, . . . and the whole mount quaked greatly." The voice of God shook the whole earth. Ex. 19: 18; Heb. 12: 26. When Jesus expired upon the cross, there was a mighty upheaval of nature. "The earth did quake, and the rocks rent," and some of the graves were opened. Matt. 27: 51, 52. When he was

resurrected, there was also a great earthquake. Matt. 28: 2. But the second coming of Christ will produce the greatest convulsion of nature that there has ever been since the deluge.

The voice of God then will shake not only the earth, but the heavens also. Joel 3: 16. The powers of the heavens shall be shaken. Matt. 24: 29. There will be the most terrible thunders and lightnings that men have ever seen or heard. The most gigantic earthquake of all history will take place. The prophet, speaking of that time, says: "There was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 16: 18. Every city in the world will be thrown into ruins. Verse 19. Every mountain will sink, and whole islands will disappear. Verse 20. The heavens will be rolled back as a scroll. Rev. 6: 14. The shock will be so great that the earth itself will reel to and fro like a drunkard. Isa. 24: 1, 19, 20.

FIFTH, *the greatest of all wars.* In all human history, the great wars of the past are set down as great events. In connection with the second coming of Christ, the greatest war of all history will take place—a war that will be as much worse than the World's War, as that war was worse than any other war up to that time. In Dan. 12: 1 we learn that just prior to the coming of the Lord, there will be a time of distress such as never was since there was a nation. The marshalling of all nations to Armageddon will be seen, for "the battle of that great day of God Almighty." Rev. 16: 14.

SIXTH, *the greatest display of divine glory that has ever been seen.* When Jesus comes, there will be a threefold heavenly manifestation: the glory of the Eternal Father, that of the only-begotten Son, and that of all the holy angels. Luke 9: 26. All the effulgence of heaven will be poured out in this great event. It will be the most glorious event of all earth's history, the most wonderful sight that man has ever witnessed.

Companies of angels have visited this earth on many occasions. In Luke 2: 13, 14 we learn that a band of the heavenly host visited the plains of Judea when the Saviour was born. But when Jesus comes in all his glory, accompanied by *all* the holy angels (Matt. 25: 31), that will be the greatest and most wonderful visitation of angels to this earth that has ever taken

place. When all this heavenly host—a multitude that no man can number—appears in the sky at one time, surrounding their beloved Commander, that will be the greatest army that the world has ever seen. Rev. 19: 11-14.

SEVENTH, *death to every living wicked person, the worst calamity of all ages to the unrepentant.* Calamities and catastrophies that sweep away the lives of a few hundred or a few thousand persons are regarded as terrible events. The newspaper tells the story in glaring headlines. Everybody you meet is talking about it. But in connection with the coming of the Saviour, the worst calamity of all ages will come upon the unrepentant. That calamity will not destroy merely a few lives in one town or city, like the disasters that are now occurring from day to day, but it will be uni-



UNDERWOOD

"Wars and rumors of wars"

versal. All the wicked numbering hundreds of thousands, yes, millions will be slain "from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25: 31, 33; 4: 26, 27.

EIGHTH, *the consummation of the Christian's hope, the salvation of God's people.* "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. When Jesus comes the second time, then he will bestow immortality and the crown of life upon his faithful followers. Both Paul and Peter looked forward to his appearing as the day when they and all the rest of the faithful would receive their reward. 2 Tim. 4: 8; 1 Peter 5: 4.

The return of Christ will bring the resurrection of the righteous dead, the translation of the righteous living (1 Cor. 15: 51-55), the ascension and entrance of all the righteous into the blessed mansions above.

This is according to Jesus' own promise. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3.

That was a great day in Elisha's life when he saw Elijah taken up into heaven in bodily form. It would be a great thing today to see even one person translated to heaven. That was a great day when Jesus called Lazarus from the tomb after he had been in the embrace of death for four days. It would produce a wonderful stir among the people now if a person buried in the cemetery should come forth from the grave. Such an event would be heralded far and wide by the daily press. It would be upon every lip. But what are any of these when compared to the time when all the millions of God's servants that slumber in the silent dust throughout all the world shall come forth in glad immortality, singing their song of triumph over death

that this all-important event is established upon the sure promise of him whose words never fail.

NINTH, *the greatest meeting, the grandest reunion, the most wonderful gathering of all the ages.* When Jesus sends his angels with the great sound of a trumpet, to gather together his elect from the four winds (Matt. 24: 31), that will be the most wonderful gathering in all the history of the world. His assembled saints will constitute a multitude that no man can number. Rev. 7: 9. Then all the good, the pure, and the holy, from all lands and from all the ages, will be caught up to meet the Lord in the air. 1 Thess. 4: 16, 17. This will be the greatest meeting that has ever taken place. Then friends long separated by death will meet again, nevermore to part. Loved ones will be reunited. That will be the grandest reunion the universe of God ever witnessed.

TENTH, *the end, for the righteous, of sorrow and death.* The second coming of Christ will bring the end of the long, cruel reign of sin and death, and the ushering in of the everlasting era of peace and righteousness.

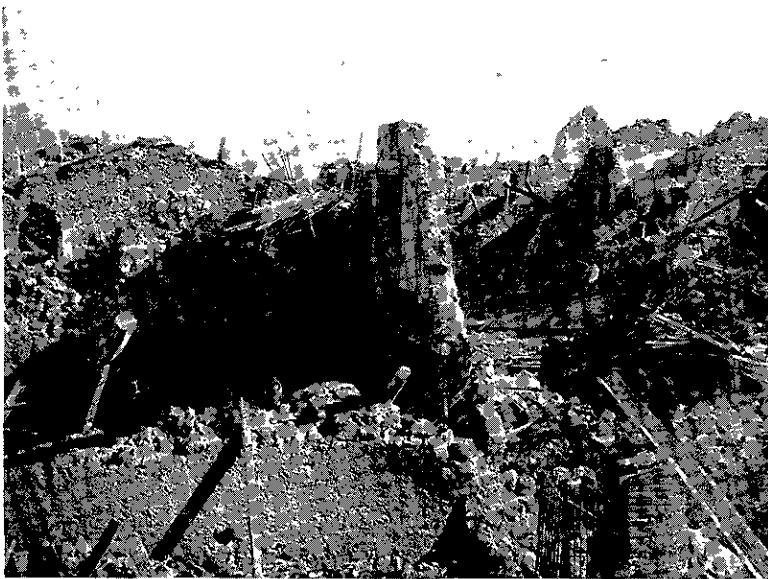
"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

When Jesus comes the saints will enter into the everlasting joys, which he has prepared for those who love him. Then they will receive perfect bodies, that will never have an ache or pain; incorruptible bodies, that will never grow old; immortal bodies that will never die. Thus the return

of Jesus will be to the righteous the most blessed and happy event that will ever take place in the history of God's universe. It will be the day of supreme joy to the Christian; the day of days for the church of God.

Note now how all these wonderful things cluster around the second advent. When we think of these ten stupendous things that we have mentioned, all happening in connection with his return, the human mind can not conceive the importance and greatness of that coming day.

There is in the world today an almost universal expectance of some epochal event. In many hearts there is a deep and solemn apprehension that some great event lies just in the future. Conditions throughout the world indicate that we are moving rapidly toward some great change. All eyes are turned to look for the coming man. And who is the coming Man of destiny, but the Man Christ Jesus, the desire of all ages, the anointed of the Lord?



INTERNATIONAL

"Earthquakes in divers places"

and the grave, and with all the living righteous ascend bodily into the heaven of heavens? What a wonderful commotion there will be among the graveyards of earth!

When we realize all that depends on the return of Jesus, then we are able to see its tremendous importance. If Christ should not return, the plan of salvation would be a failure; for his second advent is the grand consummation of the plan of redemption. His death upon Calvary's cross would all be in vain if he did not return to complete that which he has begun. If he should not come, there would be no resurrection, and then those who have fallen asleep in Christ are perished. 1 Cor. 15: 18. There would be no immortality, no eternal life, no reward, no crown, and no heavenly inheritance. Christ's people would never be with him. Our faith would be vain. All would be lost. All our expectations would be cut off. Everything depends on his coming. How thankful we can be



Aristide Briand,
premier of
France, and
her spokesman
at Arms Limita-
tion Conference

KADEL & HERBERT

THE NEWS

The Limit of Limitations

AT THE time we are writing, the end of the Limitation of Armaments Conference in Washington has not come, but the end is in sight. The trend of the Conference during December suggests the following final conclusions:

1. The scrapping of 40 per cent of the fleets of Great Britain, the United States, and Japan, and the ratio of 5-5-3 as the measure of the permanent strength of the navies of these three great powers.

2. A ten-year naval holiday which will mean an almost complete cessation of battle-ship building.

3. No decision as to the limitation of land armaments, because all the nations well armed in this respect are not represented, and also because some European nations are not yet ready to reduce armies.

4. Declaration of a policy concerning new methods of warfare, such as gas, airships, etc.

5. The abandonment of the Anglo-Japanese Alliance, and a possible new agreement between the three great powers on Far Eastern matters.

6. Japan to return Shantung to China, and Great Britain and France to do likewise with their holdings at Weihaiwei and Kwangchow; but Japan to retain Manchuria with Port Arthur, and Great Britain to hold Hongkong and Kowloon.

7. China to be given an opportunity to make good in managing its own finances, and in making independent trade agreements with other nations, which includes the protection of all foreign interests.

President Harding has suggested that conferences similar to this one meet annually to discuss peace problems. It would be an Association of Nations, such as he promised in his pre-election speeches—a sort of loosely organized peace league. There is some question as to whether this would replace the League of Nations as constituted at present. The weakness in such an association would lie in its lack of executive power to enforce its rulings on war-like nations.

It is very evident by this time that there is a limit to what this epochal Conference can do to bring peace. It is said that it will come through with "60% success," in reaching its aims. But its highest aims were only limitation, and not annihilation, of armaments.

At best it can but trim the twigs of the tree of war preparation. Yet that is something to rejoice over. With a good word of encouragement and praise to every man or group of men that helps to stave off war, we would also point out that such acts, laudable as they are, can only partially control evil men, and can not convert them. It is the transformation of lives that will bring the quiet and security we long for. Not until the world is peopled with men and women to whom Christ has spoken peace will permanent peace come.

Anti-Beer

BACK and forth across the legal arena wages the fierce battle between the wets and the dries on the prohibition question, victory leaning now to one side—now to the other. The temperance men have the upper hand in getting laws passed, but lose to the bootleggers on their enforcement. The liquor forces thought they had scored a point when they succeeded in inducing government officials to interpret the law as permitting the use of beer and wine as medicines. John Barleycorn was given the degree of M. D. and the doctors and the druggists were to do a flourishing business in patent medicines, with alcohol as the main ingredient. But the prohibitionists went to work again and succeeded in getting the extraordinary session of Congress to pass, and the President to sign, the anti-beer bill, which nullifies the medicinal beer regulations and discredits J. B. as a doctor.

The bill also provides for a penalty on prohibition officers who search private dwellings without warrants; but it seems to be generally conceded that prohibition can not hope to prevent the making of "home brew."

The fight between these two great standards of right living will always be keen and exciting. The growing modern appetite for intoxicants will ever provide the sinews of war for the illicit traffic in demoralizing stimulants. The great danger is that those who regard the prohibition laws as infringements on their personal liberty will grow to have less and less regard for all law. And we are constrained to believe that this is just the way the matter will work out. Thus the forces of evil will find in a good cause an excuse for greater lawlessness. The only event that will check the onmarch of degrading tendencies is the speedy coming of the Christ.

BIBLE INTERPRETED

Not Wanted — Kings

IN OCTOBER, Karl, the last of the famous Hapsburgs, made another desperate attempt to re-establish a throne in Hungary and sit on it. At first it appeared that he would succeed, for he had many friends; but, though Hungary was divided in sentiment, the Little Entente and the Allied Powers were unequivocally opposed to a monarchical Hungary under the Hapsburgs. The ex-King was captured and his adherents disbanded. Refusing to give up his claim to a throne, he and his family were exiled by the Council of Ambassadors to the Island of Madeira, off the west coast of Africa. Thus he sinks into oblivion, and a Hapsburg is forever barred from ruling in the old empire. The world is slowly learning the truth of the Bible admonition, "Put not your trust in princes, in whom there is no help."

Russian Relief

THE American Relief Administration, fostered by Mr. Herbert Hoover, is doing valiant work feeding starving Russian children this winter. It is estimated that 1,200,000 little ones will be saved from a famine death, and then only half of the need will be met. Nothing can be done for adults. It may be imagined that in such a crippled nation as Soviet Russia the Relief is having untold trouble reaching the starving ones with the food; but the Administration is accustomed to obstacles.

In this country various means are being used to raise money for the expense of the undertaking. All the various church bodies are making special offerings for the purpose. Food Remittances are on sale at from \$10 to \$55; these may be purchased, and the buyer may stipulate the persons and places in Russia that are to receive the benefaction.

Following a precedent of last year in the relief of Central Europe, recently a benefit dinner was served in a New York Hotel. Three hundred guests paid \$1 apiece for a meal of soup, brown bread, and cold coffee. Each one helped himself, but was stinted to the quantity of the ration being dealt out once a day to the hungry Russian children. It was a unique lesson in contrasts; but best of all, each \$10 fee paid for 180 meals for the real sufferers; and the whole amount thus raised fed 90,000 children.

All honor to the generous-hearted men and women who are giving to, and engaging in, this noble work. Nothing else so sweetens the sinister aftermath of war and hatred. Self-sacrificing love is not dead in human hearts. When the Son of Man comes he will find faith in the earth.

Karl, last of the Hapsburgs, now banished to Madeira



INTERNATIONAL

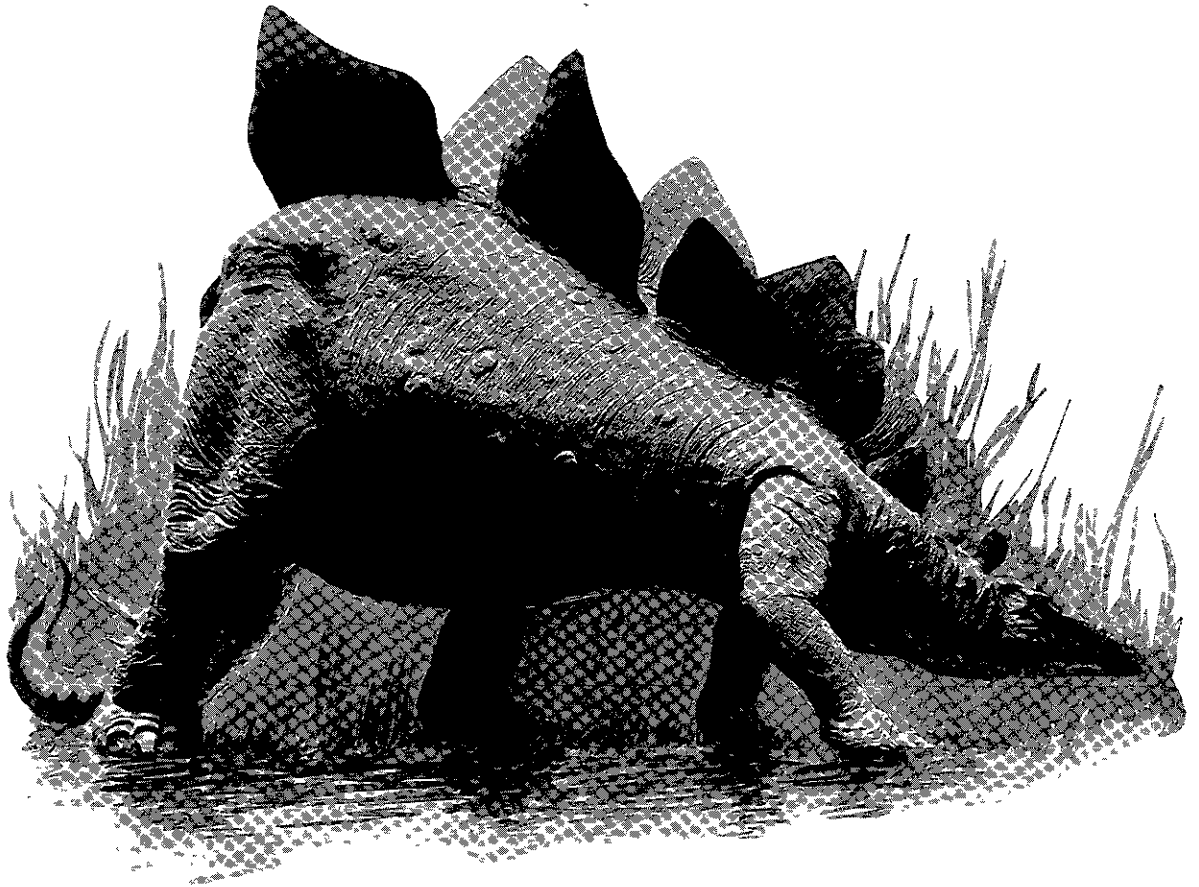
The "Irish Free State"

IN THE early morning of December 6 the long parleys between the Sinn Fein of Ireland and the British Government came to an end, when a treaty was signed by both parties granting the whole of Ireland the same status in relation to the British Empire as the Dominion of Canada, Australia, and South Africa. It is to be known as the Irish Free State, and is quite independent. It is to swear allegiance to its own constitution, but pledges itself to "be faithful to His Majesty the King." It is desired that Ulster come into the Free State, but provision is made for its staying out if it so decides. There is great rejoicing on both sides over this amicable settlement of seemingly irreconcilable differences.

