

# The Watchman

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**J**APAN has recently legalized the observance of Sunday. It is another of those straws showing the undercurrent moving the nations toward legalized religions, the fettering of the individual conscience, and the greatest religious crisis of the ages.

**R**EUNION of the Greek and Russian orthodox churches with the Roman communion, a return of the Anglican church, and peace with the Quirinal, summarizes the papal program according to present reports. A brief return to her pristine power is depicted in the Scriptures. Read "The Papal Bloc," on page 21.

**A** BRILLIANT chemist and psychic investigator sought to peer behind the curtain of death. By means of an anesthetic drug, administered by a delicate apparatus, he sought to learn the secret of the Great Unknown. But he inhaled one drop too much. Death's door never outward swings. When will men learn to seek Heaven's Guide Book for information on this riddle of the ages? Read the article on page 20.

**A**LL IS not well with the League of Nations say its friends. Member states are not paying their dues toward the expenses of the organization. It is apparent that the heart of the world has not been changed. The tares of strife have not been uprooted by the planting of these leagues and associations, high though their ideals be, and irreproachable their motives. It takes a power outside and above human devising to give lasting peace.

**G**ROWLS emanate from the Great Bear, which, being interpreted, means Russia continues to trouble the world's hope of peace. Her population dying of starvation by the million, her industries and transportation in chaos, her production practically at a standstill, nevertheless the Soviet Minister of War, Trotsky, declared the Bolshevik army and navy, already totaling 1,505,000, must be increased, trained, and prepared for war. Russia is the enigma of Europe, as is Turkey of Asia Minor.

**S**UICIDES in 1921 increased 23 per cent over 1920. Statisticians estimate 20,000 ranging in age from 5 years to 100, and including 858 children. This feature challenges attention. Further, 76 millionaires were among the unfortunates. Wealth and happiness are not synonyms. And the list included many prominent business men, professional men, and scholars. This world does not satisfy. Now as never, in these distracting times, men need the steadying influence of genuine Christianity and the personal peace of Christ.

Two far-reaching economic movements caught the world's interest early in April,— the Genoa Conference for the financial reconstruction of Europe, and the coal strike in America. Early reports of the former bring word of strong intermeddling of politics in economic affairs, with constant bickerings, and threats of total disruption. **Eyes of World Focussed on Economic Tangle** The United States, refusing to have a part in the Genoa parley, is watching it, however, with the interest of a creditor in a debtor. The coal strike has not advanced to a state where any results can be chronicled at this writing.

The increasing clashes of various classes and interests are born of the greed of men. The living of the Golden Rule would not only end, but prevent them. Thinking men recognize this, but the majority fail to discern the fact that we are not even in sight of economic conditions permanently bettered by human effort. "Hope springs eternal," and it is well to be buoyed up by it in these turbulent times. But hope in conferences and get-together parties as an adequate means to peace is absolutely futile. Only when God takes a hand can there be industrial peace and financial success for all. And He will take a hand soon by the advent of his Son to earth. Preparation for that event is the course of action that will cure earth's economic ills—and all others.

The conception of a United States of Europe will not down. In the words of P. W. Wilson in the April *Current Opinion*, "Each nation should be free to fly its own flag, develop its own institutions, speak its own languages, practise its own religions; but, when it comes to trade, coinage, postal and telegraphic facilities, railways, and the use of riches, there should be the same unimpeded facilities as one finds in North America." **United States of Europe Dream Futile**

The scheme is not new as the writer says: "The Roman Empire brought most of Europe under Italy. Charlemagne and Napoleon, each in his own way, sought to unite Europe under France. The Emperor Charles V desired that Europe be consolidated under Spain. King Henry IV of France, though himself reared as a Huguenot, was ready to work for Christendom at peace under the pope. The Kaiser, if victorious, would have made Europe subject to Germany. In all these schemes of imperialism it was recognized that somehow there ought to be one Europe."

But, commendable though the ideal of a democratized and united Europe may seem, it will never be realized. Nor is this merely our personal opinion; it is based upon the dictum of the Most High. Speaking of the territory which was once ruled by the Cæsars, the living God said, it "shall be divided." "They shall not cleave one to another, even as iron is not mixed with clay" is a further depiction of the nations of modern Europe, from the same source. (See Daniel 2: 41-43). Thrones may topple, dynasties perish, the earth may reel with the conquering tread of armed hosts, and parliaments of men reecho with plans of consolidation, but the word of our God will stand. Europe will remain divided.

At a great banquet in Paris, Premier Poincare of France sang the praises of wine and glorified the god Bacchus. "What is possible without wine?" he said. "What human joy was not born in wine? It is health and courage and life." He hoped Prohibition America would mend her ways and return to wine drinking. Of course it is easy to see in this a bid for a market for French wines in the United States; but it is surprising to hear from the lips of so prominent a statesman such preposterous falsehoods. Surely wine-drinking, decadent France is no laudable example for progressive America. We recall another banquet when another ruler drank wine before a thousand of his lords. And when in the full flush of its intoxication there came the handwriting on the wall. Then another premier sounded the fall of a nation that pledged its health and prosperity in wine. **French Premier Advises Wine for America**

We are hearing strange rumors of an organization of the country's youth in a secret order called the "Shifters." Like all fads caught up by the young, it is reported to be spreading like an epidemic from city to city among the boys and girls in their early teens. Its badge, a paper-clip; its motto, "Be a good fellow, get something for nothing"; its signs, secret; its object seems to be to provide a way for the sexes to meet on familiar terms without the formality of an introduction,— in other words, it is a flirting society. There is no limit to what it may lead. Everything about it, beginning with its name, smacks of looseness and impropriety. Whether or not it is to be taken seriously or is only a foolish, passing craze, it is a straw in the social wind. It shows how easily the hundreds of thousands of unrestrained youth of today may be swept into a vortex of sensual depravity. Taboo the Shifter. **"Shifters," the Latest in Secret Societies**

# CROWDING THE ZERO HOUR

“THEY were playing the jazz. The lights were down. I didn't fall much for the fellow, judge, but—oh! the jazz got me. I closed my eyes and let myself go—That's the way it started, judge. The music done it.”

The foregoing was the defense of an unfortunate girl; recently brought before Judge Ben Lindsey, of Denver, for correction; and is a tiny spark from that conflagration that seems to be consuming the morality of this generation. The consuming flame to which I refer is the fiery, untamed desire of the present age for questionable pleasures.

Recently my attention was called to a cartoon in one of the modern dailies. A fatherly gentleman, dressed in a Prince Albert coat, and carrying an umbrella, had knocked at the front door, which was opened by a little lad of seven or eight. The visitor asked: “Hello, sonny, where's the folks?” The reply came: “W'y Ma's gone to th' bridge club; Pa's down cellar making prune whiskey; Bob's out playing golf; Sister Ann's t' th' vaudeville; an' I'm playin' jazz music on the vietrola.” The caption of the cartoon was—“The Great American Home.” Who dares say it is not characteristic of many?

There has been a tendency among authors to divide history into ages: The Stone Age, The Bronze Age, The Iron Age, etcetera. This age might without impunity be styled the pleasure-loving age. A great groan has ascended over the high cost of daily potage, but few have complained about the high cost of the red kind. No pleasure devotee has peeped or muttered about H.C.P.—high cost of pleasure. The toll is tallied over, and no complaint. The wage earner will toil up the stony road of hard labor in the daytime only to tirelessly parade the gay white way when night lets down her curtains. The desire for pleasure is insatiate. Solomon long ago uttered the truism: “The eye is not satisfied with seeing, nor the ear filled with hearing.”

The busiest men on this planet, seemingly, are novel writers, photoplay producers, and yellow sheet correspondents. The world is being ransacked to find the unfelt sensa-

By Orva Lee Ice

*JAZZOMANIA—the Call of the Wild—Is Herein Set Forth in Strong Words. But the Facts are Stronger than the Portrayal. Informed People Are Aware of the Conditions; but the Majority Do Not Know the Meaning, Nor Read the Outcome. Mr. Ice's Conclusions are Startling, but Logical and Convincing.*

tion. The jaded public has run the gamut of sensations from pop-corn socials to jazz parties and back again so many times, that all the new has been worn off. There has yet to be found the too novel, too suggestive, too salacious sensation.

Time-honored barriers to forbidden fruits have been removed, and the fruits devoured. Rusty locks of custom that for generations securely housed chastity, modesty, and purity, have been broken, and the contents

prostrated to the greed and lust of pleasure. The oldest wines of evil, mouldy in ancient casks, and labeled “forbidden to man” because of their cankerous strength, have been tapped, and the contents drained to the dregs, and the unblinking world calls for something more rollicking.

Consummate boredom is felt when old pleasures are mentioned. “Let's have something new,” is the eternal cry. Oh! to be flung into the surging sea of high-powered emotion, to have that breath-catching, blood-heating, heart-pounding, funny feeling. Money?—“We should worry about expenses; we've got lots of 'em.” Compromise?—“Let 'er go, what's the difference? we'll pay the price.” Morality?—“I'll see you in church, Sunday. Won't be home 'til morning.” Papa and Mamma?—“They aren't living together now.”

How does the thermometer of morality read to you? Little wonder the churches are empty. “Is America dancing the jazz route hellward?” asks the *Ladies' Home Journal*. “This question is asked not merely by so-called fanatics and Puritans. It is asked by sober-minded citizens of no particular faith, and also by scientists, who believe in nothing that can not be weighed and measured. An affirmative answer seems to indicate the facts. We are traveling at a

swift gait, on the broad, smooth highway, which is shown by his Satanic majesty's blue book to be the direct route to hell.”—*Ladies' Home Journal* November 1921.

Think of it: Girls who valued their goodness but a few years ago tabooed public dances. Public dances were then accounted the incubators of evil. When girls of yesterday danced, it was formal and private with the (Continued on page 31)



# The REVOLT against AUTHORITY

*A Review, with Reflections, of the United States Solicitor General's Address—*

“THE Spirit of Lawlessness” is the title of the Presidential Address delivered by Mr. James M. Beck, Solicitor General of the United States, at the Forty-fourth Annual Meeting of the American Bar Association, at Cincinnati, Ohio, August 31, 1921. Mr. Beck's setting forth of the present state of the country is without doubt the most masterful presentation of the facts yet given to the lawyers and laymen of the land. His marshalling of the evidences of revolt in industrial, Political, commercial, social, and artistic fields “against the spirit of authority and moral psychology underlying it” is one of the most brilliant and convincing arguments ever proclaimed from any platform.

One of the most often quoted of the proverbs of Solomon reads: “Where there is no vision the people perish, but he that keepeth the law, happy is he.” A better translation would be: “Where there is no vision the people cast off restraint; but he that keepeth the law, happy is he.” The vision then is one upon the part of a nation of the blessings which follow the keeping of the law.

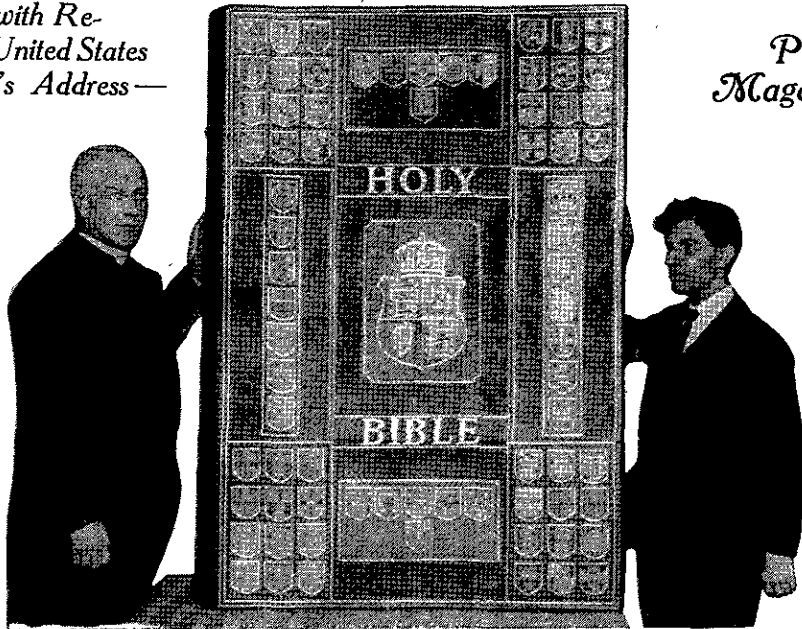
## *The Past Obscured in Haze of Gold*

THE reviewer has only one serious criticism of the Solicitor General's speech; namely, that while making out his magnificent case *in re* the present revolt against the spirit of authority, he has said practically nothing concerning the revolt against the Bible itself, and the simple teachings which it contains, and which formed the chart and compass of our forefathers in this land. The revolt against faith in a personal God and His immutable law, as understood and practised by our fathers, lies at the bottom of all the other revolts against law and the spirit of authority which are sweeping the country today. This is the fundamental and basic evil—the foundation on which all other evils rest. A study on this would form a treatise of surpassing interest.

The question is often raised whether there is in this day and generation a spirit of lawlessness greater or different than that that has always characterized human society. That such a spirit has always existed, even when the death penalty was visited upon nearly all offenses against life and property, can not be denied.

There is danger that we will view the past as in a haze of gold, and that true perspective will be obscured. William Penn's “holy experiment” on the banks of the Delaware is apt to be visualized as the fulfilment of Sir Thomas More's dream of Utopia. Yet, in 1698, Pennsylvania was dubbed

By  
Percy T.  
Magan, M. D.



KEYSTONE VIEW CO.

## THE STANDARD OF ALL AUTHORITY

A Bible five by three and one-half feet in size, written by the hands of twelve thousand people, prepared by the Bible Crusade Society. Twelve large skins were used in making the cover.

“the greatest refuge for pirates and rogues in America.” Penn, himself, wrote about that time that he had heard of no place which was “more overrun with wickedness” than his City of Brotherly Love, where things were so “openly committed in defiance of law and virtue—facts so foul that I am forbid by common modesty to relate them.”

Conceding that lawlessness is not a novel phenomenon, has not the present age been characterized by an exceptional revolt against the authority of

law? The statistics of our criminal courts show in recent years an unprecedented growth in crimes. Thus, in the federal courts, pending criminal indictments have increased from 9,503 in the year 1912 to over 70,000 in the year 1921. While this abnormal increase is, in part, due to sumptuary legislation—for approximately 30,000 cases now pending arise under the prohibition statutes—yet, eliminating these, there yet remains an increase in nine years of over 400 per cent in the comparatively narrow sphere of the federal criminal jurisdiction. It has been impossible to get the data from the state courts; but the growth of crimes can be measured by a few illustrative statistics. Thus, the losses from burglary, which have been repaid by casualty companies, have grown in amount from \$886,000 in 1914 to over \$10,000,000 in 1920; and, in a like period, embezzlements have increased fivefold. It is notorious that the thefts from the mails and express companies and other carriers have grown to enormous proportions. The holdup of railroad trains is now of frequent occurrence, and is not confined to the unsettled sections of the country. Not only in the United States, but even in Europe, such crimes of violence are of increasing frequency, and a dispatch from Berne, under date of August 7, stated that the famous International Expresses of Europe were now under military guard.

## *Criminality's Triumphal March*

THE streets of our cities, once reasonably secure from crimes of violence, have now become the field of operations for the footpad and highwayman. The days of Dick Turpin and Jack Shepherd have returned, with this serious difference—that the Turpins and Shepherds of our day are not dependent upon the horse, but have the powerful automobile to facilitate their crimes and make sure their escape.

In Chicago alone, 5,000 automobiles were stolen in a single year. Once murder was an infrequent and abnormal crime. Today in our large cities it is of almost daily occurrence. In New York in 1917, there were 236 murders and only

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67 convictions; in 1918, there were 221, and 77 convictions. In Chicago in 1919, there were 336, and 44 convictions.

When the crime wave was at its height a few years ago, the police authorities in more than one city confessed their inability to impose effective restraint. Life and property had become almost as insecure as in the Middle Ages.

### Self-Government Joins the Lost Arts

AS TO the subtler and more insidious crimes against the political state, it is enough to say that graft has become a science in city, state, and nation. Losses by such misapplication of public funds—piled Pelion on Ossa—no longer run in the millions but in the hundreds of millions. Our city governments are, in many instances, foul cancers on the body politic; and for us to boast of having solved the problem of self-government is as fatuous as for a strong man to exult in his health when his body is covered with running sores. It has been estimated that the annual profits from violations of the prohibition laws have reached \$300,000,000. Men who thus violate these laws for sordid gain are not likely to obey other laws, and the respect for law among all classes steadily diminishes as our people become familiar with, and tolerant to, wholesale criminality. Whether the economic results overbalance this rising wave of crime and immorality, is a question for the future.

In commerce there is an unparalleled revolt against honest standards and integrity of business morals. Who can question but that this is preeminently the age of the sham and the counterfeit?