Since one great reason that Ulster has not joined the South of Ireland is because it is strongly Protestant and the Sinn Feiners are just as strongly Catholic, the provisions of the treaty concerning religion are important. They state that "Neither the parliament of the Irish Free State nor the parliament of Northern Ireland shall make any law directly or indirectly to endow any religion, or to prohibit or restrict the free exercise thereof, or give any preference or impose any disability on the account of religious belief or religious status, or effect prejudicially the right of any child to attend school receiving public money without attending the religious institution of the school, or make any discrimination as respects state aid between schools under the management of the different religious denominations, or divert from any religious denomination or any educational institution any of its property except for public utility purposes and on the payment of compensation."

These appear to be splendid provisions for the safeguarding of religious liberty, and the new State is in a fair way to prosper if they are strictly adhered to. It remains to be seen how Ireland will use its new freedom; but there is every reason for believing that the Irish people will make a new mark in the world. They are certain of it as long as they keep race and religious hatred from dominating their policies.

WAS OUR FORE-



KADEL & HERBERT

THE most popular conception of our very earliest ancestors is that they were uneducated, uncivilized, uncouth savages who slew wild beasts with a stone club, captured their wives by brawn or by guile, and made their homes in caves upon whose walls they scratched rough drawings and made their first advances in the art of writing. Previous to this, we are told, they were little more than beasts who banded themselves together for safety against mammoths, pterodactyls, dinosaurs, plesiosaurs, ornithoscelida, zeuglodon, and other monsters as formidable as their names. Before this, again, they were beasts themselves—gigantic apes with neither speech nor mentality.

And all this is “proved” by—a few shrivelled skulls discovered scattered here and there across earth’s surface! From these exhumed bony skeletons, anthropologists draw imaginative pictures of the creatures to whom those skulls once belonged, and then, with a shout of glee and a blast of journalism, proclaim to the world that they have a photograph of man’s first ancestor, that they have discovered the “missing link.”

One of these skulls was found at Talgai, in Queens-

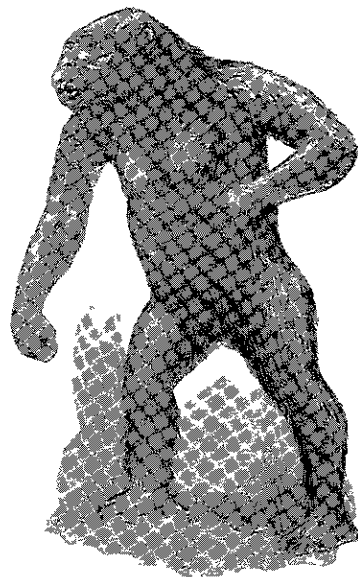
land, Australia, and the discovery has caused great discussion in anthropological circles. The skull was compared with those found in Java and elsewhere, and it was discovered that, at any rate, the skull capacities of these fossil men were much greater than those of modern men. It was also found that the “upper jaw and palate was such as has never been seen before in either ancient or modern man.” Although the scientists could come to no definite conclusion on the age of these fossils, they were unanimous in declaring that “the chief interest in the latest discoveries is the proof of the big brain and the big jaw of fossil man. The huge jaws suggest that early man was a herb-eater. . . . The big cranium tells us that the making of fire and the development of flint tools demanded brain development at least equal to that of the craftsman and inventor of today. Science will now have to busy itself with finding a cause for these cranial changes.”

Bearing in mind these conclusions, let us now follow out another line of anthropological reasoning,—that the Australian aborigine as we see him today is a living example of primitive man, or as *Popular Science Siftings* expressed it in its issue of June 12, 1917, that

FATHER A SAVAGE OR A SAGE

Horace G. Franks

The most popular conception of our very earliest ancestors is that they were uncouth savages who slew wild beasts with a stone club and captured their wives by brawn or by guile. Previous to this, we are told, they were little more than beasts who banded themselves together for safety against dinosaurs, zeuglodons, and other monsters as formidable as their names. Before this again, they were beasts themselves—gigantic apes with neither speech nor mentality. And all this is "proved" by a few battered skulls and—Read it!



"although he is the most primitive of the world's inhabitants, he is our own racial relative and pictures the life of our ancestors."

There is, it is true, ethnographical evidence to support the belief that the native race of Australia is more ancient than all the races of the surrounding islands; but as one writer says, that evidence takes us back only "to a time not far from the deluge." There is no evidence, however, to show that the Australian aborigine is "the missing link." One only has to study them for a while, speak with them face to face as the writer has done, and it becomes very evident that, although certainly low in the scale of intelligence, there is an infinite gap between them and the animal world.

Take Some Original Evidence

FOR instance, come with me to one of their camps and there view them "making fire" by twirling a round stick in a hole in a board. See them walk out on the green and throw their wonderful weapon, the boomerang, with such dexterity that it returns to their feet nine times out of every ten. Did a monkey in the long ago conceive the idea of fire-making or dream of the principle of the boomerang, and one fine morning proceed to put them into actuality? Or live with them for a while and witness their eight different methods of burial, some of them gruesome, but all of them intelligent, and then decide whether ape or orang did likewise. Or take from their black bony hands a bunch of the beautiful feather-flowers, perfect imitations of the natural blossom, but all made of varicolored feathers from the cockatoo and parrot, and again say whether baboon or gorilla first made that artificial bouquet. Or listen for a minute to the wonderful harmony made by the "gum-leaf band" of youthful aborigines as they play "The Star-spangled Banner" and a score of other popular airs on nature's

own instruments—leaves stripped from a near-by stately gum-tree—and then, the music finished, try to imagine whether a whole tribe of marmosets could produce such delightful music. Or go to one of the many cave-haunts of the blacks and view their drawings and carvings and paintings on the stony wall, and then tell of any similar indications of artistic intelligence in the whole realm of monkeydom. Or visit one of the several stone quarries and there see the hundreds of hatchets and tomahawks and knives rejected because of some slight imperfection, and then take me to such a place which was once the haunt of any member of the monkey family.

These are but a few proofs that the Australian aboriginal, though apparently a low type of being now, was not always thus. The boomerang, feather-flowers, fire-sticks, gum-leaves, and drawings, on the desk before me as I write are convincing proof of the *human* character of the Australian nature, whilst the memory of personal dealings with them gives additional support to the assertion. He may *appear* dull and savage, but in business methods he is not one whit behind his white neighbors who have, unfortunately, debased him by offering him (or forcing upon him) an overflowing dish of the fruits of civilization.

To summarize thus far, it is established beyond contradiction that the ancient Australian—whether judged by his fossilized skull or his modern representative—was possessed of greater intelligence than is seen today. This is also true of the remains that have been discovered elsewhere. Geology, archaeology, and anthropology all tell the same tale, that primitive man was greater in stature, greater in physical strength, and greater in intellectuality. In other words, the facts of the case (which are too numerous to be recounted in greater detail here) all show, when logically and honestly read, that primitive man was a sage and not a savage.



However animal in appearance, the Australian black is no bridge back to the ape.

Is the mind that invented the boomerang akin to the gorilla's?

Photos by the author



Kitty, the oldest aboriginal in Australia.

This raises the question: What has made the change? Why are there savages today? Who put the "av" into sage?

A further glance into the study of the Australian black, in conjunction with the life and habits of the Polynesian and Melanesian savages, will answer these questions. But let us first lay down a proposition by supposing that the Bible story of creation and the entry of sin is true. Does science—the science of fact, not theory—harmonize with the story? In the first place the Bible account tells us that the earliest generations on earth were herb-eaters and that it was not until after the flood that meat became a staple diet. But, as we have seen, the newly-found skulls of "primitive" man—be they from Australia, Java, England, or Germany—all tell the story that our forefathers were not carnivorous creatures. Incidentally it might be mentioned that the exhumed fossils of animals support this fact.

The cranial capacity, again, shows that "primitive" man must have been a genius, and archaeology fervently says, "Amen." Also the Bible contains three important verses describing the craftsmanship of the early peoples. See Gen. 4: 20-22. The customs of the savages of today proclaim the same thing; for, although they have degenerated intellectually, there still remain traces, in their weapons and their customs, of a time when intelligence rather than brute force ruled their lives. Furthermore, practically all the tribes of Australasia and Oceania have today some superstition

(fantastic though it may be) which has definite indication of an original creation.

Was There a Flood?

THE next important event in the Bible story is the flood. Can this be harmonized with the tale of the rocks as told by fossilized man and beast? Let us see, taking as our starting point the following admission of a leading scientist:

"Archaeologists are therefore faced with this difficulty—that implements (and fossils) apparently belonging to a later stage of culture have been found in a deposit which, in another locality, precedes implements of an earlier type by a very considerable period of time."—Dr. E. N. Fallaize, B. A., in *Discovery*, April, 1920, page 117.

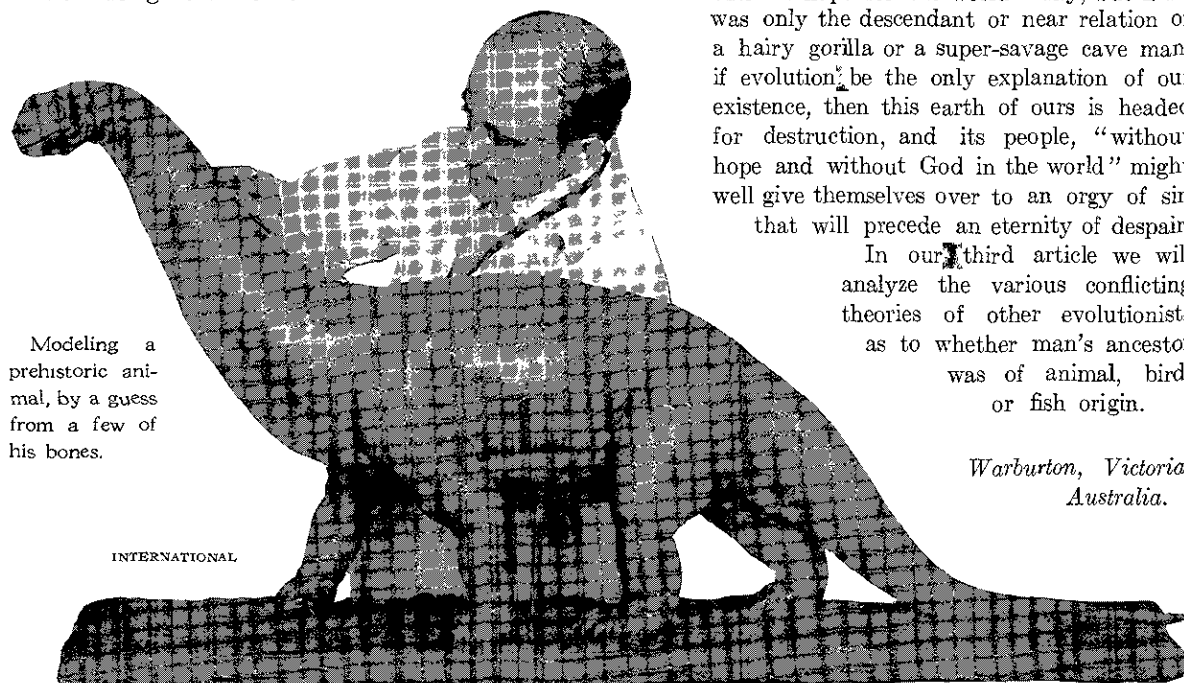
This admission is supported by the following declaration from the pen of Professor Thacker, of Gloucester Museum, England:

"In other words, the supposed proofs give an early Pleistocene antiquity to a primitive Neolithic culture, which is a theory which any anthropologist will be shy of accepting."—*Science Progress*, January, 1920.

In other words, therefore, it is not safe to base our deductions upon the locality and depth in which the fossils are found. The various strata of geology are nowhere to be found in the same order, and the general

topsy-turvy appearance of these so-called geological ages presents a problem too baffling to be overcome by any other suggestion than that of a universal cataclysm which made chaos of the surface of the earth and which buried beneath it at various places some of the human beings, and the flora and fauna, of the period during which the catastrophe occurred. Moreover, the evidence further shows that water was the agent in this great world disaster, and such a deluge at once reminds the student of the Noachian flood recorded in the Bible.

That such a flood did occur is abundantly testified, and recent investigations by the writer in Australia have shown that the great southern continent is contributing its quota of evidence. A recent trip round the Buchan Country in Victoria revealed a great fossil treasure-trove—petrified animals and wood, underground caves of magnificent splendor, sharks' teeth in abundance, and fossils of all varieties—and all embedded in hills situated from fifty to one hundred and fifty miles from the sea. Unfortunately some complete petrified animals (huge in size and of the pterodactyl type, from the description given) were destroyed two or three years ago by those who little understood their scientific value, but the accompanying photograph of a perfect shark's tooth $3\frac{1}{2}$ inches long, $3\frac{1}{2}$ inches wide, and $\frac{7}{8}$ inch thick, will give some idea of the size of the animals who came to an untimely end in that watery catastrophe which also, probably, buried the ancient man whose skull has been found at Talgai, Queensland. The writer hopes before long to be in possession of further valuable fossils from this same hilly mausoleum of the ancient days, but the collection of petrified wood and shells lying quietly in the small museum by my side is sufficient proof that even down in this corner of the earth the stones are crying out that the deluge is a historical fact.



Modeling a prehistoric animal, by a guess from a few of his bones.

INTERNATIONAL

This, then, is the true and logical and scientific and Biblical interpretation of the few fossils that have been scattered here and there around the world. They unmistakably teach that whereas in the beginning man was created in the image of God and that, mighty in intellect and physique, he partook of the diet God had provided for him, there came a time when he disobeyed his Creator, and continued sinning so grievously that Jehovah destroyed a wicked world with a deluge of water. From the day that man first fell, but more rapidly after the flood, his health and his strength and his mind decreased in greatness, until today we find ourselves living in a demoralized, decadent, diseased age, the products of a sequence of civilizations which have decreased in every way since the time when mighty Babylon's sceptre swayed a world empire.

Must We Defer to Darwin?

TRUE, this picture of decadence does not fit in with the theory of the evolutionist, but facts must always replace dreams. We must not approach these matters with the "I-am-right-and-everybody-else-is-wrong" spirit, nor with the "whatever-I-say-three-times-is-right" dogmatism of the one who is searching for apparent evidence to support his preconceived ideas on prehistoric days; we must face facts and reason from them, and every time they will harmonize with the divine revelation of past history so clearly and definitely outlined in the Bible. Said Professor Karl Pearson in his presidential address on anthropology at the Cardiff meeting of the British Association in 1920: "It does not matter in regard to the gravest problems before mankind today whether our ancestry was hylobatic or troglodyte." Perhaps not, but it certainly does matter whether our ancestry was divine or animal. If our first forefather was the created son of God, then there is hope for the world today; but if he was only the descendant or near relation of a hairy gorilla or a super-savage cave man, if evolution be the only explanation of our existence, then this earth of ours is headed for destruction, and its people, "without hope and without God in the world" might well give themselves over to an orgy of sin that will precede an eternity of despair.

In our third article we will analyze the various conflicting theories of other evolutionists as to whether man's ancestor was of animal, bird, or fish origin.

Warburton, Victoria,
Australia.

THE JOY KILLERS and THE JOY MAKERS

Roy Franklin Cottrell

“ANOTHER joy killer!” “Always doing something to take the joy out of life!” and other similar sighs are frequently heard these days in protest to the activities of “blue law” emissaries and others who endeavor to bring about religious reforms through legal enactment and the policeman’s baton. All such efforts we unhesitatingly condemn as un-Christian and un-American. They are opposed to every principle of right; and, when unrestrained, lead not only to the crushing of joys, but also to the assassination of innocent men and women.

We here, however, would tell of the joy of life in the largest and most satisfying sense. Does it come to the individual through the acquirement of wealth? Ah, no! A banker prince who recently committed suicide, asserted just previous to his death that the millions which had cost forty years of unremitting toil, had never yielded him an hour of happiness.

That this is not an altogether isolated case, consider also the marital difficulties and unnatural tragedies that today cast their sickening shadows over numerous millionaire homes. Neither position, popularity, nor power insures felicity; for the cares and responsibilities of high office bring anxieties and fears, wrinkled brows, and whitened locks; while combinations of circumstances are sometimes so fateful and public opinion so fluctuating as to transform the hero of today into the victim of tomorrow.

Neither do high life, gilded society, and a good time possess the coveted formula, for the butterfly career is strained and unreal. Wild parties frequently develop tragic episodes for which a life time of repentance can not atone; and the Wise Man tells the demonstrated truth of those “that tarry long at the wine,” and only awake when “too late” to feel aught else save the serpent’s bite and the adder’s sting.