In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraints of print, speech, and dress have in recent decades been increasingly disregarded. The very foundations of the great and primitive institutions of mankind—like the family, the church, and the state—have been shaken. Nature itself is defied. Thus, the fundamental difference of sex is disregarded by social and political movements which ignore the permanent differentiation of social functions ordained by God.

All these are but illustrations of the general revolt against the authority of the past—a revolt that can be measured by the change in the fundamental presumption of men with respect to the value of human experience. In all former ages, all that was in the past was presumptively true, and the burden was upon him who sought to change it. Today, the human mind apparently regards the lessons of the past as



INTERNATIONAL

Increasing mail robberies have necessitated the assignment of 200 marines to guard the United States mail wagons in New York City. These marines have orders to shoot to kill.

presumptively false—and the burden is upon him who seeks to invoke them.

Lest he be accused of undue pessimism Mr. Beck buttresses his argument by citing Pope Benedict XV. On Dec. 20, 1920, the venerable Pontiff addressed the College of Cardinals. In this the Pope took the ground that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second, an equally unprecedented hatred between man and man. The third was the abnormal aversion to work. The fourth, the excessive thirst for pleasure as the great aim of life. And the fifth, a gross materialism which denied the reality of the spiritual in human life.

This challenge to authority is universal and is not confined to that of the political state. Even in the narrower confines of the latter, the fires of revolution are either violently burning, or at least smoldering. Two of the oldest empires in the world, which together have more than half of its population, (China and Russia) are in a welter of anarchy; while India is in a stage of submerged revolt. If the revolt were confined to autocratic governments, we might see in it merely a reaction against tyranny; but even in the most stable of democracies, and among the most enlightened peoples, the underground rumblings of revolution may be heard.

### The Century's Greatest Political Discovery

THE government of Italy has been on the verge of being overthrown. England, the mother of democracies, has been shaken to the very foundation. The revolt there has marked, on the part of millions of men, a portentous decay of belief in representative government and its chosen organ—the ballot box. Great and powerful groups in England had suddenly discovered—and it may be the most portentous political discovery of the twentieth century—that the power involved in their control over the necessities of life, as compared with the power of the voting franchise, was as a forty-two centimeter cannon to the bow and arrow. The end sought to be attained; namely, the nationalization of the basic industries, and even the control of the foreign policy of Great Britain, vindicated the truth of the British Prime Minister's statement that these great strikes involved something more than a mere struggle over the conditions of labor, and that they were essentially seditious attempts against the life of the state.

Nor were they altogether unsuccessful; for, when the armies of Lenine and Trotsky were at the gates of Warsaw in the summer of 1920, the attempts of the. (Continued on p. 24)



INTERNATIONAL

Ireland's troubles continue even after the attainment of her desired political status. Unrest is rife. The days are lawless.



PAUL THOMPSON

3,000 cases of "American Rye," caught on an innocent-looking fishing schooner seized by the New York customs officers. It is part of the great rum-ruining movement in operation on our borders and in our harbors.



**INTERNATIONAL**  
John L. Lewis, President of the United Mine Workers of America, who on April 1 called 600,000 coal miners out on a strike.

## Bridging the Gulf

IT IS not without significance that the Catholic and Protestant church leaders of America recently issued a joint manifesto in behalf of ratification of the treaties adopted by the Washington Conference. Commenting on this action the *Christian Century* says, "No political clique can withstand the united voice of the religious conscience of this land." The same alignment was observable as the Federal Council of (Protestant) Churches and the National Catholic Welfare Council linked together in an effort to ward off the coal strike by calling upon the operators and miners to settle their differences through conference.

Let us not be misunderstood. We strongly favor both movements championed. Every effort to promote peace and good will should be wholeheartedly supported. Industrial tangles should be "settled upon the grounds of justice and right human relations rather than upon economic advantage." But the religious alignment is portentous. As we have frequently pointed out, Protestantism and Catholicism are steadily and surely reaching across the gulf of past separation. With hands clasped in present laudable enterprises they will the more easily join hands in movements of intolerance yet future. Common objectives bring together great organizations as well as individuals. We shall have occasion to refer to this later.

## The War on Insects

"THE next war will be Man versus the Insects!" says Sir Harry Johnston, famous English scientist and explorer. The Mexican bean beetle is one of the latest of these insect menaces to America's food supply. Sweeping up from the South the marauders are devouring our bean crops, says *Popular Science*.

Dr. L. O. Howard, President of the American Association for the Advancement of Science, and Chief of the U. S. Bureau of Entomology, declares in *Science*: "The war against insects has in fact become a world-wide movement which is rapidly making an impression in many ways. Take the United States, for example. Every State has its corps of expert workers and investigators. The Federal Government employs a force of four hundred trained men, and equips and supports more than eighty field-laboratories scattered over the whole country. All this means that we are beginning to realize that insects are our most important rivals in nature and that we are beginning to develop our defense."

The Editor of *Popular Science* also avers: "Insects destroy many millions of dollars' worth of crops annually; they make us pay higher prices for the clothes we wear, the food we eat, the homes we live in. They cause famine and pestilence. We have just begun to learn how many diseases, resulting in tremendous loss of life, they carry. Man, calling himself the master of nature, may yet be involved in a life-and-death struggle with insects for possession of the globe—and in some ways, scientists declare insects are better fitted than men for survival on earth."

These warnings are not the cries of alarmists; they are the calm assertions of qualified men of science, and are not to be discounted. The facts are common knowledge. How vividly the conditions of the hour recall the prophetic forecast of these very days—the days when the "day of the Lord cometh, for it is nigh at hand." Joel 2:1. Listen to the prediction. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . . For a nation is come up upon my land, strong, and without number. . . . He hath laid my vine waste, and barked my fig tree. . . . The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. . . . the apple tree, even all the trees of the field, are withered: . . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." See Joel 1:4-18.

Compare the ancient prophet's prediction with today's condition. In the realm of nature we see unconcealable tokens of earth's coming dissolution. Mother Earth has become jaded and worn. She has fallen a victim to disintegrating forces. She is groaning under the weight of years. Starvation would

be general were it not for the constant fight now made by the entomologist and the farmer against the growing insect pests and plant diseases. These conditions have not come by chance. Reserved in their intensity for this generation, they form, when compared with other lines of evidence, proof positive of the soon coming change in all things terrestrial.

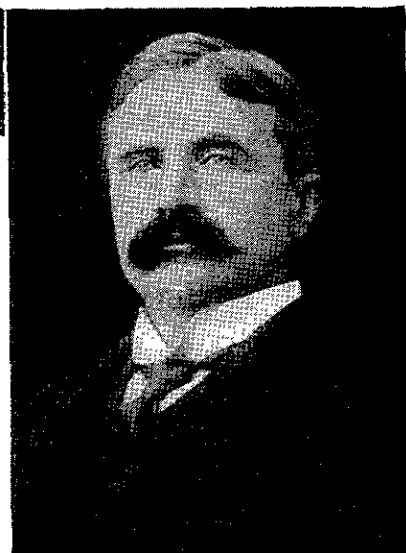
## The Juvenile Trend

"THE pressure of today on the shoulders of the growing boy or girl is almost grotesquely out of proportion to that existing fifteen years ago," states the *Ladies' Home Journal*. And that pressure is having deadly effect, as statistics of illegitimacy and crime increase indicate. The *Detective*, official organ of the International Association of the Chiefs of Police, says the United States is infested by a new crop of criminals 3,000,000 strong, made up of youths ranging in age from 18 to 25 years. According to official prison records 86 per cent of crime during the last six months was committed by new offenders. The Reform Bureau states that "seven minors to one adult is the ratio of those now arrested for crime."

The directors of the Florence Crittenden Homes state that the average age of their charges has been reduced from 28 years to 15 years. "Delinquents now come from a younger set than formerly" Chicago's probation officers aver.

The situation is startling. Young in years, but old in sin! Sundry explanations are offered. Many who went into the army during the War had crime bred into them. They were trained and taught to kill. The bootlegging business is another prolific school of crime. The increase in the drug habit with its insatiable craving makes the mind keener and incites to crime. Jazz, that moral smallpox, with its physical stimulus of a degrading kind is dragging down. The salacious dance with the suggestive nature of the music and crowd psychology has in many cases become the undertow of the underworld. The motion picture, wherein false views of life are presented, the consequences of sin ignored, false standards of honor shown, where all too often virtue is besmirched and vice exalted, is a contributing factor. The unwillingness to give up the taste for high life acquired during the war period also exerts a tremendous influence. These all doubtless must share in the responsibility for present results.

Nineteen centuries ago the Bible, through the searchlight of inspired prophecy, pointed forward to the very conditions we witness today. It deals not alone with causes, but sets forth the



INTERNATIONAL

Viscount Robert Peel, new British Secretary of State for India. He is expected to quiet the turmoil among the Hindus and Mohammedans

significance of the situation. Blind is he who will not see in the juvenile phase of the social and the religious worlds tokens of our entrance into the "last days" of this turbulent age. Here is the inspired prediction: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

### The Moslem Menace

"ISLAM Astir Against Christian Rule," reads the heading of a first page article in the *Literary Digest*, and there follows the gist of the whole matter in the first sentence, "Little spurts of flame that seemed hardly worth notice, in India, Egypt, Tripoli, Morocco, and Asia Minor during the past weeks and months now appear to many keen observers to be ominous manifestations of the underlying volcanic fires that may set the Moslem world of 250,000,000 fanatical believers ablaze almost any day." That the great dailies are alive to the threatened situation in the Near East is attested by such quotations as the following from the *Christian Science Monitor*, "The Eastern question is once more before the world's conscience, and in aggravated form. It is idle to hope that the Turk has learned his lesson and will mend his ways." And this from the *New York Times*, "Like the genie of the 'Thousand and One Nights,' the Moslem peril now rises like a black and ominous vapor before the eyes of the British Aladdin. What thunders will it hurl upon those who have released it from its prison?"

Lord Northcliffe, the famous and far-seeing English publisher, states that during his recent trip through the East he saw every evidence of a rising tide of Islam endangering the very existence of the nations of the West. Under the pleas of "self-determination" and "home rule" the Moslem powers are setting out to reinstate absolutism wherever they regain control. Bolshevik Russia is reputed to be linked up with the Turks to accomplish the same object for pan-Islamic plans.

Observing people everywhere are asking the question, "Do we face a world war of religions which would be far more terrible and devastating than any war ever fought over territory, national rights, race hatreds, or world trade?" On the one side is Christianity, with less than a third of the world's

population, yet with every modern fighting engine ready at hand, and with advantages of possession of territory, intellectual leadership, and unifying influences. On the other side is Mohammedanism and the pagan world, with all their overwhelming hordes, who champion the right of home rule, are fanatical with religious ardor, and among whom propaganda works like a charm.

We have it from the prophetic word that such a stupendous conflict is inevitable and imminent. No human eye can foresee the outcome, but again prophecy speaks. Neither side will win in that great conflict, which will be the universally-dreaded Armageddon, for God will have a controversy with the nations and will "arise to shake terribly the earth." The "slain of the Lord" shall be in that day from one end of the earth to the other. Jer. 25:30-33. And only those few will escape being crushed in the conflict whose "kingdom is not of this world." According to the divine forecast the fluctuations of the Moslem power constitute a barometer of world conditions down to the end of time. He who is wise will keep watch on Islam.

### Spiritist Crusader Arrives

SPIRITISM continues to receive front-page space in the daily press. Sir Arthur Conan Doyle's arrival in America to crusade in behalf of psychic phenomena has been heralded to every corner of the nation. This was preceded by the exaggerated publicity given to the "Antigonish ghost" of Nova Scotia. Literature on the subject has grown to an amazing degree during the last few years. Through newspaper, magazine, and book, its devotees sing its praises, extol its marvels, predict its general acceptance.

Sir Arthur purposes to make a raid, during his American tour, "on church and laity alike." In his enthusiasm he avers that Spiritism is "a greater religion than anything we have ever known." He further declares that "the passing of heart beats is merely a promotion." No one goes to hell, he asserts. "He goes to a sort of hospital. . . . He must remain there, however, until his own voluntary acts show him fit for the other plane." "Some ministers teach that it is hard to get into heaven, but a normal, decent person, could not keep from going there at his or her death." "There are marriages in the spirit world, but no births." And he discusses *ectoplasm*, a substance supposed to emanate from the medium, first vaporous, then glutinous or putty-like. "A spirit passing through it becomes visible." Of unusual moment is Sir Arthur's assertion that "the

Church of England is adopting most of the tenets of Spiritism though it can not admit it." He states that churchmen the world over are leaning that way.

The religious and moral phase of these pronouncements will be discussed in our next issue. It is to the growth of this Spiritist movement, to its grip upon distinguished men of science and letters, and its bearing upon world destiny, as well as its outcome, that we here direct attention.

Its rise and development during the past half century is more than a coincidence. It has a prophetic significance. Its influence upon the affairs of nations is not trivial. There are unseen powers involved leading to the master delusion of the ages. The uncanny knowledge of secret things displayed, and supernatural power evinced, is that of demons impersonating the dead. They have been the unseen witnesses to every word and deed. This is the rational and Biblical explanation of their otherwise unexplainable intelligence. Here is the Biblical prediction of the movement, its character, and the time of its rise. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

The sinister influence of their international activities is revealed in the Scriptural charge of their responsibility for fostering war, unrest, and finally bringing on Armageddon. Here is the accusation: "For 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." Rev. 16:14, 16. Spiritism is entering upon an advanced stage. Keep your eye on its development.



HE most intense restlessness the world has ever seen has taken possession of the human race since the World War. A seething volcano of emotion, of raging hatred, lies under the thin crust of our present civilization, threatening at any moment to

break through and engulf the world in a holocaust infinitely more horrible than that of 1914-18. This dread and ominous fact is the subject of eager conversation wherever men gather, and is the fear of perplexed statesmen in every capital of the globe.

"Why do not the spiritual forces hold in check this danger? Why is the church unable to calm the violent unrest and debasing hatred of so-called Christian nations?" is often asked by the wondering student of world affairs. "Has Christianity lost its power or its love? Or has the church lost its Christ?"

Men's minds and souls are tossed to and fro by every wind of doctrine because they have lost their bearings, and they have lost their bearings because their grounds of spiritual certainty have been cut away by the new theology or higher criticism that is so popular in practically every denomination.

#### *Penetrating Heaven to Bind the Almighty*

FIVE hundred years ago the minds of men were bound hard and fast, not daring to doubt the power of faithless and debauched priests to send them, for a consideration, to the unending bliss of heaven, or to banish them, for motives of trivial hatred or personal greed, to the increasing torments of an eternal hell; but today men are rioting in the unrestrained license of impious and presumptuous thinking, and freed from their ancient intellectual bondage, they now not only deny the power of priests, but even of God, and by their hypothesis of evolution would penetrate the heavens to bind even the Almighty.

The Reformation was a spiritual earthquake which shook to the ground the frail but lofty palace of scholasticism, and started the tidal wave of freedom rolling down the ages. Higher Critics arrogate to themselves the place of sole interpreters of the Reformation and proudly avow themselves the leaders of a new reformation even more important than that led by Huss, Jerome, Wyclif, and Luther. "The reverent critics are the lineal descendants of the Reformers," says the Rev. M. F. McFayden, *Old Testament Criticism and the Christian Church*, page 191.

Dr. McFayden defines Protestantism as "the spirit that is ever ready to challenge all that obscures the truth, whether it be the teaching and traditions of an ancient church, the solemn decisions of ecclesiastical councils, the authoritative decrees of Popes, or even the traditions which in its own name have been established." *Id.* page 174.

This principle is not only true, but could hardly be better stated. But when the same writer and others of the higher critical school use it as the basis for teaching that the Bible itself is nothing more than an ancient tradition, it is an obvious and flagrant abuse of a holy and immortal principle. Thus while higher criticism claims to be the reincarnation of the spirit of the Reformation, it would effectually destroy the very authority upon which the principles of Protestantism are based and by which they can alone be carried out.

#### *Neutralizing the Bible's Authority*

TRUE, Protestantism is a critical movement. But it is critical only so far as it uses the Bible as a standard and tests all things by a "thus saith the Lord." Higher criticism is critical in a very different way. It uses reason as its standard. It lavishes its genius in criticizing and destroying the Book which caused the rise of the Reformation and made it possible to have freedom of thought at all.

So far from maintaining the noble Reformation principle of "the Bible and the Bible only" as the seat of all authority, the Higher critics laugh to scorn those who still adhere to it, and endeavor to make us believe that the Bible never was the seat of authority for the reformers anyway.

Why the Church is Losing as

# The STABILIZER

"It should be sufficient for us to hold fast tenaciously—aggressively if occasion requires—to the root principle of the Reformation that reason is the candle of the Lord, and that by reason we are to prove all things and to hold fast that which after proof is found good," wrote another higher critic, W. F. Cobb, in *Theology Old and New*, page 29.