Where, then, may true satisfaction be found? and what is the place of lasting joy?

It’s Very Simple

IN THE church of my boyhood the aged pastor had almost reached the close of life’s journey. A respected member of his congregation called and was admitted to the bedside for a last brief farewell. “Oh brother,” she said, calling him by name, “How I wish I might live such a good life as yours has been.” “It’s very simple,” came the feeble reply; “Just one word—surrender.”

We read of Cornwallis’ surrender at Yorktown, of Lee’s surrender at Appomattox, and of other men who have struggled and lost. There is something so cheerless, so melancholy about the thought of defeat and surrender that we incline to shrink from it with a nameless terror. Our own ways, our own plans, our own little indulgences have ever been so prized and cherished, that to relinquish them seems like giving up

every pleasure and delight, almost like yielding life itself.

It is Satan’s plan to make men believe that God would rob life of its good things, separate it from the objects of its love, and make it hard, austere, and joyless. Never was there a greater mistake. God desires your life that he may fill, enrich, ennoble, anoint, and hand it back to you as a sacred trust, to be lived for his Kingdom and his Glory. Give your life to God, and he will return it to you with an added sweetness and grace, with capabilities for loving, serving, and enjoying that you have never before possessed.

“But I have seen church members,” says one, “who seem as straight-laced and particular as anyone could desire, yet with all their profession, I am sure they were not happy.” That may be very true, we reply, for there are thousands of men and women who have enough religion to give them troubled consciences, fearful forebodings, and irritable dispositions, combined with all the outward appearances of piety, yet who do not possess enough religion to give them genuine happiness. Such misrepresent God and the Christian life. Such are among the world’s joy killers.

Ever Anxious, Never Able

ANOTHER class there are who soliloquize thus: “I have given up my former pleasures, those worldly associates, and that comfortable home. Really, I can not think that the Lord requires me to deny myself in all these other things.” Such flatter themselves inwardly regarding the sacrifices they have made, not realizing that there has been but a partial yielding of the will to God. They are ever anxious, but never able to cast themselves wholly upon Jesus; and by them the world’s aggregate of joy and blessing is not greatly increased.

When the beloved pastor gave the simple key to his godly, consistent life, he spoke the vital truth of living Christianity. “Unconditional surrender”—surrender in blank, without conditions or stipulations—is the only form acceptable to our Redeemer. Why should it be otherwise; for can we not trust all in the hands of the Man who died for us? And the complete surrender, the perfect trust, brings the fullness of joy.

At the time of Hezekiah’s memorable Passover feast, it is recorded that “when the burnt offering [or sacrifice] began, the song of the Lord began also.” How true is this in the experience of life! Many are unable to praise God from a heart overflowing with love. They pass on until they come face to face with a supreme crisis; they struggle; they supplicate; they surrender; and then, for the first time in years, perchance for the first time in life, they are able to sing the song of the Lord.

The Apostle Paul reaches the climax of his eloquent discourse on faith; he vividly presents the sufferings and cross of Christ, and would have us all appreciate



INTERNATIONAL

AMERICAN RELIEF WORK IN RUSSIA

The famine-stricken people of Russia crowd to the relief trains of the American Administration

that the infinite sacrifice was prompted by the "joy that was set before him." Wherever He journeyed, there was left behind a trail of health and gladness. He preached good tidings that the joy of disciples and hearers might be full; His followers are bidden to "rejoice evermore," and to go to every nation and people with "tidings of great joy." Christ and his witnesses are the world's great joy makers.

We do not assert that the Christian has no trials and sorrows; they are the common heritage of all. The advantage over the unbeliever is the confidence reposed in his best Friend, who measures every trial,

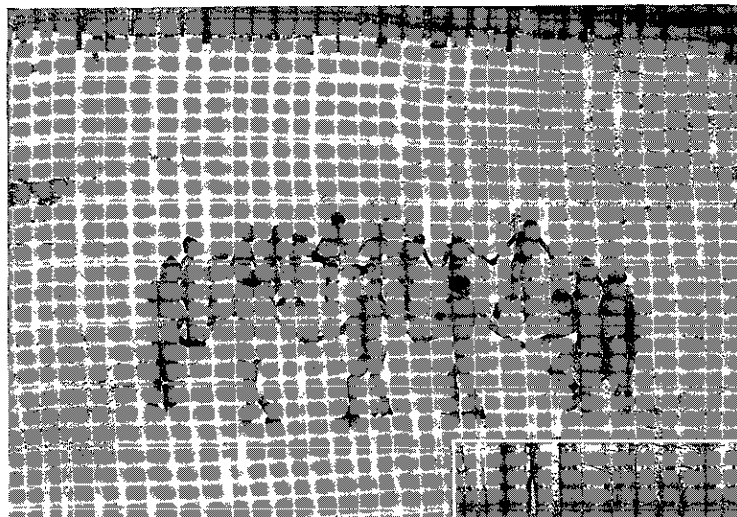
"I am walking where the shadow of Jehovah falls around,
And the way I follow homeward, by his grace is holy ground:

I can see afar the brightness where his glories kiss the lea,
And his wings, above the tempest, temper everything to me.

Oh, the secret of abiding in the shadow of the Lord!
Oh, the blessedness of hiding underneath the living Word!"

The hope of Christ's second coming with all its attendant benefits brings sincere joy to an ever enlarging company of believers. Our hearts glow with ecstasy and love as we contemplate the banishment of sin from the universe, and the galaxy of eternal realities and raptures awaiting the overcomer. The song of the Lord which we have here begun will be continued with a richness and melody unknown to earth; and those to whom we have given a cup of cold water in his name will form our crown of eternal rejoicing.

As Jesus, our Saviour, reviews the redeemed host that return "to Zion

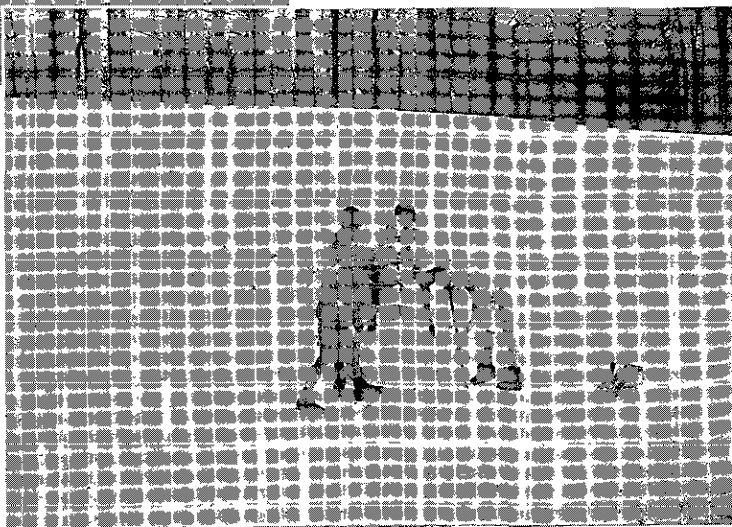


KEYSTONE VIEW CO.

Untoward conditions of life may be made the means to greater blessings. These boys, tubercular patients in the J. N. Adam Memorial Hospital, at Perrysburg, N. Y., do not lie down in the face of their dread enemy, but, bearding old Winter in his lair, harden their bodies against the disease by playing in the snow.

weighs every temptation, and stands at his side with the assurance, "Fear not, only believe." The "song of the Lord" never dies from his lips, and from the heart he confesses, "When He hath tried me I shall come forth as gold."

Despite outward conditions and circumstances, every fully surrendered Christian has, by that act, entered into the joy of his Lord. While Judson was lying chained in a Burman dungeon and, to all human appearances, without hope, a fellow prisoner asked him what he thought of the prospects; to which the missionary replied, "They are as bright as the promises of God." Such a faith removes from the sore affliction its bitterness, from calamity its anguish, and from the tomb its chill and terrors; for a child of the King may ever say:



with songs and everlasting joy upon their heads," "He shall see of the travail of his soul and shall be satisfied." All the dwellers, too, will share that glad fruition; for in his presence is "fullness of joy"; at his "right hand there are pleasures forevermore."

"Then hush! O hush! for the Father whose ways are true and just,

Knoweth and careth and loveth, and waits for thy perfect trust;

The cup he is slowly filling shall soon be full to the brim,

And infinite compensation forever be found in him."

GETTING INSIDE THE LAW

John Orr Corliss

HUMAN nature is a mysterious, yet fertile existence. Being the product of natural birth it inherits native characteristics, which are ever in conflict with divine impulse. It gives, however, variable attention to divine impressions, yet often being content with possessing but the shadow of heavenly essentials. Take for example, the God-element of love, which is everlastingly the same, even toward haters of divine requirements. While this heavenly quality sacrifices without any reserve an only-begotten Son for the salvation of a rebel race, human passion is permitted to take the place of the divine original, to be exercised only toward those who may have proved to be agreeable comrades.

The reason for this dissimilarity is not far to seek. "God is love" and, agreeable to his superhuman organism, he ever seeks for others to love. But true love is not an evanescent passion, liable to circumstantial change, but is a fellowship longing, and so strong has this divine yearning ever been toward a fallen race that God freely gave his Son for the uplift of humanity to that point where immaculate purity could associate with, and gracefully fellowship, those who fully respond to his proffered love.

On this basis the ten commandments have been constituted the rule of responsive service. This was made clear to one who would tempt the Lord Jesus to exalt one of the ten commandments above another. To show that they each and all emanated alike from the fulness of love, the Master said that the first great commandment was to love God with every endowment of the being, and the second was to love a neighbor equally with one's own self. "On these two commandments," said the divine One, "hang all the law and the prophets." Matt. 22: 35-40.

"All the law" hanging on the eternal love principle, must include the ten commandments. This is but a natural consequence; for the law of ten commandments being the transcript of a mind which is absolute love toward humanity, they could not fail to be founded on, and rest in, the love that produced them. In other words they must be the encirclement of the throne of infinite love, from which divine glory reflects upon all within its precincts, as faintly suggested by the following diagram:

To be found outside of this encircling glory, is to be where one sees only the dark aspect of the law as presented to the sinner. In the darkness of the sinner's position is seen *only prohibitive requirements*, forbidding certain actions or deeds. But those living within the charmed circle view, in every "thou shalt not," a beautiful promise of keeping power. Thus when the

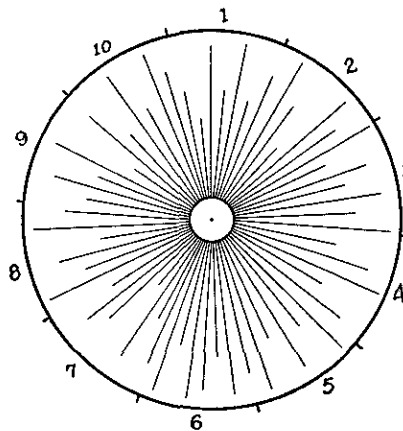
law says to them, "Thou shalt not" kill, steal, or bear false witness, these principles assume to say, "*Thou shalt not,*" because by your being on the side of the law on which the glory of my power shines, I will keep you from transgressing the law, and so committing sin."

The loving mission of the sinless Lord Jesus was to leave that inner glory, and in the garb of sinful flesh (Rom. 8: 3), go out to those in the outer world darkness, seeking to draw them to the *inner side* of the law of love, into the fellowship of divine association. To do this, he would have them to be born again, by exchanging poor fallen human nature for the divine nature, by which he himself is ever animated. 2 Peter 1: 3, 4.

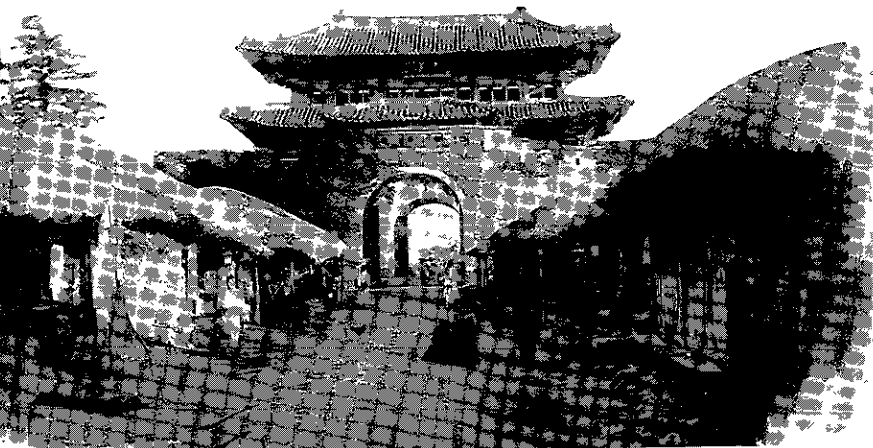
But to this change, human nature refuses to yield without a hard struggle. The law of the old nature is so strongly entrenched, that even when one has the mind to do good, he finds that evil law present ready to impel him to a wrong course. The law of God may be alluring to the mind, but that law of sin, dyed in the very grain of human nature, is at hand to war against the mind law, in order to bring the subject under captivity to the law of God. This is the "body of death" which makes one so wretched, and creates an insatiable longing for deliverance. Rom. 7: 19-24.

This inherited "law of sin" continues its natural motions, or passions, in men as long as it lives (Rom. 6: 12), in contravention to the law of love given by Jehovah, and unless subdued, brings forth the fruit of death. The law of God is *not sin*, needing to be abolished (Rom. 7: 7), but is a perfect prompter, and as such simply points out the evil workings of this natural law of sin (Rom. 3: 20), which must die, so that the heavenly law can no longer condemn the former slave to sin. The law of sin being dead, its former captive is delivered from the chidings of the law of God, because that which held him in bondage is dead (Rom. 7: 5, 6), and so he is freed from sin (Rom. 6: 7), which is the transgression of the law of God. 1 John 3: 4.

We may therefore justly conclude that the dead law is that of implanted human nature, and not the law of the just and holy God, who gave his precepts for the express purpose of destroying the law of sin in his redeemable creatures. The law of Jehovah was thus a most gracious bestowal; for without it the motions of sin would not have been discovered (Rom. 3: 20), and so human nature would have held control of the being unto his death, thus forever depriving him of fellowship with heavenly beings. It is therefore safe to say with the great apostle: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 7-12.



DOCTOR KIM



"He trudged out of the city"

QUIET, modest, but with a gleam of confidence and determination in his eye, he stood before us that morning in chapel, and told us of his boyhood experiences in Korea, and his struggles to come to America for further education. Not a one of us but walked in his company those Sabbath days in Seoul, as he trudged out of the city and up the side of the mountain to the spot he had selected and made sacred by his talks with God—just a boy, a twelve-year-old Korean boy, this Chauncey Kim, who faced difficulties he could not surmount, and must call upon God to solve. He thirsted for an education, but he could not keep in school because—because he would keep the Sabbath, and after a few absences from Saturday session, he would be expelled, first from one school and then another. He was the first Sabbath-keeping boy in Korea, the son of the first Seventh-day Adventist in that land. So he prayed for a school where there was no Saturday session, and at last it was discovered to him.

We followed with him then up through the school, and his medical course in Seoul, and his practise in the sanitarium at Shanghai, and all through his earnest desire and purpose to come to America for better training. The American missionaries had promised him that, long before, but they feared for the influences of a foreign land upon the susceptible boy, and had postponed arrangements until—but let him tell the story now in his flawless, but picturesque English—



The Shanghai Sanitarium, China

WE HAD been in practise now two years in Shanghai. I went to the brethren and I said, "I must go to America. If the General Conference can not send me money I may have to swim across the Pacific Ocean." So they knew it was urgent. I didn't want to come against their will. I wanted their favorable action. I always lived with this verse that I am going to read, Psalm 37: 4; I received great comfort from this verse: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord and wait patiently for him." But now I told the Lord, "I have waited long enough, I must go this year."

So they discussed the matter and they decided conditionally that I should go—provided the General Conference would send the money. But they said, "Stay another year, until we can arrange financial affairs for the scholarship and other expenses. But I said, "No, I must go this year, and I will take the chance on the General Conference supporting me." I had 99% confidence in the General Conference.