*Plain Words About the Counterfeit to Lead Protestants into the*

Inspiration, however, lays down an entirely different rule for testing truth: "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. The Reformation was a rediscovery of the Bible, and therefore of God. But higher criticism, or new theology, in its exaltation of reason, would in reality destroy the Bible and with it the source of our knowledge of God. Higher critics forget or ignore the fact that higher criticism, so far from being the product of Protestantism, was on the contrary born under the roof of Catholicism and matured in the welcoming home of apostate Protestantism, which Adolph Harnack, one of the world's greatest church historians, calls "the mere double of Catholicism."

Merely Exchanging Task Masters

#### *Merely Exchanging Task Masters*

IN SPITE of the dictum of the Critics that the leaders of the Reformation made reason supreme, the historian Lecky roundly and correctly tells us that the Reformation "was not the revolt of the reason claiming a supreme authority in the domain of thought." *History of Rationalism*, vol. 2, page 366. It was the successful endeavor of reason to find the supreme authority.

Critics forget the fact that the Reformation was a movement away from the dogmatism of tradition towards the Bible as the voice of God, as the sole authority. Higher criticism is a movement away from the Bible towards the dogmatism of science, philosophy, and evolution, recognizing only the voice of science as the voice of authority. In this, higher criticism has only exchanged the traditions of the church for the traditions of reason. It has merely exchanged the slavery of ignorance and cruelty for the equally intolerable slavery of erudition and presumption, and has led the people farther from the Bible than did the priests of the Dark Ages. Now, as then, the leaders of this spiritual apostasy are the high priests of the religion they are betraying. Yet this movement is by a recent higher critic called "progressive orthodoxy." Dr. Browne, *Studies in Christianity*, page 5.

Instead of standing upon the two distinguishing principles of Protestantism, "justification by faith alone, and the exclusive authority of the Scriptures," (Dr. Fisher, *History of the Reformation*, page 459), the Critics proclaim, as evidence



WIDE WORLD

The American prelates of the Episcopal Church who met urged a union of all Christians.  
The Watchman Magazine



By Earle Albert Rowell  
of the NATIONS

*Reformation Which Is Attempting Pantheon of Religions.* of their "progressive orthodoxy" that "all religions are

now recognized as essentially divine. They represent the different angles at which man looks at God. . . . The credentials of the divine origin of every religion are to be found in the hearts and lives of those who believe them."

*At Heart But a Heathen Revival*

HIGHER critics make such astounding statements in the hope that they thus prove themselves "liberal thinkers." They forget that they are only proving themselves very illogical thinkers, for every school-boy knows that most ancient religions were founded upon the grossest immorality. The most rabid opponent of Christianity has never claimed such a source for it. It is an absolute impossibility for Christianity and such debauched religions to emanate from the same source.

Principal Andrew Fairbairn has observed and correctly named this movement: "The attitude of the cultured, with all its various phenomena, social, literary, ethical, esthetic, is the expression of a broad and strong intellectual movement or tendency—what we may call a heathen revival." *Studies in Religion and Theology*, page 79.

The advocates of the new theology take no offense at this designation of their work. How any movement can be at once a continuation of the Reformation and a heathen revival may puzzle any thinker. But the advocates of the new theology do not let so small a matter as a contradiction bother them, unless it is one they think they have discovered in the Bible. The Rev. R. J. Campbell, for years the leader of England's higher critics, frankly avows that his new theology comes from the heathen: "What I have to say leads back through Hegelianism to the old Greek thinkers, and beyond them to the wise men who lived and taught in the East ages before Jesus was born." *New Theology*, page 22.

This paganism, infidelity, heathenism, as shown by the advocates of the new theology, is the inspiration and source of higher criticism. Is heathenism the superior of Protestantism, of Christianity? Shall we blot the name of Jesus from the top of the list and put that of Buddha in its place?

"It is true that Jesus cuts a large figure in the New Testament. . . . But he cuts a still larger figure in history. He walks down the centuries with the tread of a conqueror. Nearly nineteen hundred years have passed since He died upon the cross, and in all these centuries He has been lifting empires off their hinges, and turning the stream of history into new channels. Emerson is right when he says that His name is plowed into the world. Renan is right when he

says that His life has been made a corner-stone in the building of our race. Lecky is right when he says that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." Charles Jefferson in *Things Fundamental*, page 173. Despite all efforts to

the contrary the name of Jesus can not be erased from the heart and soul of mankind.

The Bible is the key that unlocks the mysteries of the centuries. But the higher critics are throwing away the key and hunting among the mouldy refuse heaps of antiquity for a new key.

Nothing is more opposed to the genius of Protestantism than higher criticism; for the new theology, instead of seeing that Christianity is the only divine religion and all others the counterfeits of Satan, is so "progressively orthodox" that it includes all religions, no matter how corrupt or contradictory, under the broad mantle of its faith. Instead of believing that "the word of our God shall stand forever," (Isa. 40:8), higher critics proclaim with much zest that the word of any god will stand forever. Instead of believing that "thy word is truth," (John 17:17), they loudly assert that "any one's word is as likely to be truth, their own in particular.

*Protestantism Under the Dissecting Knife*

IT WAS Burke who said that he was a Protestant "not from indifference, but from zeal." The Protestant after Burke's type is becoming rarer every day. Indifference has supplanted zeal in religion, and any sort of notion passes for religion and is praised as equally from God.

As a matter of fact, Protestantism under the deadening influence of the higher critical dissecting knife, has ceased to protest. In its enervated apathy it is linking arms with Romanism, and is currying favor with unbelieving science and skeptical philosophy. It is adopting the teachings of Spiritism, and is looking with favor upon Christian Science. Indeed, Protestantism is fast becoming like the Pantheon at Rome anciently in which any god could find a welcome home. It is no wonder that the apostle John, in looking down the ages to the present, said the church would at the last "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

Because of this uncertainty with regard to their faith, men and women everywhere are restless. They do not recognize authority in the Bible nor in government and as a result revolution fills the air. If they would hear the gentle voice of Jesus saying "Come unto me, all ye that labor and are heavy laden, and I will give you rest," peace like a river would fill their souls, hatred would leave their hearts, and the love which endureth all things and thinketh no evil would lead them in the way which is life everlasting.



ARRAYED IN THE TRAPPINGS OF STATE

THE church, which is the vehicle of Christianity, is powerful in her mission only in proportion to her spirituality. To enwrap herself with the trappings of state is sure to enchain the spiritual, and give free scope to carnality. In such condition the church can not perform the work she has been commissioned to do. History fully demonstrates the truthfulness of this conclusion. Looking back to the early centuries of the Christian era, one sees the church and state amalgamating under the mistaken idea that coordination meant incorporation. Had the constitution of society been understood, and the principle of coordination been recognized, both state and church would have remained distinct institutions, and as such, might have coordinated, and each have remained independent in its sphere, to meet the special objects for which they were separately designed.

J. O. CORLISS.



with others at Lambeth, England in 1920 and strongly tandom under one head



# ANNOUNCEMENT

The World is Soon to be  
Visited by

# A DELEGATION FROM *the* SKIES

By John L. Shuler



CONSIDERABLE time and thought is being devoted today by some scientists to the matter of establishing communication with the planets above our world. We do not know now whether or not they will be successful in this endeavor; but we do know that the time is coming when our world is to receive a visit from a most wonderful delegation from the regions above. The day will come when all the holy angels, "ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11), a great "innumerable company" (Heb. 12:22), will descend to this earth at one time. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

All the angels in heaven are to accompany Jesus to the earth on His return, because they are the reapers in the gospel harvest. Matt. 13:39. They gather the elect together from the four winds of heaven. Matt. 24:31. Paul tells how Jesus will gather the saints at His coming: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

### *Most Wonderful of Meetings*

JESUS will "descend from heaven with a shout." The purpose of that mighty shout is to awaken His sleeping saints. John 5:25. He will cry, "Awake and sing, ye that dwell in the dust." Then "the mossy old graves where the pilgrims sleep shall be opened as wide as before." All the righteous dead, a great, innumerable company, will come forth from the graves with immortal bodies. As they come from the prison-house of death, with the bloom of eternal youth upon them, they will shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. At the same time, "in a moment, in the twinkling of an eye," those who are living on the earth at that time, will be changed to the same glorious condition. Verses 51, 52. Christ will change their vile bodies, and fashion them like His own glorious body. Phil. 3:21.

In connection with these great events, "the voice of the archangel" will be heard, as Jesus, the commander-in-chief of the heavenly host, issues that mighty order to His accompanying angels, "Gather my saints together unto me." Ps. 50:5. Then these angels will fly down from the cloud to the earth to gather the resurrected and translated saints.

Then the "trump of God" will be heard, as Jesus sounds it over land and sea. This will be the signal for the angels to fly back to the cloud. Matt. 24:31. Then the angels, bearing the saints in their arms, will ascend to the cloud, on which Jesus will be sitting. Rev. 14:14. Thus the saints will be "caught up together in the clouds, to meet the Lord in the air."

All the righteous will then be taken to those mansions in the new Jerusalem which Jesus has prepared for them. Heb. 11:16; 13:14. The Saviour's desire and promise will then be fulfilled. His people will be with Him in heaven (John 17:24), "faultless before the presence of His glory with exceeding joy." Jude 24. Christ will present to His Father the purchase of His own blood, saying, "Behold I and the children which God hath given Me." Heb. 2:13.

When all the good, the pure, and the holy, from all lands and from all the ages, meet the Lord in the air, that will be the most wonderful meeting that has ever taken place. As expressed by one writer: "That meeting is the greatest meeting the Bible tells us anything about. There have been some wonderful meetings in the history of this world. That was a wonderful meeting, held by the children of Israel on the shores of the Red Sea, after Pharaoh and his hosts had been overwhelmed in the waters; and Miriam led the hosts of God in shouting glory for their deliverance. That was a wonderful meeting at the foot of Mount Sinai when the law was given in the midst of crashing thunder and flashing lightning. That was a wonderful meeting on Mount Carmel when Elijah, the Tishbite, defeated the prophets of Baal and stood for the immutable truth of the omnipotent God: That was a wonderful meeting on the Day of Pentecost when the Holy Spirit was poured out, and three thousand came under the power of God, convicted under Peter's preaching, and crying out, 'What must we do to be saved from our iniquities?' But no meeting ever held anywhere can compare with that meeting in the air when the Lord shall come to make up His jewels. That meeting is the one for which all other meetings have been preparing, and all that has been done has been in preparation for that meeting which is scheduled yet to take place in the air."

The same writer, in speaking of that time when the living righteous will be changed to immortality, says: "And it will come in the twinkling of an eye—in a moment—and that moment will be what all time was made for. In that moment some will give up old age to be young forever. Others will go from beds of pain upon which they may have lain prostrate for years. Others, from the most grinding poverty, will spring to eternal wealth. Some will go from burdens from which they expected no relief save death. From what tribulations and troubles and afflictions will not that moment be a deliverance, and how the angels will begin to crowd the battlements of heaven upon that glad meeting when they know it is about to come!"

### *Old Home Week in Heaven*

WHEN this great harvest of all the good comes up before the Lord in a long and glorious procession, then "there will be a relinking of the family chain." That will be the grandest reunion the universe of God ever witnessed. Death has broken the most sacred ties this world has ever known. But when Christ comes, friends long separated by death will meet again, nevermore to part. Babes that have been snatched away by the cruel hand of death, will be placed again

in their mothers' arms. Loved ones will be reunited. Sorrow and death will be banished. All tears will be forever wiped away. The cause of sorrow and sighing will be forever banished. He will bind up the broken hearted, and lift up those who are bowed-down.

The righteous will then have perfect bodies, bodies that will never have an ache or a pain, that will never suffer any sickness (Isaiah 33: 24), and that will never die. All bodily infirmities will be removed. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35: 5, 6. Then we will be like Him; for we shall see Him as He is. 1 John 3: 2. David's

King in His beauty will appear, and wipe all tears from our eyes. When we see our loved ones and friends taken away by the cruel hand of death, our hearts are comforted by the blessed hope, that when He comes, there will be no more separations. As we see people on beds of suffering and pain, we can thank God for that coming day, when there will be no more sickness and pain. The return of Jesus will mark the dawning of the golden morning of perfect and eternal joy.

Think of what the second coming of Christ means! It will bring—

"Reunion for the parted; health to the sick; land for the landless; habitations for the homeless; plenty for the destitute; sight for the blind; hearing for the deaf; speech for the dumb; youth for the aged; liberty for the captives; riches for the poor:



INTERNATIONAL NEWS

Not the uncouth crowd of old Jerusalem will surround Him when He comes again, but an innumerable company of glorious angels will escort Him from the skies.

prayer will be answered:—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17: 15.

Thus the second coming of Christ will be the crowning event in the great plan of redemption. It will be the day of days, the most joyful day of all the ages—earth's great jubilee.

#### *A Better Day Coming*

AS WE look out upon the world today filled with suffering and sorrow, woe and misery, how it comforts our hearts to look forward to the time when Christ will come to banish all suffering and sorrow forever. A little while longer, and the

beauty for ashes; immortality for mortality; life for the dead; peace for the troubled; the oil of joy for mourning; rest for the weary; gladness for the sorrowing; songs for the sighing; society for the friendless; perfect bodies for the cripples; crowns for crosses; light for darkness; strength for weakness; harmony for discord; with an eternal inheritance in the kingdom of God for all His ransomed people. Then the righteous will leave this old world behind, with all its heart-aches, sorrows, perplexities, troubles, and afflictions, and go up to the beautiful mansions of light, where they will enjoy perfect peace, fulness of joy, and pleasure forevermore. Surely the second coming of Christ is the "blessed hope."

### Six reasons why you should read the July WATCHMAN—

<b>Something Wrong With the Steering Gear</b>	<b>A Banquet of Devils</b>	<b>America Look to Your Liberties</b>	<b>When the Workmen Walk Out</b>	<b>Evolution at the End of the Trail</b>	<b>Is Civilization's Gain a Loss</b>
<i>By A. W. Spalding</i> on the cure for declining morality	<i>By G. B. Thompson</i> on Spiritism's false hope	<i>By C. S. Longacre</i> on the funda- mentals of religious liberty	<i>By T. G. Bunch</i> on the labor situation	<i>By G. M. Price</i> on the demise of Darwinism	<i>By E. A. Rowell</i> on the deceptions of modern progress

### Yes, Seven, THE PESTILENCE THAT STALKS,

By Uthai Vincent Wilcox

The first of a series on Fighting the Drug War in America. Astounding in its revelations of a national plague.

*Are Today's Distresses*

# BIRTH THROES

OR

# DEATH AGONIES?

*Is Man's March Through the  
Centuries Toward a Frozen  
Earth and a Dead Sun, or Do  
We Stand Upon the Threshold  
of a New Era?*

*By Horace G. Franks*

Far be it from us to demolish the temple of evolution and erect nothing in its place; we expose the emptiness and the drabness of the false theory only to make more brilliant by contrast the truth for this generation. And verily the exposure is needed, for, little though it may be perceived by the great majority, the evolution idea pervades politics equally as thoroughly as it does science. And when it comes to hard facts, it is plain that this political evolution and this scientific evolution are but one and the same thing.



THE Great War should have given the quietus forever to the evolutionary theory; but unfortunately, such glib errors die hard. The foundation of the Darwin-Huxley scheme of life and progress was the theory of the survival-of-the-fittest. All nature, they told us (forgetting the countless exceptions), proved the dictum, might is right, — and thus they established that idea as a law of the universe. But Germany's national motto was couched in the same terms. Her fiat to the surrounding nations was, "Adapt yourself, or die," and her statesmen and soldiers appealed to this "law" of biology to substantiate their demands. But after events showed how the world viewed the "might-is-right" idea, and in the treatment meted out to Germany there was manifested very plainly the world's judgment upon this fundamental "law" of evolution.

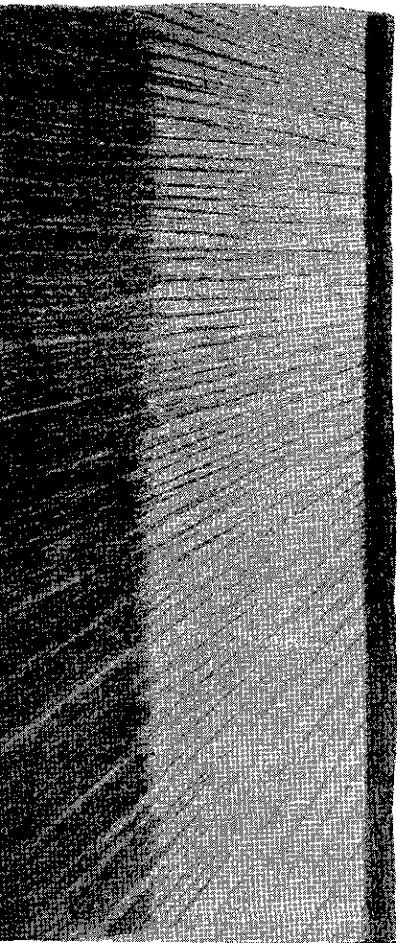
But for some unaccountable reason, the leaders of earth did not apply their convictions to the realm of science. They failed to see that the Peace Treaty was a tremendous condemnation of the principles upon which the theory of evolution had been established; and so we see them today, with amazing self-assurance, using that same evolution idea as a proof that the present distressful conditions must somehow right themselves not only into normalcy but into a state of Utopian happiness and peace. To many people the ultimate end of evolution is the only hope and comfort in a world of distress, and on that burst bubble they are basing their

confident assertions that it will "all come right in the end." Now to illustrate and substantiate our point.