I went then to a Chinese friend to get money. He had been one of the patients in our sanitarium, and he was very rich. After hearing my request he promised to loan me four hundred dollars. He said, "I will give you a letter of introduction besides to my Chinese friends." So in five days' time I borrowed enough money to pay transportation for me and my

COMES THROUGH

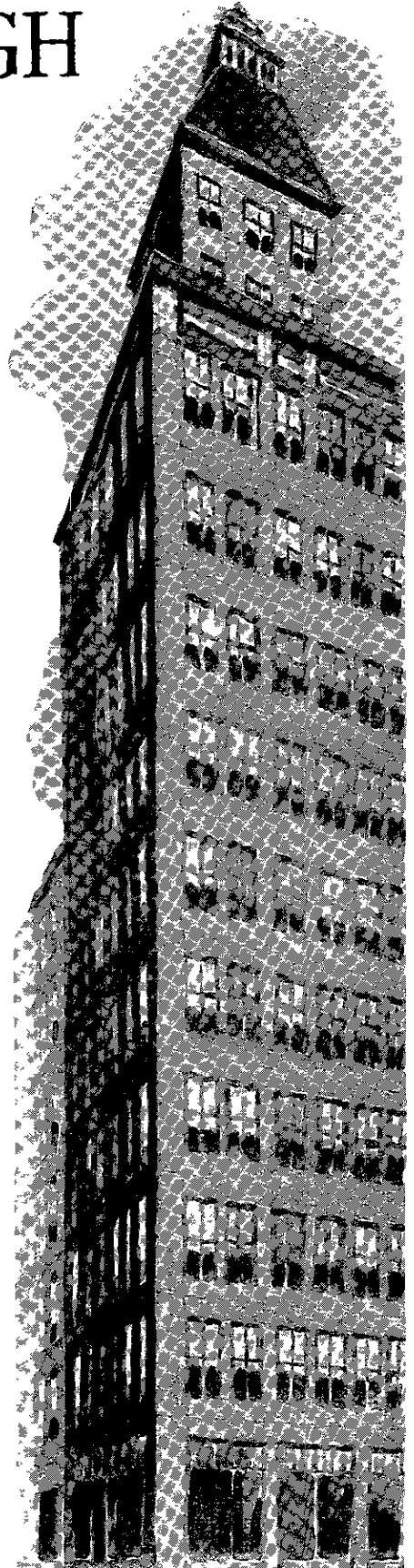
family. People told me I was foolish, but I did not think I was foolish. There is nothing in this world that we can't accomplish if we only trust God.

There were still two more things to be considered when I had got the money,— the booking and the passport. I went to the agent of the steamship line to arrange for my passage. The agent said there was no possibility of my going before six months. I told him, "I am anxious to go inside of a month." He said, "It is impossible! You must sign your name for a reservation, and after six months you can go." I told him, "I am going before that." He said, "How are you going to do it?" "Well," I said, "Someone might cancel his booking. I will come back and see you." I went down to that office the next day, and saw the agent, and I went the next day. I went every day. Finally he told me not to come in to bother him. I said, "I do not come to bother you. I just step in to see when my opportunity comes." The fifth day I went down, and this man did not say, "Do not bother me." He said, "Can you go day after tomorrow?" "Why?" I asked, "What has happened?" He said, "Just one family have cancelled their cabin, and if you can be ready tomorrow you can go. But you must let me know within an hour." I scratched my head. It was impossible to get ready in one day, but I said, "I will go." I just did it, and right there I signed and paid for the tickets.

BUT then there was the matter of the passport. It takes two weeks in our country for a student to start to this country. He has to get his passport, and go through a lot of other red tape. It takes two weeks at least. But I was going day after tomorrow.

There was no time left that day to see the American consul about my passport. But the next morning I went to the consul, and I said, "I am going to the States tomorrow by steamer Nanking. I have everything ready but the passport, and I must go, and I must get the passport; that is all there is to it." He looked me over and he asked me every question to see if I were a straight or a crooked boy. Finally he concluded I was all right. My purpose was very clear to him, to go to America to get a better medical training. He said, "Well, you may come in the morning at 9 o'clock. It is very rushing for us to do the fixing. We will do the best we can." I said, "All right sir." I was there the next morning five minutes before nine. This good man had worked more than three hours to fix our passports the night before, and he handed me the passports that I requested. "You may leave at 11 o'clock this morning." I thanked him; I thanked God.

I had not had time to eat nor sleep during that one day and a half. I hadn't even had time to look into my pocket book, a very important matter. When I did look into it I found I lacked fifty dollars of having enough to meet the requirements of the Immigration Law in this country. That was just half an hour before the steamer left. What should I do? I had to look after the trunks, and getting my family on board. I had no time to raise more money. Shall I not go? Then I said, "I am going. Lord, thou hast been good to me during last week in getting all this amount of money, and all that. Thy hand is in this work, and I must have this fifty dollars. I can't get it in Shanghai, but I can get it from one of the passengers on the boat. I don't know one passenger, but you can influence one to give me that fifty dollars." I didn't have a doubt at all that I could get that. On the boat I met one of the leading bankers of Shanghai. We were strangers, but I told him my trouble. He said, "Why that is an easy



matter. I have nine hundred dollars in my pocket. I'll not need that for some time, and I can let you have fifty dollars, or more, until you are ready to send it back." He gave me fifty dollars cash. I thanked him; I thanked God.

It is wonderful to tell you how the Lord blessed me with all necessities on this trip. I am positive that my coming to this country is absolutely led by the Lord. My plan was to canvass among the Chinese in America to earn expenses to support my family and scholarship. They told me I was foolish to bring my family. They said, "How in the world is that boy going to support his family and buy a scholarship?" I didn't think it was foolish. My determination was to sell ten books a day at least, and that was my goal. I had never sold one copy in my life. I set my goal to sell fifty dollars' worth of books a day, positively.

AFTER I arrived in San Francisco, I received word from the General Conference that they would pay my transportation. So I was able to send back the fifty dollars to my banker friend. Then I went out in the heart of San Francisco Chinatown to sell my books. I looked up at the big stores. I had never seen such large stores in China. I had fear in my heart. I could not go in. My heart just simply failed me. You who have canvassed can sympathize with me. I failed that day from morning till night. I couldn't canvass, I just walked back and forth before those great big stores. I came back to my hotel all discouraged.

But I said, "Tomorrow I shall sell twenty books to make up my loss." I got up at 6 o'clock to work, but Chinamen do not get up till 10 o'clock and I could not begin till 10:30 at the earliest. Then I went to one of the big stores. I thought I had the courage now. The big bossman came out in such a cold attitude. "What do you want?" he shouted. He scared me. I couldn't explain my business. I came out and did the same thing as on the previous day, just walking back and forth without selling one copy. I came back to my hotel discouraged. What shall I do now? I had to beg bread for next day if I didn't sell some books that evening. I prayed. I was ashamed of myself. And when I prayed I discovered that I had been depending on myself. I was depending on my ability, my talent, and determination. I had to go to God. I prayed; I tell you, I cried.

A dear brother from Oakland came over to help me. He was the field secretary. He encouraged me all he could, and he said, "I will go with you, and help you to sell the books." So we went over to Oakland Chinatown. I said to him, "You have promised to help me, but just stay till I sell one copy. I haven't sold one copy in my life. After you have helped me sell one copy, I can sell the rest." "Oh," he said, "We are going to sell more than one book tonight." I said, "Don't stay any longer, just till I sell one book. I don't know how long that will take."

At the first four stores they absolutely refused. I felt discouraged again, not one copy sold, but I told him to stay till I had sold the first copy. He said, "Why, sure." The next store was a chop suey house, and the bossman came up. He was a good man, this bossman.

After hearing my canvass and how I was making a scholarship, he asked, "How much is the book?" "Only four dollars." "I will give you five dollars," he said, "for that is a very good book. I am more than willing to help you." It was very nice of him, yet I hesitated to receive one dollar extra, but my friend told me it was all right. "Now," I said to him, "You needn't stay with me any longer. I have sold my first copy. Now you can go home and entertain your family." He thought I was very positive about selling the rest of the books. I said, "I am going to sell nine more tonight. I have no excuse why I can't sell nine books tonight."

So this bossman had been good to buy my book, I thought I would have a dish of chop suey. And while I was eating my chop suey this bossman was writing on several cards, introducing me to friends in his neighborhood. He said, "You take these cards. All Chinese will buy." I sold my nine books. I went back happy. I wrote a letter to my dear brother field secretary, telling him how I sold nine books since he left me.

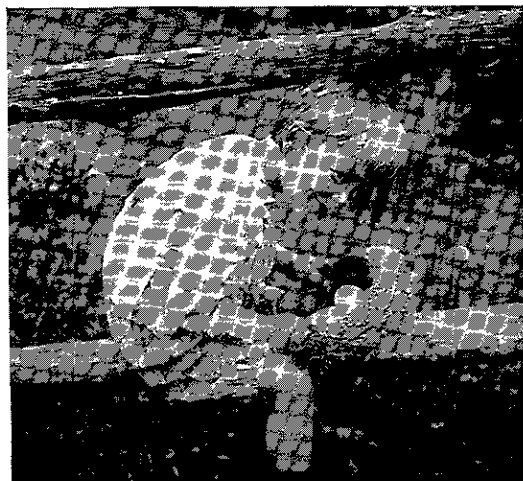
NEXT morning instead of going to Oakland, I went to the heart of Chinatown where I had got scared. I went to see the very bossman that scared me to see if he could scare me this time. He came out again in the same attitude to scare me. But this bossman was no more bossman this time. I was bossman. He shouted again, "What do you want?" I said, "Mr. Bossman, you don't need to speak to me like that. I didn't come to hurt you. I came to explain my business. You have nice things here for your customers to buy. You explain and urge them to buy, but when they don't like them, they say so, and you can't force them to buy. If you don't like my business, I can't force you. That is a proper business way." "Well," he said, "What have you to explain?" I said, "That is the very thing I wanted you to say. This is a book from the Shanghai sanitarium." I explained the book. "What does it cost?" he asked. I said, "Only four dollars." "Twenty-four dollars!" "No," I said, "not twenty-four, only four dollars." "Well," he said, "I will take that," and he bought my book. Then he called his partner. "Come here. Here is a nice book. One of the students just arrived is selling this book for a scholarship. I want you to take one, too." His partner looked at the book, and said, "That is a nice book, but I haven't four dollars to buy that book." "You haven't!" I said, "How long have you been in this country?" He said, "Twenty years." "Well," I said, "You had better go home today. I wouldn't spend any more time in a country where I couldn't save more than four dollars in twenty years to buy this nice book. I know you don't mean that. You don't want to spend that much, that's all. Surely you have four dollars," I said. The bossman said, "Of course he has four dollars, but if he hasn't I will pay for him. You leave the book here anyway." Every store bought my book. That was on Grand Avenue.

Next morning I sold twenty books, eighty dollars worth that day. And that morning I sent fifty dollars to my wife. My wife thought she had a good husband.

She needed it, and I did too. After that I sold from ten to fifteen books every day. I have done that every day until this time. It is wonderful. I am not telling this in a boasting way, all this success I had. What I did was a failure. The first two days I really did it, but God succeeded me. He has done it all since. I praise God for all that is done.

THE last place I stopped in San Francisco was a chop suey house, and I could not sell the bossman a book. He was nice, but he wouldn't buy my book, just the same. I thought there was something wrong in my canvass. I couldn't understand; for that was the only chop suey house where I couldn't sell my book. It was about eleven o'clock in the morning, and there were no other visitors there. So I waited around. I couldn't leave. After a while I said to the bossman, "Mr. Bossman, I am very pleased to meet you, and I would like to have a little fun this morning with you. I have worked hard, and now I would like to have a little fun. Let's have a little game. I am very small and weak, but you look strong, so very stout, you can throw me down very easily without any question. If you throw me down I will not say a word, I will leave; but if I turn you down I will leave my book with you. How will that be?" There were four or five waiters, and they were glad. They said, "Sure, let's see our bossman throw this man down." So I took my coat off, and he did, and we started the game. Now I know a little of ju-jitsu. I tried my trick so quickly that I turned him down flat. And on top of his chest I laid my book. I said, "Now, Mr. Bossman, maybe there is some trick in it. Maybe that wasn't fair enough. Let's try once more to be sure." He was still on the floor, and he says, "No, no, I had rather take your book."

IT'S been ten or fifteen every day. At St. Louis the other day I sold \$135 worth of books. Every store, every laundryman bought my book. It is the most remarkable success I have ever had. \$210 worth of books in two days, \$6,000 worth of books in seven months. I hold the record in California. I believe that if I were just an ordinary colporteur I couldn't either, but the Lord knows me, and my purpose. He knows I must earn enough in one year to support my family and my expense in college. I have only two years to stay, and then I must go back. My purpose is absolutely clear to God. I am going to Harvard, and there will be very great temptations. I know that Satan is still alive, and he has had 6,000 years of experience deceiving God's children. He knows how to deceive me. But I do know again that there is a living God in heaven who is much more powerful than Satan. I know the Lord will help me to overcome these temptations, so this morning I request you, dear brothers and sisters, to pray that I may overcome these temptations and get this work I have come for that I may help over there.



EUGENE J. HALL

A Work for Mothers and Fathers Too *Martha E. Warner*

A WOMAN, the proprietor of a small store, had repeatedly caught a small boy filching candy. Talking with the child seemingly had no effect, so she went to the mother and told her that, because her boy would steal all the candy he could lay his hands on she must keep him away from her store.

The mother was very indignant, and asserted that her child did not steal.

"Well, then," asked the woman, "if he did not steal, pray tell me how he did get the candy? He did not buy it and I did not give it to him."

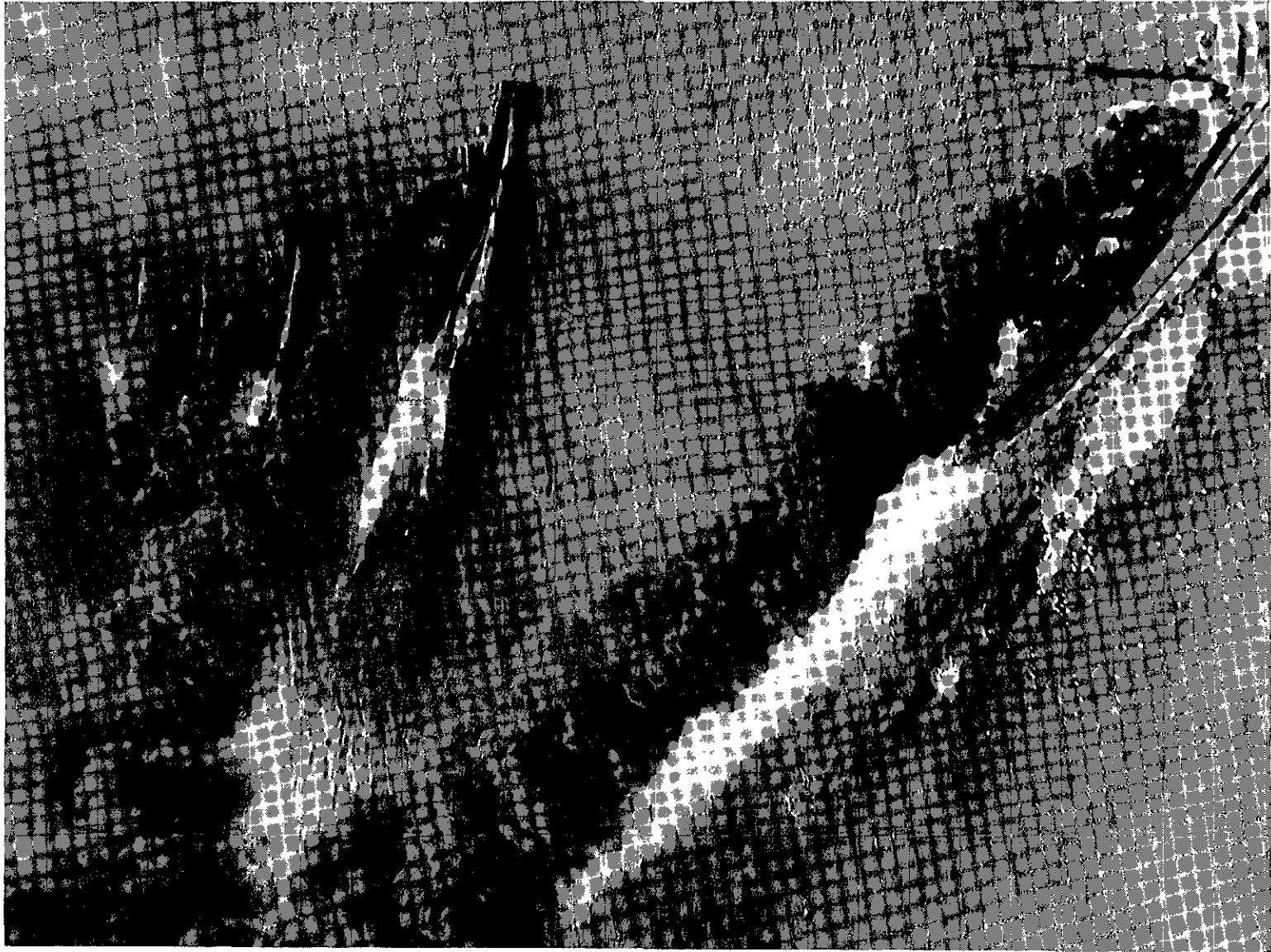
"Why," answered the mother, "the little dear just helped himself. He doesn't know what it means to steal, he is too young to understand."

"If a seven year old boy is too young to understand about the rights of others, and you won't teach him, the next time the 'little dear' comes into my store and helps himself to candy, I'll teach him what it means to steal, in a way that he will not forget for one while," angrily answered the woman, as she walked away.

Poor little boy! Just because of the lack of home-training he will be obliged to learn some severe lessons in the school of experience; but he will not be the only pupil, for many other little boys are getting their training in the same school.

Will parents ever realize, that they with their own hands are sowing seed in the hearts of their children, which is quite apt in later years to bear fruit in some lawless act? When the parents see the harvest, they are broken-hearted; but why, oh why, have they forgotten the sowing?