Dr. L. Haden Guest has just written what London *Public Opinion* calls "a remarkable and enlightening book," entitled, "The Struggle for Power in Europe, 1917-1921." In this work the author gives an inspiring survey of chaotic Europe and a worried world, but tells us that "beneath the ferment" he sees "a vigorous new growth everywhere, so that there is no doubt of progress," and it is to these "forces of progress that one must look, for in them is not only the hope and promise, but the way of the future." And then, in his closing chapter, he connects up the evolution theory of science with that of politics, for he says:

### *Hope for a Worried World*

"SINCE in the almost infinite deeps of time, the evolution of life began, which has gone on in uninterrupted chain to this moment—an evolution whose grandeur is only guessed at in our philosophies, our sciences, and our theologies—there has always been the possibility of man consciously controlling his circumstances and his own life." And finally he appeals to the world at large to place its trust in this idea of evolution, declaring it an essential "fact" that must be accepted: "That vision of the great life and purpose of the world must be brought into our common life—into the world of field and factory, of home and office, of Parlia-



ment and municipal chamber."

Arthur Ince, that prolific and entertaining writer of literature for children and young people, is also a firm believer in the ultimate regeneration of the world by a process of evolution, but in his latest "Hero Book" he is less dogmatic and less confident than the writer we have just quoted, for he says:

"To what end we are striving, no man knows. No man knows whence he came or whither he goes; it is the everlasting mystery of our lives. In the fine words of Professor Gilbert Murray, one of the rarest thinkers of our age, the great adventure of our lives has certainly that element of thrill which comes from our not knowing how the story ends. Is it a frozen earth and a dead sun, and the gradual annulment of mind and life? Are we actors in a triumph or a tragedy?"

"We read a book and are held entranced until we forget it is three in

the morning, but what is there so enthralling as this adventure of a human life, out of mystery into mystery, out of a past we can hardly believe into a future that no one knows? Where is the drama that can match it? Where is a mystery so deep?"

"It began with wild men living in tree-tops and caves; it comes up through ages of darkness and ignorance into this age of power unthinkable, with the mind of man as master of the earth; and it has brought us to a time like this, with man, at the end of his long, long trail, reeling before the powers and terrors he has made, as once he reeled before the lion and the bear.

"It was Charles Darwin himself who refused to think that man, with all his powers, was doomed to pass away from the universe after his brief life here; and a mad world it would be in which the human mind, with all that it has meant, and the human heart, with all that it has felt, were marching through the centuries to a grave of dust and ashes. Life is not like that."

#### *Evolution Rules Out Christ and Bible*

**I**N THESE times, when our very civilization is on the brink, the question of man's upward or downward progress is, without doubt, a vital one. The theory of evolution, however, is both unscientific and illogical; it is unproved and unprovable; it is but a false chimera and an empty dream, a delusion and a snare. We introduce proof of these sweeping assertions by means of an extract taken from one of a series of addresses in Westminster Abbey, London, wherein Canon Carnegie surveyed the perplexities which disturb the minds of men, and sought to prescribe a panacea for the world's many and irritating ills. Said the Canon:

"One of the aftermaths of the war has been the appearance of a large number of books dealing with different aspects of the problem of civilized progress. Psychologists and so-

ciologists and economists are busy investigating facts and offering explanations and elaborating theories. Much that they have to tell us is interesting and informing. It is well worth our while to study their discussions and to consider carefully their conclusions. But, so far as my own reading has extended, I have looked in vain in these books for any clear answer to the question which to us Christians is of masterful importance. What about Christ? What place must be assigned to Him in the story of man's upward struggle?"

Ah, the evolutionist has no place to give the Christ! His theory neither needs a Christ, nor has room for one. Evolution, rather, denies the possibility of a Christ even as it denies the veracity of the Bible, the word of God. There are some, we admit, who call themselves "Christian evolutionists," but as well speak of a white-black man or a cannibal-saint as to suppose that a Christian can be a consistent evolutionist. And, with no Saviour and no Guide Book, how can the supporter of evolution pretend to understand the great problems of life? It is only natural that, having spurned the Fount of knowledge, he has to admit that he knows not "to what end we are striving." We are not surprised to see Arthur Ince asking whether we are "actors in a triumph or a tragedy?" We do object, however, to his sweeping statement that "no man knows," and that the problems of birth, life, and death are "the everlasting mysteries of our lives."

#### *Solves the Riddles of a Troubled World*

**T**HE evolutionist does not know, it is true; but on the other hand, it is quite possible for anyone to find out these things. And the secret?—An earnest and careful study of the Book of God under the guidance of the Spirit of God will reveal it. Without Christ, the drama of life is absolutely impossible of being understood; but when He is fitted into the picture, then all the riddles of a troubled world find their immediate solution.

Go back to the first chapter of Genesis, and at once the origin of life, the origin of man, and the origin of sin become manifest. Turn over the pages of the Book, and the mighty conflict between the forces of good and the power of evil resolves itself into a controversy between Christ and Satan. Continue to read through the historical books, and the hand of God in the affairs of men becomes more apparent. A few more pages and a host of wonderful prophecies of the Book unveil themselves, and the mind becomes filled with awe as each prophecy finds its accurate fulfilment five, ten, fifty, one hundred, or a thousand years later. Read on, and you come to the New Testament with its story of the Christ, and ere long the whole plan of salvation is recognized to be but a divine-human plan to recover the dominion that was lost by the disobedience of the first man Adam. With Paul's psalms of praise and songs of encouragement ringing in the ear, you at length reach the last book of the Volume, and then it becomes a revelation indeed.

The whole story is now complete, and you are given a vision of the successful termination of the work of man's redemption. And in that delightful vision is pictured not only the victory of Christ, not only the glories of the New Jerusalem, not only the destruction of the forces of evil, not only the wonders of the New Earth, not only the invitation to the faithful of all ages to inherit the throne of the earth; but there is depicted also the whole panorama of events which must precede (because they will introduce) the catalogue of delights which we have just enumerated.

#### *Answers Evolution's Queries of the Future*

**I**N THAT divine program there appear no theories of man's evolutionary progress; but, rather, the chapters in which the events are enumerated very plainly answer all evolution's queries (and they are legion!) concerning the future. If Editor Arthur Ince, Professor Gilbert Murray, Dr. Haden Guest, and all like evolutionists, would read believingly the great inspired Book, they would readily discover whether the story will end in "a frozen earth and a dead sun and the gradual annulment of mind and life." They would see,



HE science of life and the meaning of death; how unfathomable they are! This morning a beautiful flower unfolded its petals to the rising sunlight; but ere the day had passed its head was drooping preparatory to saying a last good bye to the setting sun. It had been caught, with all nature, in the arms of death and the shadow of the grave. Significant are the words of the prophet: "All flesh is grass; and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: but (and here is the only certainty in the world) the word of our God shall stand forever." Isa. 40: 6, 8.

The secret of death has baffled the research of the keenest minds of ancient and modern times. In all ages inquirers have sought to draw aside the curtain that shuts the loved one away from the sorrows and joys of this present life. And as man tries more and more to fathom this secret by his own human skill, less and less he knows about it. Where are the dead? What is there in or beyond the grave? Is there consciousness in death? What profound questions these are! And with all our wonderful advance in science we know no more about the answer, aside from the record of the Bible, than did the pagan philosophers of Greece and Rome.

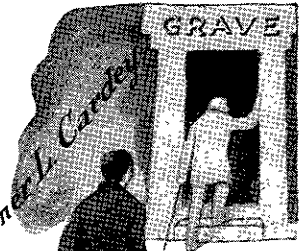
The answer can not be found through human inventions or scientific knowledge. At best that would be the "blind leading the blind." Yet, as unsearchable as is this question from the human point of view, we have in our possession not only the key to this answer, but the full story of the cause of death, the state of man in death, and the hope looked for beyond the grave. This full truth is told in God's word, the Bible, and if men would but believe what God has caused man to write on this perplexing matter, there would be no great unanswered questions on the subject

The MOST SOLEMN PAGEANT OF HISTORY IS



the cause will have been removed, the effect will cease to exist. Sin is an act of the mind, will, or body, against God's law, and the "wages of sin is death," as stated by the Apostle Paul.