If we would have good, honest, law-abiding citizens, the training of our children to respect the rights of others must begin in their babyhood. Thus only can we do our part in keeping down the spirit of restlessness and lawlessness that is beginning to be felt right here in America.



INTERNATIONAL

Torpedo destroyers in maneuvers of the U. S. Pacific Fleet

DRIVING INTO THE FUTURE

An Editorial

THERE are two troubles of the world: one, it is filling up; the other, it remains selfish. Given selfish men and restricted territory, you have war. The only way to avoid war is either to provide more territory or to take away selfishness.

The history of the human race is a story of drives. The Creator's command, "Be fruitful, and multiply, and replenish the earth, and subdue it," has been most faithfully observed by the human race. From the center of population in the plains of Mesopotamia, the multiplying tribes of men migrated south, east, north, and west. They quickly filled India to the south, China to the east, and then, splitting in the western drive, flowed down into Africa and up into Europe. Wave after wave, horde after horde, they inundated the territory of the Old World, and finally, stopped by the ocean, swept back upon one another in the furious wars of the Middle Ages. Left in that situation, the increasing populations would in a short time have been reduced to making room by mutual extermination.

But the discovery of America saved the situation for four hundred years. Again, brushing aside the slight aborigines, the drive of the white race spread itself over a new world, until stopped by the Pacific. But now, East meeting West, the round earth is covered with her teeming millions, who have at least replenished, if they have not subdued, the earth. There is no more new world to discover. There are no new lands to fill. There remain only the outmost fringes of the earth, mostly inhospitable,— and the inviting territory of weaker peoples.

What shall stop aggression? what allay suspicion? what prevent war? Treaties? covenants? agreements? understandings? alliances? They are ropes of flax for the flame of passion. We are up against a primal instinct. We are driving into the future as our fathers drove into their future, blindfolded by nature, doomed by fate. UNLESS —

The one alternative is the removal of man's selfishness. If men can be brought to love one another, perfectly, divinely, as they never have loved, then for a thousand years yet may the cultivated earth supply the needs of her multiplying millions.

But can governments compass this end? Can the human heart by law and covenant be sweetened to the point where nations and peoples and races can commingle in perfect amity and peace? He is credulous indeed, or desperate, who, looking upon the lessons of history, can believe it.

Strive as we may for a solution, we shall find none, until we lay down our reasonings and listen to revelation. God has declared the solution and the end.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."



Francis D. Nichol

TO TALK of reforming men by law is to frame a contradiction in terms. It is to give utterance to the most paradoxical phrase in the language.

If legislation can make men holy, then our congressman becomes our saviour. At least he takes precedence over the minister in the economy of salvation. But, seeing that we elect our own legislators, and furnish them the means with which to draft laws, we virtually become our own saviour. Behold the modern counterfeit of Bible election!

What is needed to reform men is a power that will change the inside; that is, the heart; for "The heart is deceitful above all things and desperately wicked," and "Out of it are the issues of life," the good Book declares.

For modern zealots to endeavor to make a man holy by law is like trying to dam a river at the delta. Reforming a man by the gospel, which should be the work of every minister, is like changing the direction of a river at its source.

Probably misguided zealots reason that if a bad throat can be healed by an external massage and liniments over the neck; then a bad heart can be made right, or "reformed," by an external massage of blue laws, made potent by severe penalties, over the proverbial "fifth rib."

How To Make Hypocrites

THE facts of the case are that if these reformers succeed, by law, in depriving men of sports, for example, on a certain day in the week; they will not reform, but rather transform, men from open sinners, not into saints, but into hypocrites.

This is no far-fetched conclusion, but an accurate statement of fact based upon all past history. Is it not true that the very mention of the word "hypocrite" brings to our minds the awful denunciations of the Christ, hurled at the leaders of a self-righteous people who lived in a land filled to overflowing with religious laws?

The ancient nation of Israel is an illustration of legalistic, or as reformers say, "civic righteousness," in full flower. Especially were their laws for Sabbath observance specific and drastic. They went far beyond the fondest and most advanced hopes set by modern Sabbath Reform law drafters. Even the

distance a man was allowed to walk and the manner in which he should carry his handkerchief on the Sabbath were clearly set down. In comparison, our Blue Laws would look like the product of a freethinker and confirmed liberal.

No Paint for the Soul

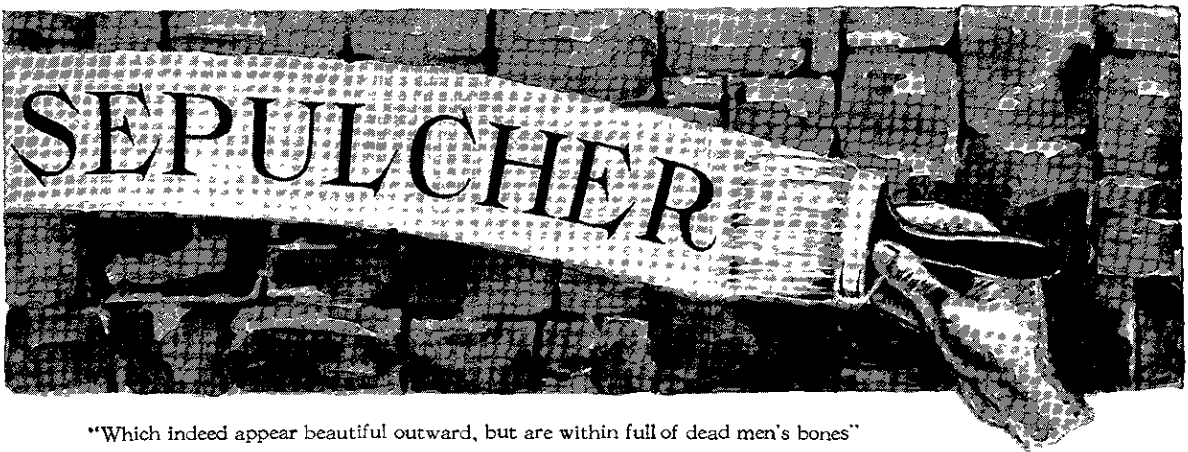
NOW, according to the reasoning of modern reformers,—that stricter Sunday laws would make the people more holy—we should expect to find the ancient Israelite the very paragon of virtue, the personification of spiritual perfection.

But even a tyro in history knows that these ancient Jews were just about the absolute antithesis of this. And the smallest Sunday School child can relate some scathing rebuke administered to those self-righteous people, so often are they to be found in the New Testament records.

Christ spent a great deal of his time in an effort to clear away the great mass of Sabbath legislation, which made life a burden, and caused the name of God to be blasphemed among the Gentiles. We owe to Him the famous phrase, worth repeating today: "It is lawful to do well on the Sabbath days." If we understand the genius of Christian liberty and freedom of conscience correctly, every man must decide between himself and the Supreme Ruler what is "lawful" to be done on that or any other day, in matters religious.

There is a modern dramatic production entitled, "The Inside of the Cup," which title is taken directly from a statement of the Christ to the legalistic reformers of that time. The striking figure of the cup and sepulchre is used. Legal holiness cleansed the outside of the cup, but left the inside filthy; it white-washed the outside of the tomb, but left the inside full of dead men's bones.

All the proposed Sunday legislation of today is but an endeavor to whitewash the surface. It can never do more. But doubtless the proponents of such legislation are believers in the slogan recently adopted and widely advertised by a paint and varnish syndicate: "Save the surface and you save all." That slogan may be true when applied to the church building, but it is false when applied to the temple of the soul. "For man looketh on the outward appearance, but the Lord looketh on the heart."



"Which indeed appear beautiful outward, but are within full of dead men's bones"

We find in this situation the reason for the generally acknowledged fact that the church is failing to measure up to its task. The church can not be a success unless its leaders are efficient. Men whose energies ought to be consumed in soul-saving work and in directing others in the same great task, are engrossed in intensive lobbying for their man-made and man-inspired religious laws. When religious leaders spend long hours endeavoring to ascertain the depth of moral turpitude involved in the sale or consumption of an "all-day-sucker" on Sunday, they have little time for the "weightier matters of the law, judgment, mercy, and faith." And unquestionably they deserve the same denunciation that the Liberator of Men hurled at the Pharisees; they, "strain at a gnat, and swallow a camel."

Law Can Not Cure

THE daily assertions of the criminal courts furnish us with abundant illustrations of the futility of law to reform men. Some months past the writer attended the trial of a gang of notorious criminals in San Francisco. Sitting in the court room we saw the law in operation. Nothing hindered its perfect working. Yet never before did we feel how weak the strongest law really is. It could put behind the bars the guilty, but it could not repair the injury to the victim. It could punish the overt act, but it was unable to check the fiendish plottings in the hearts of these men, that had made the crime possible. If only we could be assured that a long prison sentence would take out of the minds of these gangsters the corrupting thoughts that would surely bear fruit in similar crimes again, we would rest in peace that all was well.

But we could not believe that possible. One of the notorious facts brought to light in the trial was that some of these criminals were "third termers." And so with one voice we urged the life sentence, blindly endeavoring thus forever to protect society from a repetition of such crimes. For not one present was so foolish as to believe that any certain prison term would bring about a transformation of life in these men.

However, while serving a prison sentence even murderers have been changed in mind and heart. But this has been due to another influence—the influence of true Christianity and the love of Christ. Van Dyke well stated the case when he said: "You protect civilization by law. You reform it by love."

And really the law "protects civilization" only so long as it keeps in its clutches the offender.

Surely then we are safe in drawing from all this the conclusion that the Reformers who desire to remedy Sunday desecration by law, ought to ask for life sentences for all offenders, in order really to protect the day. But how much more effective—yes, and how much more in keeping with the teachings of the lowly Nazarene—it would be, to reform religious offenders by love. Said the great leader Paul, "The love of Christ constraineth [not compelleth] us."

"Red" and "Blue" Alike

LET us not be misunderstood. We would not dispute for a moment the charge that our nation is sorely in need of improvement morally and politically. But we do protest against the methods which various organizations are employing in an endeavor to remedy these ills.

For example, we have the "Red" political reformer, and the present object of discussion, the "Blue" moral reformer. They have one main point in common; they are un-American in their methods.

Our nation is built upon a wondrous blending of red, white, and blue; and when any one part by itself goes to excess it ruins the whole. These two classes of reformers are at opposite ends of the national spectrum. The "Red" would take the torch of liberty and transform it into a torch of anarchy. The "Blue" would employ it as a brand to kindle the fires of a religious inquisition. But neither would solve our national problems. One would drive us to no law; the other would drive us to the equally dangerous condition of too much law, and laws on points which should not be legislated upon.

It is not a change in our laws that we need; but a change in our hearts. We have enough legislation right now to govern any civilized state. Those who long for a higher moral level in our country should not be endeavoring to enact more statutes—we are overburdened with them already—they should be praying for God to give the inhabitants of the land a new heart. Such a heart, the Bible affirms, has all the righteous laws written upon it, and naturally obeys them. This change of heart is called conversion; and conversion, not blue laws, is the one and only cure for all man's moral ills.



LITTLE TALKS

Non-Vocational Religion

THE other day I heard a friend, lecturing on the teaching of agriculture in the schools, remark, "Of course there is a study sometimes conducted of what is called non-vocational agriculture. It's meant for those who want to get credit merely, and not to use their knowledge." Book farmers, you know, men who can spout information, but can't sprout potatoes, men who know all about the theory of insecticides, but can't work a squirt gun, men who are wise about capillarity and evaporation, but who never put a dust mulch on a cornfield at the expense of muscle and sweat.

But it's not only in agriculture that people have a non-vocational science. There are a good many folk who think that to know the theory of religion is all that is necessary. The more theological lumber they can store away in their mental attics, the greater Christians they think themselves to be, and the surer of getting themselves to heaven.

Pure doctrine is essential to Christian living. It is the right and the duty of Christians constantly to seek more truth and a deeper understanding of the science of Christianity. But when this truth is learned, it needs to be put to work. Otherwise it is of no use, as agricultural science is of no use unless employed in the field. No man is a Christian who is simply and solely a theologian. The Christian is a servant of his fellow men. Every truth which he learns is for the purpose of making him of greater service to humanity. If it does not do this for him, and in him, and through him, he has not really received the truth. Non-vocational religion is not Christianity.



The Word Indivisible

THE Word of God—the Bible—can be divided into its constituent parts; as can all truth; but it can not be divided into two such parts as truth and untruth. "Rightly dividing the Word of truth" does not mean dividing the Word so as to show that part of it is false. In respect to truth the Bible is a unit, undivided and indivisible. Either it is all true or all untrue.

As far as history is concerned, parts of the Bible may not be up to date. They are dead in the sense that they do not concern us today except as moral lessons. As far as modern inventions and some of the findings of science today are concerned, parts of the Bible may not be up to date. But there is nothing in the Bible that denies the proved facts of present-day progressive thought, in spite of higher critics to the contrary.

Let the scholars of our time approach the Bible in humility of mind, as learners, not as teachers or critics, and they will find anticipated in it all that men have found to be true by experience and experiment for the past two thousand years. It absolutely will not reveal its secrets nor display its treasures to the "knock" of its detractors. Faith, not doubt, is the key to its storehouse.

As with the body, when any vital part of it is affected, it is all affected, and the heart and the lungs can not be divided and either live; so with the Word, it is all alive or it is all dead.

Walk by the water and see a symbol of the Word of God. A bivalve shell-fish is wide open in the shallows. At the approach of danger it closes tightly, and presents a rough, dull exterior to view. Wait for the little creature to discover that its fears are unfounded, and it will slowly open, displaying a pearly interior that is a delight to the eye, and living, quivering muscles that are marvels of power and beauty. But if, impatiently, you grasp the shell and try to pull it open, your efforts will be vain. You may, indeed, insert a strong blade between the valves and sever the muscles. Then it opens easily, but then it is dead.

It is only the friend of the Bible who sees the Bible as it is.



The Eternal Sabbath

THE Sabbath is not a plaything, to be accepted by man as recreation time, or to be dismissed at his whim and convenience. It is more than a memorial of the past and a prophecy of the future. It is an eternal institution. It always was, is, and always will be. It is a part of God's immutable law, which is in turn the foundation of his throne, and his throne is established forever.

Time can not measure the Sabbath. Eternity alone marks its duration. Small-minded men speak of it as a Hebrew holiday, a Jewish institution; and there is a day which is called the Christian sabbath. But the Sabbath of the Lord our God belongs not alone to any race or people, nor to any era or dispensation. It is eternal in the heavens. It bridges time, and is solidly buttressed in the two eternities.

The Sabbath antedates sin. It stands for peace and rest of soul first of all, and only secondarily for rest of mind and body. Never was it more needed than since the fall of man, however, for the obvious reason that since then there has been so little heart satisfaction. Its supreme purpose is to satisfy the weary and the heavy laden with rest. The sheer weariness of life in general seems to be reaching a crisis in our time, for never were there so many discouraged men and women who are on the verge of suicide. God's rest day provides an oasis in the desert of the week for these,—a time and a place to rest, and a blessing to refresh.

Then, too, it gives promise of that rest that remaineth to the people of God, when from one sabbath to another all flesh shall come to worship before God in a new heavens and a new earth. And throughout eternity it will continue to memorialize rest from toil and freedom from the curse of sin.

Co-eternal with God and co-extensive with his law, the Sabbath ever is.

ON GREAT MATTERS

By the Editors

Don't Be a Wheelbarrow

A WHEELBARROW has its uses. Sometimes it bears heavy loads. But it always has to be pushed. It never initiates anything, it always waits for a master, it has no power.

Gideon had an experience with human wheelbarrows. First he had an army of thirty-two thousand, but twenty-two thousand of them were cowards, so he let them go. Then he had ten thousand left, and he started out with them to battle. They came in sight of the enemy, and just then they came to a brook. How many of them leaped forward to fight? Three hundred! Out of the ten thousand, nine thousand seven hundred were wheelbarrows; they had to be pushed. Leisurately they knelt down and drank their fill: time enough to fight when somebody should tell them to. Nobody ever told them; they were sent home. And with three hundred auto-energized fighters, Gideon won the most amazing victory in Israelite history.

It's all right to look for leadership, to expect and to obey directions. Cooperation demands organization, and organization supposes captains. But not tugs. If you wait for every move to come from a push, you will not get very far nor do very much in these last days. Engines are taking the place of push-carts.



The Free Church

FAULT is found with the church of God because it offers its gospel and service free of charge. Men do not appreciate anything they get for nothing, says the critic; and therefore the churches are not as full as the moving-picture theaters. Yet we have Christ's word for it, that "God so loved the world that he gave his only begotten Son"; and also Paul's, "The gift of God is eternal life." And again, the latter speaks of salvation as the "free gift."

There is a wide misunderstanding of the high relation of God to men. The help—the life—that God gives men is a service. All service is exchanged, and there are two ways of speaking of this exchange; one is buying and selling, and the other is giving and receiving. But as it is impossible to do all buying and no selling of service in ordinary affairs of life, so it is impossible to receive alone and not give.

God chooses to designate his exchange with man as gifts, perhaps to save the gospel from commercialism and to avoid setting a material price on salvation. A return is expected and is always made. For, far from being without price (if we wish to speak of it in that way) salvation calls for the highest man is able to give, his very life itself; and who can measure that in greenbacks? The seller demands a return, the giver commands a return.

The receiver of a gift has an overwhelming desire to give, not necessarily to the giver of his gift, but to someone,—especially to someone who needs it. Divine giving begets giving, not paying back. In the case of God's gifts to us we can not make an adequate return to him directly, and he does not need it or want it if we could. So we pass on our service to his other needy creatures, thus meeting the obligation.

So the church lives by a system of giving. It gives service, and the receivers of its bounties give. A complete circle of giving leaves no one impoverished. May we never see the day when comers will be admitted into the church by paid ticket. In such a case the church might be crowded, but not by the miserably poor; and these need its ministrations the most.

We maintain that the church can do its highest service to the greatest number by giving and receiving, both without price. To do otherwise is to miss its calling.

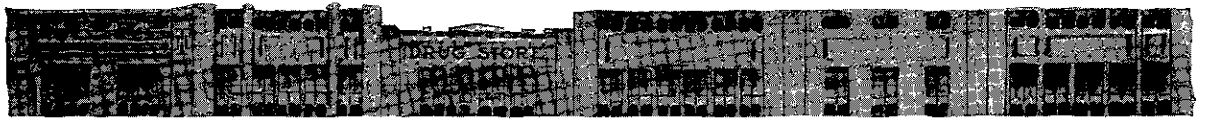


The Biggest Hoax

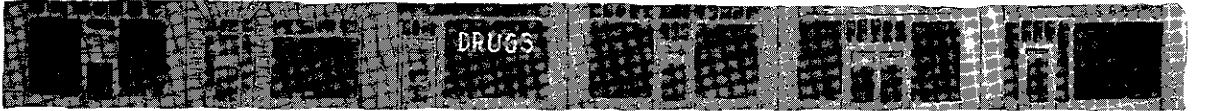
WHEN I was a boy I did not believe in ghosts. And I was so bold as to tell my companions so, whereupon they suggested a try-out. I accepted their challenge to go to our village graveyard sometime after dark; and, bravely whistling, I went. But the combination I met of white sheet, phosphoric eyes, and sepulchral voice, was altogether convincing and dismaying, and I made a record run back to the ribald but comforting presence of my friends. Not till long after was my shaken faith steadied by the discovery that they had provided the demonstration.

Strange that the human race remains so childish. God says, in his infallible Word, "The dead know not anything." Eccl. 9: 5. The devil says, "The dead are alive. I challenge you to a trial." And with apparitions and spirit messages, with seances and ouija boards, he "proves" the ghost. Sometime the hoaxed world will discover that he provided the demonstration.

But the devil has as much more sinister a purpose in his hoax as he is more devilish than village friends. He is not fooling away his time in this matter. Men, believing these devil demonstrators to be in truth their dead friends, are listening to their counsel; and the whole deluded world is headed straight toward perdition because of it. The last great war will come, as in some degree the latest great war came, as the result of spirit instigation. For the Word says: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue, Armageddon." Rev. 16: 14, 16.



THE DRUG STORE IS



Daniel H. Kress, M. D.

FIFTY years ago, doctors were not so numerous and drug stores were few and far between; consequently in case of sickness, the mother assumed the role of the physician to her own family. There were a few simple agencies that she was able to employ effectively and upon which dependence was placed. Mothers in those days were usually prepared for emergencies. The pain resulting to children from eating green apples fled before the hot brick or stove lid wrapped up in cloth and placed on the abdomen over the painful area.

Many an aged man and woman is able to recall the marvelous relief obtained by the use of these simple measures in childhood days. The hot foot bath and cold compresses to the head also proved most effective in the treatment of headaches.

Today all this is changed. Mothers seem as helpless as babies. When one of the family is stricken with some slight ailment, the doctor is at once sent for, and usually mothers are not satisfied if something is not dispensed that will immediately check the annoying symptoms. Doctors are almost compelled to give drugs that they would rather not dispense, in order to maintain the confidence of these mothers and keep up their professional reputation. The corner drug-store is altogether too convenient. The highly advertised remedies, that are a sure cure for any kind of ailment, are easily obtained.

Drugs Stupefy

IT IS not the causes that people feel concerned about. They feel concerned about the effects. It is the results of sin, that are annoying. These all are anxious to get rid of. Drugs are perfectly adapted to meet the wants of such. They stupefy and render patients unconscious of their real condition and danger. They pull down the signals of danger. It does not require either wisdom or skill merely to treat symptoms.

Acetanilid, phenacetin, and antipyrin were once largely employed by physicians in combatting headaches and fevers. They, however, soon discovered that they were unreliable. While they removed the pain and reduced the temperature, they produced other conditions much more serious. Death from taking a five grain dose has been reported again and again. They are heart depressants and are therefore dangerous

drugs to take, especially for the one who has some heart complication. Bromo-Seltzer contains acetanilid. It is the headache remedy sought for by the woman when shopping. In fact practically all of the widely advertised headache remedies contain one of the three drugs mentioned. Any drug that promises to give instant relief from headache or other pains is dangerous.

Aspirin Weakens Heart

MANY have become acquainted with the dangerous nature of the drugs named and have abandoned their use, but other drugs have come into prominence. Among these is aspirin. No other drug is more widely advertised and reputed to be as harmless as is aspirin. Aspirin like acetanilid is a coal tar product. It is made from carboic acid. It is far from being a harmless drug. Doctor Eggleston of the Department of Pharmacology in Cornell University Medical School, has this to say of aspirin:

"I believe that the worst charge that I can bring against aspirin is that it is indirectly responsible for thousands of deaths which are ascribed in our mortality tables to pneumonia, tuberculosis, heart disease, and others almost as prevalent and deadly.

Aspirin weakens the heart at a time when recovery from diseases of a febrile nature depends entirely upon keeping the heart fit. Again and again I have had patients come to me in a serious condition resulting from the use of aspirin. This drug ought not to be taken promiscuously, in fact, not at all except when prescribed by a competent physician, and a competent physician will not prescribe it for every little ache or pain.

Strychnin is another favorite drug. It is supposed to be the one great heart stimulant. It finds its way into almost all of the tonics employed. Dr. James Mackensie, who is recognized as one of the leading heart experts, after years of careful observation, has this to say of strychnin and its effect upon the heart:

"I have carefully sought for its special effect on the heart and found none. It is said to be beneficial in cases of low blood pressure, and equally beneficial in cases of high pressure and even in angina pectoris. The evidence that can show a drug to possess the property of exciting the sluggish and soothing the excited, of raising the low blood pressure and re-



TOO CONVENIENT



Why are we so much more helpless than our grandmothers?

lieving the high speaks more for unreasoning faith in the drug than for the beneficial properties of the drug itself."—"Diseases of the Heart," p. 276.

Who's Afraid of Drafts?

I shall never forget an experiment I saw made by Doctor Howell, when I was a medical student at the University of Michigan. After giving a very minute dose of strychnin to a frog, he suspended it by a string before the class. By merely blowing upon the spine the frog would go into convulsions. This was repeated again and again to illustrate the action of the drug upon the spinal nerve centers. It produces extreme excitation.

Whenever I have a patient who is unable to stand cold water to the spine, or who is afraid of drafts, I have found upon inquiry that strychnin in some form was taken before coming. Extreme depression and nervousness follow the prolonged use of strychnin.

Nitrite of amyl is another drug that is recommended and frequently resorted to in cases of high blood pressure. It dilates the peripheral vessels and capillaries and thus causes a sudden drop in blood pressure. This is a temporary and really dangerous procedure.

Calomel was, a few years ago, the standard cathartic. It was taken for almost all ailments. It was especially supposed to exert a beneficial effect upon a sluggish liver. This belief is still prevalent. In a book just off the press edited by Drs. Billings and Raulston, reference is made to calomel as commonly employed. In it Dr. Archie Ewing is reported as saying:

"Many practitioners continue to administer calomel for its effect upon the liver in spite of the fact that all standard textbooks on pharmacology teach that it has no action on this organ."

He urges general practitioners to take these conditions into consideration and to discontinue the promiscuous use of calomel as a cathartic.

Two cases are reported by him. One was that of a man fifty years of age,

"[Who] took two liver pills, not knowing that they contained one grain of calomel. On the third day following, the gums and tongue became very painful and the saliva poured from each side of the mouth. The condition became serious, gangrenous stomatitis

finally developing, and the patient died on the seventeenth day following the administration of the calomel."

The use of calomel, we are told, "frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system."—"How to Live," p. 53. Here we have a partial explanation of some of the diseases now so common. Years ago calomel was a household remedy and was given to old and young. It probably also affords a partial explanation of the condition so common, known as pyorrhoea, where pus sacks are found at the roots of the teeth. These drugs are deceptive, they may appear to be beneficial, but they are always injurious. While they may cause the disappearance of some local symptoms, they do permanent injury elsewhere. The only safe thing to do is to do without them.

Safe Remedies

In an article by Capt. Hughes Means, U. S. A., of the Surgeon-General's office, Washington, D. C., which was published in the Ladies' Home Journal, there appeared the following:

"There is no drug that will cure a fractured backbone. Nor are there any that will cure pneumonia, tuberculosis, rheumatism, sciatica, heartache, home sickness, or three-fourths of the other ills flesh is heir to. If there were such, doctors would use them. Medicine has gone out of style. The modern doctor has lost his old-time faith in drugs for the simple reason that they do not always do what is claimed for them. Frequently we have found they do more harm than good. A drug may cure a pain in the head but do permanent damage somewhere else."

There are remedies that are safe to employ:

"God's remedies are the simple agencies of nature that will not tax nor debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for which thousands are dying; yet these remedies are not popular because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean sweet premises are within the reach of all with but little expense. But drugs are expensive both in the outlay of means and in the effects produced upon the system."



INTERNATIONAL

The Conference on Limitation of Armaments in session

HELPING TO STOP THE WORLD'S SPREE

Uthai V. Wilcox

ONCE upon a time there was a man by the name of Bill. He was a good fellow, but he loved his "cup," as the old and almost forgotten saying went. He loved it so much that when every pay day came around he would cash his check in the little Old Corner Saloon, and if he reached his shack before the sun came up the next morning it was most unusual and all of the neighbors talked about it.

As for Bill's wife and children—well, the Church Help Society looked after them, when they received any looking after at all, which was not very often. And the friends of Mrs. Bill, they came and tried to get her to leave her husband, to get a divorce. But although Mrs. Bill cried and wrung her hands and received black eyes and torn clothes, somehow when Bill would come home on Wednesday or Thursday or Friday strong-looking, stalwart, and of a commanding appearance, Mrs. Bill admired him so that she couldn't bring herself to go near the divorce lawyer.

And yet, pay day always came. And Bill kept getting worse. He got so that he greeted the rising sun of Sunday morning from beneath the poker table—whatever of the rising sun managed to get through the saloon's windows.

Bill was getting thirty dollars a week and he paid very little for his "stuff of the kick," but even at that, the saloon got most, if not all of it.

But now Bill gets forty dollars a week and wears silk shirts and his wife goes to buy the family groceries in her own car, and does her washing in a washing machine. They all have good things to eat all of the time and take a nice little vacation with the kiddies every year.

What happened? Why, Mrs. Bill and all of the other Mrs. Bills, together with some men, got together and by law chased the saloon man's supply of "hootch" out of the country. "That was cheaper than getting a divorce," Mrs. Bill said to herself, and ever so much better, for she really did love Bill.

A World Debauch

ALL of which is a parable. The world, like Bill, has been debauching itself—at the bar of Mars. Of the billions of dollars raised each year by every kind of taxation (and there are every kind) more than ninety per cent goes to pay for either wars that have been fought or for wars that might be fought. It works like interest on chattel mortgage; there is no way to get ahead of it and it isn't safe to stop paying on it. And just like Bill. Out of the thirty dollars that he earned, most of it went to keep the saloon man in style.

So, whether Secretary of State Hughes or President Harding thought of the whole matter in the form of this parable or not, the ultimate effect of the world's armament spree was increasingly evident, and they had the

courage and the conviction to do something to stop it. And they were not a bit too soon, for Mr. World, as was evident to all, was rapidly becoming a sorry-looking spectacle.

There is no need of quoting a mass of figures to show the need of disarmament, or a ten-year naval holiday. The omnipresent war tax and the high cost of living are enough evidence that something ought to be done. There are, however, these figures that form the background and perhaps the "urge" behind the honest and sincere attempts of the delegates of the Arms Limitation Conference to accomplish something more than the passing of resolutions and the making of platitudinous speeches.

Welcome with Unselfish Hands

THE world's bonded debt has increased by one hundred billion dollars. And the disbursements, the amounts being paid out by the leading countries, exceed their income. Something the way it was when Bill didn't have enough money from his check to buy all of the intoxicants that he wanted, so he went and borrowed some more and spent that, and finally gave a chattel mortgage on his furniture. And although Bill may forget these items when he is admiring the bubbles in his glass and has his foot on the railing, the one who loaned it is not forgetting for a single minute: some day Bill has to pay. And so the nations, which means the individuals composing the nations, meaning you and me, will have to pay in full.

The very solemn ceremonies preceding the formal opening of the Conference had a deep significance; for they rehearsed before the minds of the delegates the meaning of this debauch of war in terms of life—blood—in terms of men who were yesterday alive, but now—like the Unknown Soldier—buried. These young men killed in the war numbered 12,990,570.

Then as if money and human life did not complete the picture, there are the official figures as regards material destruction. Property on land worth \$29,960,000,000 (twenty-nine billion nine hundred and sixty million dollars) was destroyed, and employment of \$45,000,000,000 (forty-five billion dollars) in the production of useful things was prevented by turning everything to purposes of destruction. Just add these last two together for a total!

Just these statistics alone sound rather stupefying, don't they?

The President of the United States, in opening the Conference, said, "The United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate or apprehend no conquest. Content with what we have, we seek nothing which in another's. We only wish to do with you that finer, nobler thing



INTERNATIONAL

CONTINENTAL HALL

Where most of the meetings of the Arms Limitation Conference have been held, with chiefs of the delegations of the nine nations participating: Above, Sze, China; Briand, France; Hughes, United States, Balfour, Great Britain; Kato, Japan; Below, Schanzer, Italy, DeCartier, Belgium; Karnebeek, Holland; d'Alte, Portugal.

which no nation can do alone. I can speak officially only for our United States. *Our hundred millions frankly want less of armament and none of war.*"

These were noble words, expressive of the hopes and desires of the nation. These words were translated into concrete suggestions by Secretary of State Hughes, as he proposed his ten-year naval holiday. He put it in definite figures: Great Britain and Japan to scrap at once 66 capital ships, aggregating 1,878,043 tons. The United States would scrap thirty vessels, aggregating 843,375 tons, and Japan seventeen, aggregating 448,928 tons. This meant that three months after the conclusion of the agreement the United States would have 18 capital ships, Great Britain 22 and Japan 10. The tonnage of the three nations would be 500,650; 604,450; and 299,700 respectively.

There was the exact proposition, and after study and examination it was accepted in principle by the powers represented. The committees appointed got down to the actual working out of the various other issues that were affected by this principle of a naval holiday, such as the need of harmony in the Far East and an equitable and righteous administration of national interests in China.

By the time that you read this article you will know through the daily press of just these details, and how they have been worked out. But even then the whole

question of disarmament, or naval holiday, or limitation of arms, goes farther than mere officially sealed documents, much farther. And because it goes deeper and touches the hearts and lives of the peoples of these nations, it is of intense interest to every one of us.

Groping for Methods

TO GO back to our parable of Bill. If Bill has the *will* to reform, the law will but remove the temptation. A statute can eliminate the lawfulness of the intoxicants and their sale, but it can not change the hearts and natures of the peoples themselves. This is now altogether too evident in many sections of the country, where it is taking superhuman efforts to enforce a law that is part of the very constitution of the nation.

There must be a united public opinion or there can be no real enforcement of any law, whether it touches on the selling of harmful intoxicants or the limitation of war. And united public opinion calls for education, and education means the changing of the mental habits—thinking along improved lines.

It is this groping about for methods to accomplish these ideals of disarmament that leads the thinking men of the world to grasp and struggle for some effective means of doing away with war. One will say that it can be done by limiting navies, another by increasing the effectiveness of death-dealing imple-

ments, another through chemistry, or electricity, or air-craft, another by a world court, another by a league of nations, another by alliances and ententes, another by making war unpopular and laughable.

As one of the journalists sitting about the round table of the National Press Club said, "What, seriously speaking, the world needs above all things just now, is a Cervantes to turn what is a tragical absurdity into a laughable one. The military idea would be laughed out of court if there were living a satirist with a super-genius equal to the task."

The well known humorist, Will Rogers, expressed a bit of fundamental truth when he said, "We ain't going to have much disarmament and we ain't going to stop wars so long as men look good in military uniforms." He went behind the scenes to touch thus lightly on the bias of the human heart.

As another keen observer and writer said in discussing the question, after talking to delegates and statesmen and diplomats: "For the present at least, the world is caught in the question, *How* can it be done? That question will never, never be answered."

History shows that there have always been wars since earliest times, yet we all hope that the present conference of premiers and diplomats will forever abolish it from the face of the earth. Not only do we hope this, but we realize that to achieve it there must be a change in the hearts and minds of men. And this change must be fundamental if it is to bring about different habits than those that prevailed from the beginning of history.

Baron Kanda, who is a member of the Japanese delegation, realized this when he said: "My sincere wish is that our people would . . . establish by their acts a definite attitude and a permanent tendency to walk in the path of righteousness. I want to emphasize the importance of 'mental disarmament' of the peoples of the whole world. The first prerequisite to the actual and physical limitation of armament is the disarmament mental and moral."

And that touches the very heart of the actual success of the Arms Conference. It goes farther than platitudinous speeches of gold-braided admirals, farther than the complimentary phrases of wily diplomats, beyond public discussions in assembly around a U-shaped table, deeper in meaning than the carefully scrutinized verbiage of sealed documents—it touches the very well-springs of thought of the peoples of the earth, who themselves make wars possible or impossible.

We may well believe that there are many who with the Baron Kanda appreciate this. They are hopeful that the conscience of the world will respond to the idealisms of practical results lawfully achieved.

Do you wonder if it will? Like Bill of the parable, we in our saner moments want the thing accomplished, and we praise the statesmen who are working so strenuously for its realization. We look at the horror of it and we glimpse a better time ahead, and we feel like throwing our hats in the air in a glad shout for peace,—and we want a permanent peace of justice. We believe that success will crown the efforts of the men of the Conference, and that the old world will be able to give the arts of peace a chance to develop in the next few years.

But with all our hopes and desires, and with a firm appreciation of sound and helpful laws to govern the actions of mankind, it still is a process of education that is needed, yea, more, a change of the heart, a baptism of love. As the Baron said, the first thing needed to accomplish permanent world disarmament is mental disarmament. And the prayer offered at the first session expresses this need:

"We pray for clear vision, or we grope blindly for the light and lose our way. We pray for the forward look, or we shall be overwhelmed in hopeless pessimism. Out of the depths we cry unto Thee, O God! Save us, or we perish!"

It is the great God of love and understanding that can change the human heart and save it, that can remove the hatred that breeds conflicts, and implant a love of the gospel peace. And you can help to attain to this great ideal through a personal knowledge that your heart is clean; then you can help your brother and the one next to you. For all of laws and covenants and treaties, only in this way can there be "less of armament and none of war."



The First and the Twentieth Centuries

H. S. Prenter

CAN it be possible that we of the twentieth century are much like Christ's disciples of the first century?

We marvel that the belief in the soon coming of Jesus is not more generally received by Christ's modern disciples; perhaps it is the human nature of the ancients that makes us so slow to believe.

There was a tremendous array of proof needed to move those much favored twelve disciples from a slow, dull, clouded comprehension to a simple faith in Jesus' return. Those highly spiritualized minds saw the miraculous healings and revelations of Christ for years. They saw Jesus' behaviour under successive crises. In Gethsemane, in the judgment halls before Annas, Caiaphas, Pilate, and Herod, and on the cross. They saw him after rising from the tomb and many times during the forty days that followed; and still, they did not believe, they did not understand.

They came even to the ascension and saw him rise before their eyes, and with strained vision they followed him out of sight. They were amazed, standing with wonderment, when they were interrupted by two white-robed strangers who said, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Still, they did not fully understand.

The power that brought them faith to understand was the Spirit of Pentecost. Then witness the change in the twelve and the seventy, the hundred twenty and the three thousand. Just one twenty-four hour day filled full by the Spirit made the mighty transformation in men and women. So be not discouraged! Pray for a little more of that patient, enduring constancy to hold on to your twentieth century disciples even as the Master-teacher did in the first.

GOD'S ETERNAL PURPOSE

Asa T. Robinson

“UNTO me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” Eph. 3: 8-11.

Once, and only once, in the Bible do we read of an “eternal purpose.” An eternal purpose must be all-embracing. It must comprehend every purpose and plan in the universe, otherwise it would fall short of being an eternal purpose. Such an eternal purpose was “given us in Christ Jesus.” In that eternal “purpose and grace, which was given us in Christ Jesus before the world began,” (2 Tim. 1: 9), it was decreed that in the fulness of time, Jesus should suffer and die as a lamb to take away the sin of the world. This eternal “purpose and grace” was ratified in the councils of eternity, before time begun, and was signed by the three persons in the Trinity. It is unthinkable that God did not foreknow and foresee the existence of sin, and that in the eternal purpose ample provision was not made to meet such an emergency. This does not make God the author of sin. He placed no constraint upon man to sin. But in order to carry out the eternal purpose concerning this earth and man, man must be left as free to sin as not to sin.

When the planetary worlds were brought into existence—when God made this world—when he made man in his own image, he had a definite purpose in these creations, and that was according to the eternal purpose in Christ Jesus. The Lord made a revelation of his character to Moses in these sublime words:

“The Lord, the Lord God merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty.” Ex. 34: 6, 7.

Here is one of the paradoxes of the inspired word of God! “Forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty!” This looks like a contradiction of terms. There is no principle known in legal jurisprudence by which mercy can be extended to the guilty, except at the expense of justice. How then can God be both just and merciful? That was the problem that never could have been solved by finite minds. But blessed be the name of God forever, he has “found a ransom!” The gospel,—the “mystery of God,” has gloriously solved the problem. Here is the solution, as stated by the inspired apostle:

“Being justified freely by his grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be JUST, and the JUSTIFIER of him which believeth in Jesus.” Rom. 3: 24-26.

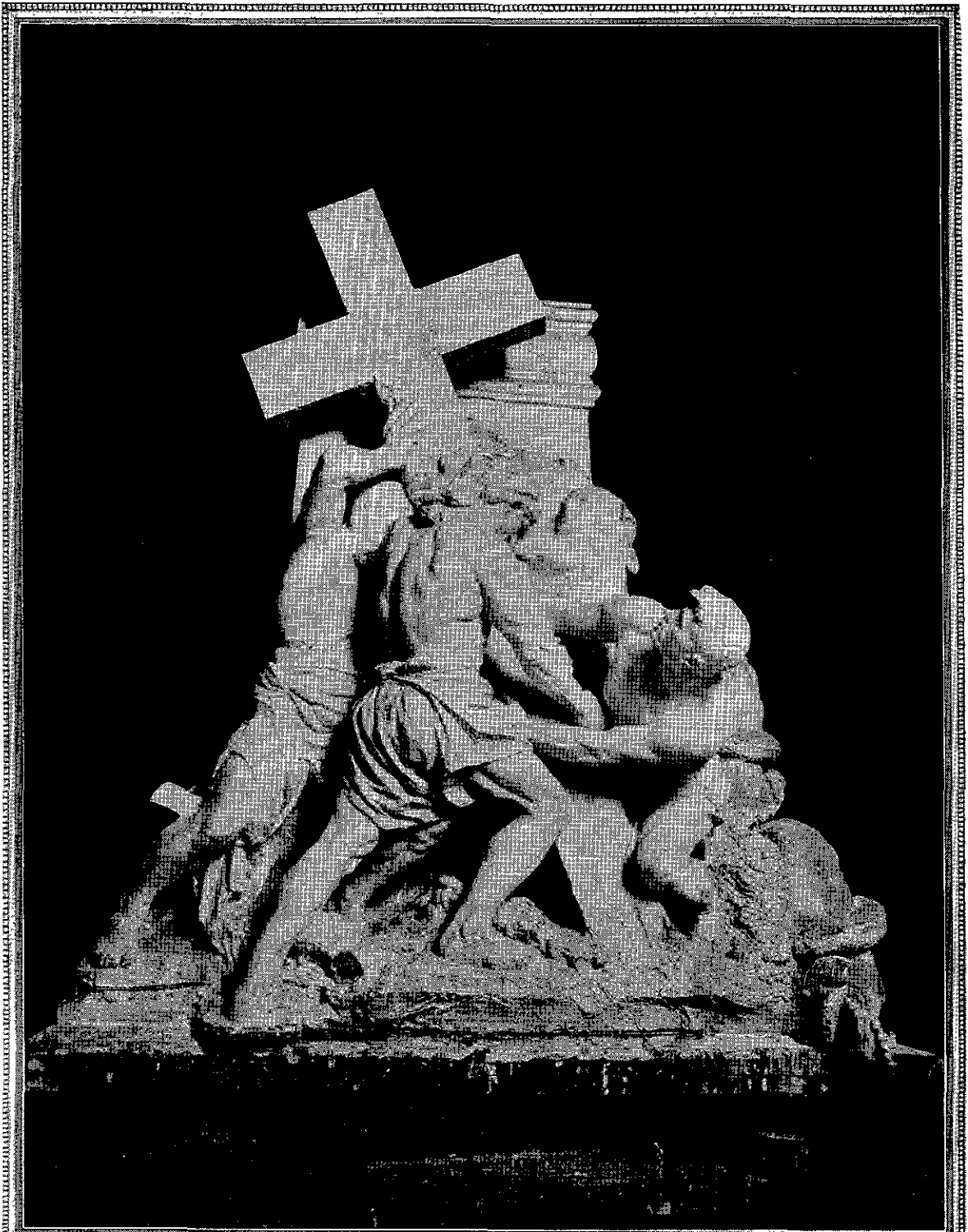
Therefore in the prosecution of “his eternal purpose” it was necessary to erect a proper theater on which the scenes of redemption might be enacted. Thus he could exhibit himself in the attributes ascribed to him in the words above quoted from the book of Exodus. God could not set aside or disregard his righteous law when man had apostatized, even though mercy was an attribute of his character. He is merciful, but he is also holy and just. The demands of the law and of justice must be met. The manifestation of his glory—his character—must have been the highest consideration that prompted creation, for we read:

“Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” Rev. 4: 11.

If the all-wise Creator was moved to bring this boundless universe into existence for his own pleasure and glory, it must be borne in mind that the execution of this purpose would necessitate the highest possible good and pleasure of his creatures.

IN THE beginning,—before the beginning of things,—God was holy, and just, and good, and merciful. This was his nature. But how were these divine attributes to be manifested, without scope for the display of these perfections of his being? There must be objects upon whom or to whom he could exhibit his wisdom, his holiness, his justice, his goodness, and his mercy. So far as we are able to see or know, his holiness, justice, wisdom, goodness, and mercy, must have remained forever hidden, locked up in the bosom of the eternal One, without beings to whom they could be made known. Mercy—unmerited favor—could never have been revealed except through sinners, to whom such unmerited favor could be exhibited in all its abounding fulness. How beautifully and fully the purpose of creation, as herein set forth, is expressed by the Psalmist: “And in his temple [the created universe] everything saith, Glory.” Psalm 29: 9. R. V. The created universe is a mirror which reflects the character of the Creator in all the perfection of his attributes.

“The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day



KEYSTONE VIEW CO.

RAISING THE CROSS

(From the Columbus statue made by Arnaldo Zocchi for the Argentine Government.)

uttereth speech, and night unto night showeth knowledge. There is no speech or language, where their voice is not heard." Psalm 19: 1-3.

When we look upon the beauties and grandeur of the earth, or look up into the starry heavens, we behold the majesty and power of the Creator. But all these might have existed to all eternity without calling forth the depths of infinite love and mercy. It is when we look at man plunged in the depths of sin, and then "Behold the Lamb of God that taketh away the sin of the world," that we see the fullest revelation of the glory of his character. I think the Psalmist must have caught a view of the fulness of this revelation of his character when he penned these words:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psalm 8: 3, 4.

GOD did not ordain sin, but he ordained the plan of redemption, making sin the occasion for the pouring out of that wealth of love that was treasured in his heart from eternity. With this knowledge we can lean on his bosom with the feeling that he is our Father, and we may swim in an ocean of love.

It was a kingdom ruled by love that was purposed from eternity. Such a kingdom could not be created by a miraculous act of the Almighty. There had to be first a material universe, then a dispensation of moral government, involving the risk of sin; then a Mount Calvary and a cross—a process requiring the lapse of ages. There was no other way. All the subjects of his kingdom are to be ruled by love. That love is now shed abroad in the heart of every one who enlists as a subject of that kingdom. Napoleon, one of the greatest of world-heroes, said:

"Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour, millions of men would die for him! What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored."

Quoting the words of another:

"This whole mighty material universe, with its paraphernalia of suns, moons, and stars, and solid globes, was brought into existence, simply as a platform on which to erect the temple of grace. God is love. . . . Calvary is the acme of the universe. There was a Lamb slain from the foundation of the world. . . . All this was in the divine purpose. Jesus Christ determined to have a kingdom of love. And now, seated on his Father's throne, he can say, and does say to every follower, 'To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father on his throne.'"

ONE further thought in conclusion. Among the many orders, and the innumerable beings who will people the countless worlds belonging to Jehovah's vast empire, there will be but one order or rank—the redeemed of Adam's race,—who will have acquired by experience the knowledge of the matchless depths of infinite love. Is it going too far to suggest that the ransomed from this world, who shall have washed their robes in the blood of the Lamb, will be the happy heralds, during the ceaseless ages to come, to reveal the wonders of the plan of salvation to unfallen worlds; and thus place to the lips of the sinless beings of other worlds a richer and fuller cup of bliss than they could otherwise ever have tasted? Surely the inspired apostle more than hints at such a conclusion in the following words:

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: *that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus.*" Eph. 2: 4-7.

"God, who created all things by Jesus Christ; to the intent [for the purpose] that now unto the principalities and powers in heavenly places [the unfallen worlds] might be known [made known] by the church the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord." Eph. 3: 9-11.

This is in accord with the words of another writer, who says:

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. . . . But not alone for his earth-born children was this revelation given. Our little world is to be the lesson-book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their duty throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song."

In the above quotations there is brought to view a lesson-book, and a science to be studied throughout the endless ages to come. Who alone will be qualified to act as instructors? It is stated by one who speaks with authority on the subject, that, "There is no human philosophy that can discover any way by which knowledge of any kind can be acquired by created intellects, except by experience or revelation." The redeemed of Adam's race will be the only beings in the universe who will have acquired, by experience, the knowledge of sin and redemption therefrom; hence they will be the ones to reveal that knowledge to beings of unfallen worlds.

PRIDE THE CANKER

Sherman A. Nagel

IT WAS all over a dollar and fifteen cents! Strange how such a small sum can make one so unhappy! "I know I should pay that little bill and have it off my mind. I am sure I shall not be happy again until I do. I wish I could forget the whole affair, and yet I fear I never shall until I swallow my pride and go and pay it. I wish now I had not said so emphatically that I would not honor it."

So ran the thoughts in the mind of a man who, deep down in his heart, had a desire to be fair and to do the right thing. But he had also a large lump of pride which, unless he conquers it, will prove his eternal undoing. Every time he has gone to pray for over a year he has seen before him that dollar and fifteen cents. He really wishes that it might be wiped off the books of Heaven, but pride keeps him from making confession and restitution which alone will give him a clean page.

"I know it was all my fault," thinks another man. "If I had not been so proud of my opinion, how much smoother things might have gone the past two years." But for all his thinking so justly, he is too proud to say so.

Two women who had once been close friends have not spoken for eighteen months. Why? They had a quarrel—a battle of words. Both know now that it was over a very small thing, a mere trifle, yet both are too proud to confess; and so the breach continues.

In a small manufacturing town the two leading families will have nothing to do with each other, all because five years ago the heads of both families became angry and dissolved their partnership. Many friends have tried in vain to bring about a reconciliation, but each says: "When he comes down off his high horse, I will." Pride stands in the way.

Which Is Number One?

IN THE Ledger of Heaven selfishness is written at the top of every page. All sins come under this general head for all are committed because of love of self.

I have been trying to determine in my own mind which of the many sub-heads under selfishness would head column one, showing that it caused the gravest sins and the most sorrow and heart-ache.

Sometimes I think it is intemperance. Under this would come a long list of fearful crimes such as lasciviousness, impurity, drunkenness, adultery and the like—the sins of Sodom.

Sometimes I think it must be covetousness, for under this head would come falsehood, theft, robbery, fraud, and avarice.

Of course we have no way of knowing certainly what sin does head this first column, but of late, the more I think over it, the more I think that pride is the worst sin of all. A great part of this world's misery and woe can be charged to it. It was the great pre-

dominant cause of all sin coming into God's universe. Lucifer, the anointed cherub in heaven, the first to disobey God, fell from pride. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezek. 28: 17.

Puffing Up

WE SEE many different kinds of pride. There is self pride, family-pride, church-pride, state-pride, and national-pride. Yes, and there is spiritual-pride. A man is certain that he knows all about the Bible and therefore refuses to listen to another's explanation. Some are proud of their education. The Good Book says, "Knowledge puffeth up." There is a great deal of "puff" in some hearts because of their great learning. Some are proud of their pretty faces. Beauty ruined both Lucifer and Absalom. There is no use of being proud because you are good-looking. Your pretty face will not be in the grave ten days before the worms will have disfigured it terribly. Some are proud of their "blueblood," and some of their money. Wealth has ruined its multitudes. A few are proud of their self-righteousness, and I have heard it stated that some are even proud they are not proud.

You have heard of the peacock who was always looking into the mirror at its beautiful feathers. He seldom saw his feet, but when he did he turned away in disgust. People are constantly sitting down before their mirror of money, of education, of culture, or blue-blood. They seldom look at their hearts. If they did they would care less to look at these other things. Examine the carpet where you kneel beside your bed and compare it with that in front of your mirror. Which is the most worn?

I think the class of people God loves the least is the proud. David says of them, "The proud He knoweth afar off." Ps. 138: 6. No one has any right to be proud. All we have is God-given and comes to us stamped with the cross. The Gospel makes us all beggars. Every day we must come and ask God for grace. Before him we all stand on the same level. He has not one plan to save the rich and another to save the poor.

What are we anyway that we should be proud? Alexander Maclaren well says: "Granted that you are superior to me in some thing or other. Well, what does that matter? One molehill is a little higher than another, but they are all about the same distance from the sun." A little boy when told that the sun was ninety-two million miles away asked his father if they measured from the upstairs window or from the downstairs. Compared with Jesus we all come far short, so why be proud?

Yet many people are too proud to walk with God. "What doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God." Micah 6: 8 (margin).

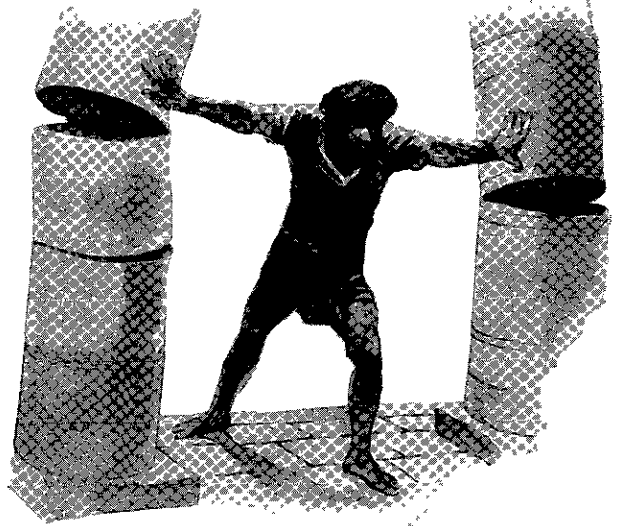
GIANTS OF SINEW

THERE is a striking contrast between the history of Samson and the history of John the Baptist. Samson, the son of Manoah, was dedicated to God before his birth. We are told that at times the Spirit of the Lord rested upon him and moved him mightily. Yet we are disappointed to discover that, leaving out the collective lesson of his life, his individual acts of prowess were manifestations of rather inferior strength. We might say of Samson that he was physically strong, but spiritually weak.

We find him at times issuing forth, declaring vengeance untold upon the race of the Philistines. He was physically capable of accomplishing his threats, but we soon discover that he had no fundamental hatred of the Philistines because of their idolatrous practises. His zeal manifested itself rather against them as enemies of his country than as enemies of his God. Therefore we are called to witness him again at other times mingling freely with them, even taking to himself a wife from among the daughters of Israel's enemies. His hatred was national hatred rather than hatred of sin.

Nazerite Supermen

NEVERTHELESS he was a Nazarite, as John the Baptist was a Nazarite. He was a member of that select class of people who were intended by God to be a palpable manifestation of complete surrender to the will of Jehovah; rather more, an embodied lesson called at times to act out, as well as speak out, the truths of God. Thus, for instance, we find John the Baptist having his raiment of camel's hair, a leathern girdle about his loins, while his meat was locusts and wild honey. Jeremiah, in his lamentation speaks of Israel in her most victorious days, when her Nazarites were "purer than snow, they were whiter than milk," while "they were more ruddy in body than rubies, their polishing was of sapphire." They were a kind of an election within an election, if we consider Israel as the elect people of God. Had Israel risen to the pure ideals of her Nazarites, she would have been enabled to fulfil forever the high destiny of her call in the earth; but Samson's failure was perhaps more a type of his nation's failure than a prominent specimen of personal defeat. God endowed him with superior qualifications, just as he had endowed the nation of Israel with nobler faculties above her idolatrous neighbors. When, however, they were content to achieve some physical success and then rest satisfied, they were far from meeting the ideal which God had for them. It is only in the last moment of Samson's career that we find him rising to a real perception of his spiritual mission. After Delilah had shorn him of his locks, the symbol of his devotion to God and the token of his divine call, he lay helpless and wretched amid the taunts of his enemies. When, however, the long winter months



They went forth to battle but they always fell;
Their eyes were fixed above the sullen shields;
Nobly they fought and bravely, but not well,
And sank heart-wounded by a subtle spell.

They knew not fear that to the foeman yields,
They were not weak, as one who vainly wields
A futile weapon; yet the sad scrolls tell
How on the hard-fought field they always fell.

It was a secret music that they heard.
A sad sweet plea for pity and for peace;
And that which pierced the heart was but a word,
Though the white breast was red-lipped where the sword
Pressed a fierce cruel kiss, to put surcease
On its hot thirst, but drank a hot increase.
Ah, they by some strange troubling doubt were stirred,
And died for hearing what no foeman heard.

had passed over the bondage and misery of the son of Manoah, he awoke again to the realization that his strength lay in Jehovah alone. Then once more amid the revelries of Philistia's lords, he brought confusion upon their shouts of pride and triumph.

Change of Heart

HOW different from this is the record of John the Baptist, another Nazarite. We are all today imitators still of his great achievements. All over the world hundreds and thousands of men and women are being buried in the watery grave of baptism, that ceremony started by the noble John, endorsed by Jehovah, and made obligatory for entry into the fold of the church. Of his own mission John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I." The word repentance comes from the Greek word which means change of mind. Neither does the Greek here bear what some would

AND SPIRIT—*Benjamin G. Wilkinson*



**They went forth to battle but they always fell;
Their might was not the might of lifted spears;
Over the battle-clamor came a spell
Of troubling music, and they fought not well.
Their wreaths are willows and their tribute, tears;
Their names are old sad stories in men's ears;
Yet they will scatter the red hordes of Hell,
Who went to battle forth and always fell.**

—*Shaemas O'Sheel.*

say to be the only meaning to the word repentance; namely, sorrow. The Greek word for repentance goes beyond the thought of contrition; it means a resolution henceforth to carry out a change of life. This change of mind John the Baptist produced in the lives of thousands. Of him we read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." Behold the multitudes flocking from the north, the south, the east, and the west. Where to? What for? To come under the burning words of him who is now a king of ideas. The emperor upon his throne at Rome was a king of power and finance; John the Baptist was a king of ideas. His powerful preaching jolted the mind of sinners, brought them to sorrow for their transgressions against God, and led them to that determined change of life which we call conversion. His victories were spiritual victories. If Samson was physically strong and spiritually weak; John was the reverse, spiritually strong and in comparison, physically weak.

Another giant of spiritual strength was Christ. Comparatively speaking, he was not physically strong. It would be a long cry from Adam to Christ if we were to compare physical prowess. Nevertheless, Christ succeeded where the first Adam failed. For forty days and nights he endured without eating, only to enter into a test more severe than that which had extended through the forty days. He faced the prince of the air, the leader of the rebel angels.

Christ Resisted Not

OF CHRIST is written that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. . . . And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Moreover it is said of him that his fame went throughout all Syria. Here is another mighty leader of men. He made no effect, like Samson, to turn the moving power of the Spirit of God into demonstrations of physical might. His rather was the effort to direct the people to that which is alone a man's true distinction and the foundation of all the good which he possesses; namely, his divine call to the knowledge and service of Jehovah. He met paganism not as meeting force with force, but as opposing ideas to ideas. He spent whole nights in prayer, and when his own family members were alarmed lest his physical condition would break under the strain, he emerged the next morning fresher than the evening before, and filled up with burning and irresistible words. He was always full of the Spirit of God. Wherever he went, a chorus of praises followed in his path. Multitudes from the heathen countries, as well as from Galilee and Judea attended his steps, proclaiming to one another their change of heart as well as their delivery from physical bondage and deception.

Christ was a true Nazarite indeed. Yea, more; he was a true Israelite indeed. He sought not after political leadership, financial authority, or social distinction. He rather sought to serve God and his fellow men to the full extent of his powers. No doubt the victories, as well as the humiliating defeat of Samson, brought home very keenly to the Israelites how his failure was their failure, and that his wretchedness and defeat were due to them because they had not rallied around him with that devotion and zeal to God which should have been theirs. God used the life and work of Samson to serve his purpose for the time being. But we all know very well that the life of the son of Manoah is not God's ideal of true greatness. We must look further, and in contrasting his life with that of John the Baptist and that of Christ, we realize that physical strength does not go very far toward effecting a true and permanent reformation; to produce such results it is imperative that we have spiritual strength.

THE WATCHMAN'S WORD



*“Go, set a
watchman;
let him declare
what he seeth.”
Isaiah 21:6.*

WE ARE decidedly favorable to the Conference on the Limitation of Armaments doing all it can to promote international peace and good will. We only wish it could do more than it can. Every movement for peace helps to clear the way for the more speedy proclamation of the gospel of God's peace, and so for the hastening of the Kingdom of Peace.

A MAN drawing a salary of \$50 a week who had to spend \$46.50 of it every week for boxing gloves, brass knuckles, window bars, barbwire fencing, and doctor's bills, would probably let some of his children go hungry once in awhile, not to speak of his neighbors'. And he would be worse than a heathen. A government which has to spend 93% of its income on armaments and pensions is not going to do much toward ministering to even the physical needs of the world. While we are shooting billions of dollars into smoke and fear and hatred, we are letting millions of children and women and men starve and perish.

BENEVOLENT assimilation was once proposed as our relation to the Philippines. Now it is scouted for our relation to the immigrants pouring into America. Democracy, who once stalked abroad with a chip on his shoulder and a quid in his cheek, is now hiding under the bed, crying, "Shut 'em out! shut 'em out!" Probably we would better shut 'em out, because our assimilation isn't working very well; but the fault lies in the fact that our zeal in education and evangelization has been away behind the zeal of the ocean-transport companies in finding business.

WHENCE came that superior strain in the "Nordic peoples" that our pseudo-scientists are howling about? Did some far-away ape ancestor, ten million years ago, find a peculiar berry that fed his pituitary gland, and, carefully guarding the supply, succeed in forging ahead of his fellows, so developing the forceful Norseman and the arrogant Teuton and the supercilious Anglo-Saxon? Anyway, the Chinese preceded us by about four thousand years in claiming to be the supermen of earth, and they built their Great Wall to preserve their purity. What happened?

WHEN the armistice was signed the armaments of the participating nations were 55% chemical. In view of this fact, will scrapping of battleships, and even of aircraft and undersea boats, disarm to any great degree the fighting powers? What we need most is the limitation of the desire to fight.

“BACKWARD, turn backward, O Time, in your flight!” We have boasted of infinite progress, but we find ourselves back in the days when astrologers and alchemists commanded the confidence of men. A recent number of a popular magazine contains some revelations of Evangeline S. Adams, "the most famous astrologer in America," who tells of clients ranging from the world's greatest tenor to a high government official, and including financiers, lawyers, clergymen, lovers, haters, and cats and dogs, all of whom try to direct their lives and fortunes according to "what the stars say." Then—

EDISON, according to a newspaper account, declares that by recent developments in metallurgic chemistry, gold may be made from baser metals, lead for instance, and that the miracle may happen any day. We are accustomed to turn a credulous ear to anything the Wizard says, but—would that Paracelsus and Roger Bacon might be rewarded with tickets of admission when the thing comes off. If this long-sought goal of the alchemist is about to be reached, why not also that other hope of the old philosophers, *aqua vitae*, the water of life? If the respectable sciences, astronomy and chemistry, which long ago spurned their parents, astrology and alchemy, must now pay them reverence, who knows (and this is what the world is saying) but what the old gods may come back? They have come back, in the minds of tens of thousands of worshippers who, "when they knew God, glorified him not as God."

PERHAPS in this prophecy, however, Edison is only backing up his friend, Henry Ford, who now steps forward with a proposition to abolish war by abolishing the gold standard of currency. He reasons thus: The gold standard makes it possible for money lenders to corner the gold supply and so control it. Gold is easiest acquired and amassed by making enormous loans at exorbitant interest to nations under war conditions. Therefore the gold standard encourages war, and its abolition would abolish war. But our estimable auto manufacturer is wrong in his premise. It is the selfish, cruel greed in men's hearts that starts the whole system. Men will corner whatever is used as a standard of value, be it gold, paper, bonds or power plants, or whatnot. Abolish greed and war will go. But the converting power of Christ alone can do that.



Armenian orphans cared for by Near East Relief

As Unto Christ

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There are 100,000 more children outside the orphanages, who can not possibly survive the winter without food and clothing which the Near East Relief is anxious to give them, if we will furnish it.

Their parents, the adult population of Armenia—what is left of them—are in desperate need. Invading armies have stripped their country of food supplies, seed, farm implements, and animals. Many thousands of them are now dying of starvation.

The heart of Christ appeals to his people for aid for these suffering ones. He notes it now, and He will remember it in the Judgment Day.

Will you be in the company to whom he says: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not"? Or among them to whom he declares the opposite, and to their surprised question replies: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

\$5 per month, given or secured, means a child saved through the winter in Armenia.

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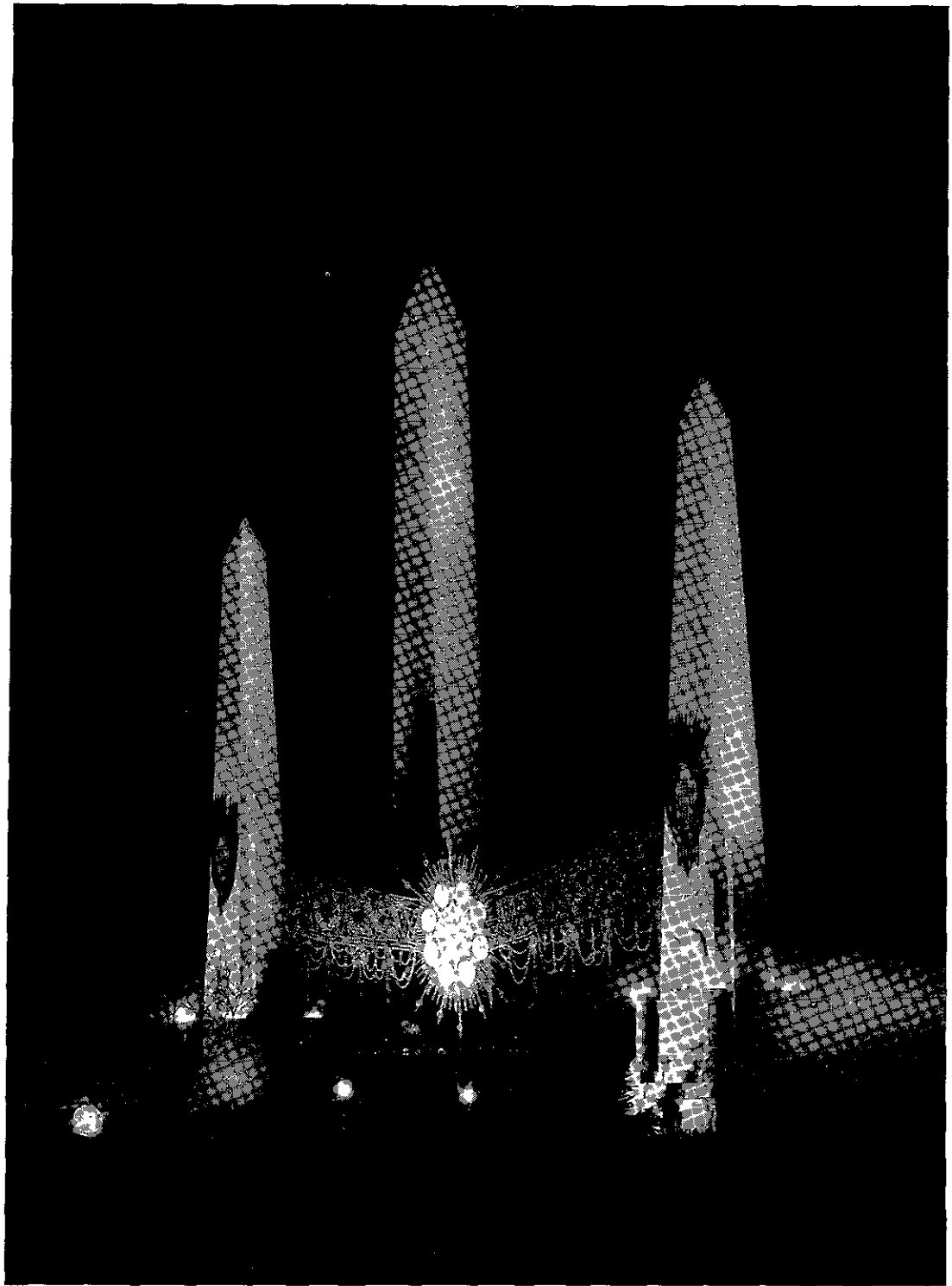
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