At the time of man's creation he was given the power of choice. He could choose right, and thus be able to partake of the tree of life and



perpetuate the life given him of God. On the other hand, he could choose to do wrong, and would thus be shut away from the tree of life and "dying he would die." It needs no argument to prove that man chose to do wrong, to sin, for every page of history is colored with the terrible results of wrong doing.

God told Adam and Eve when placing them in the garden of Eden that a test of loyalty to Him was placed in the garden,—the tree of knowledge. If they should eat of this tree it would be an act of disobedience, and dying they should die. Later, when Eve met the devil in the form of a serpent, he said to her, "ye shall not surely die" if you eat of this tree. Eve believed the devil instead of believing God, just as the masses have been doing ever since, and as

a consequence all nature both animate and inanimate was subjected to the cruel hand of death, and locked in the grave. In the words of the Apostle we read: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. 8: 20. As the story is told by the inspired writer in Genesis, Adam and Eve were shut away from the tree of life, and death began in them; and through them the reign of sin and death has been brought upon the human race.

The word death or its equivalent as used in all languages means the opposite of life, "ceasing to be," a "state of having ceased to live." Such was the curse that came upon man and beast because of sin. Death is not a changed form of life, as many would have us believe today, instead it is a cruel enemy that only the power of God through Christ can destroy. Death is not the gateway to heaven or to a better life, but death is the wages of sin, and it is the terrible curse that has spread itself over all earth-creation.

Since sin entered our world, the gift of life has not been ours by nature. In reality we are not living, for we exist by dying. Since sin took away the gift of life that God gave us, it must be given back to us again by God's only begotten Son, Jesus. Therefore it is written: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12. Immortality is not ours by nature; it is brought to light through the Gospel, and is the gift of God to the believer. Death then according to the Scriptures is in reality a "ceasing to exist," a "cessation of life."

David, Job, and Solomon write much on the subject of man after death. Job sums up his conclusions thus: "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. His sons come to honor, and he knoweth it not; and they are

today. But because the word of God is not believed, people who

are very intelligent on other subjects grope about in the dark on this subject, and seek to get their answer from mediums, spiritists and crystal gazers.

Death came as a consequence of sin. It is the logical effect of a certain cause, and as such is temporary, for when

brought low, but he perceiveth it not of them." Job 14: 12, 21. In still more emphatic language the sweet singer of Israel describes man in death: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. With these words agrees the wisdom of the wisest man who ever lived: "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9: 5, 6. All these scriptures prove conclusively that death is an unconscious condition.

### Hope Is Not In Death, But Beyond It

THE unity of the teaching of the Old and New Testament upon the subject of death is very evident to the seeker after truth. Jesus speaks of the resurrection as calling both the wicked and the righteous from their graves; not from heaven or hell or purgatory. John 5: 28, 29. The Apostle Paul denies the conscious state of the dead: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4: 13, 14.

The teaching of the New Testament recognizes the glory of the Gospel in removing the sting of death, and thereafter death is called a sleep, for "as in Adam all die, even so in Christ shall all be made alive," through the power of the personal, physical resurrection. This sleep, nevertheless, is an unconscious sleep, but through the Gospel, death has lost its terror in the glorious hope of the resurrection. The grave, sometimes translated hell in the New Testament, still holds its victims. But He who died for the sins of the world, and rose again for our justification, holds the keys of "death and the grave" and He is alive forever more.

Let the living rejoice in this glorious truth of the promise of a resurrection from the grave, and not seek to find comfort in some human speculation about the ghosts and spirits of some imaginary spirit world. Thousands and millions every day march down into the cold and lifeless grave. The awful reality of the grave is dark indeed; but the truth about death and the resurrection as revealed in the Bible causes a bright light to shine through the darkness of the tomb. That light is the "Light of Life," and through Him we may receive the promise of eternal life that will make the pathway to the grave a way of confidence and rejoicing.

He desires to be our life now, that when death overtakes us we may in peace lie down "asleep in Jesus," only waiting for a moment, as it were, for the resurrection morning, when the fulness of life—everlasting life—will be ours to enjoy forevermore. Death will then be wiped away because the author of death will be destroyed. See Heb. 2: 14. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. Those who will not choose life, when through Christ it has been so freely and fully offered to the world, must finally die the second death, and be destroyed with it.

It is ours to hope and choose today, that in the fulness of time, when the drama of sin and death comes to an end, we in Him may share that fuller, freer, and more joyous life in the kingdom of our God and His Son.

### TO OUR SUBSCRIBERS

Beginning with the May number the price of single copies of THE WATCHMAN MAGAZINE was reduced to 15c, and the yearly subscription to \$1.25. An adjustment of all old subscriptions will be made by extending yearly subscriptions eight months, and shorter ones in proportion.

## DITTY PARAGRAPHS for BUSY PEOPLE

### The Sole Solution For a World in Trouble

CAN a world League of Nations save us from war? No! No more than a world League of religions can save us from sin! There is but one solution to all the world's problems, and that is found in the Bible. Study it, and live it.

CLARA R. WINTERTON.

### God Owns the Dollar Man Owes the Dime

WOULD you succeed where Eve failed? Recognize God's ownership. God owns the ten dimes; prove it with one. Don't give tithe, pay; it's a debt. The tenth is never honestly yours, it's God's. Far better have ninety cents with God's blessing than a dollar without it. "HOW MUCH do you love Me?" asks God. Some do not love Him ten cents worth on the dollar. When is a tithe not a tithe? When it is not a tenth. God doesn't need our money. Hag. 2: 8. "The silver is Mine and the gold is Mine, saith the Lord." Abram paid tithe, then became rich. Gen. 14: 20. Jacob crossed Jordan with only a staff. Jacob the tithe-payer recrossed with bands and flocks. God's waters of blessing are dammed back until you pay tithe. Try this experiment. Malachi 3: 10. Don't say I can't afford to pay tithe. You really can't afford not to. Malachi 3: 10-12. The tithe is a part of Christ's program for Christians. Matt. 23: 23. All ought to pay, even hypocrites. Let's be faithful in that which is least, and—Luke 16: 10. HENRY S. PRENIER.

### The Mission Program Costs But It More than Pays

FOREIGN missions exact a heavy toll in financial output, labor, separations, broken ties, privations, failing health, and sometimes life itself. But while the missionary enterprise costs, it also pays. The heathen who has forsaken his superstition and fears to become a new creation in Jesus Christ, will look up with glowing, thankful face, and tell you that the undertaking pays. The humble laborer who has toiled hard on his farm or in his shop, and has been self-denying that he may give generously to the work of God, ever testifies that the triumphs of the cross more than repay him. The person who has left the comforts and associations of his native land to turn the heathen from idolatry to the living God, will affirm that in true joy and satisfaction, no other pursuit in this world yields so heavy a dividend. And the angels in their songs on high affirm in melody and praise that the priceless Gift of Heaven, and all the sacrifices of earth, are none too precious for the redemption of the lost. R. F. COTTRILL.

### Have You a Scrapbook Acquaintance with the Bible?

THERE used to be a set of books called, "The Library of the World's Best Literature." It was in some sixteen volumes and it had gleanings from just about every great book that was ever written. There were two or three pages out of "Vanity Fair," and a column or so from "Nicholas Nickleby"; there was a paragraph from "The Last Days of Pompeii," and twenty lines of "Evangeline;" there was a half page of "Virgil" and a chapter from the "Decline and Fall of the Roman Empire." Now isn't that like the average man's knowledge of the Bible? He has heard of various episodes from the Old Testament, some stories from the New, and a snatch or two from the Psalms, and a remembrance of some of Jesus' miracles. Honestly now, have you read any of the books of the Bible clear through from beginning to end and found all the wonderful Bible stories in their complete setting? Have you ever read the gospel of John from the first chapter to the last? Why don't you? U. V. WILCOX.



# YOU ARE IN THE PRISONER'S DO



HE other day a man walked into a jeweler's shop in New York, removed a silver watch from the counter and decamped. A hue and cry was raised, a chase ensued, and before an hour had passed the thief was where he couldn't repeat his offense. Later, he was brought before the judge of the police court. His case was investigated and he was sentenced to six months' hard labor.

Now what brought the judge to that decision? Did he give the sentence because his personal feelings were opposed to the man and he thought he would take advantage of his position to annoy him? No. The judge heard all the evidence for and against, and then compared the offense with the statute book. The law written there declared the penalty for such an offense to be six months' imprisonment. Acting strictly in harmony with the law of the land the judge pronounced sentence.

We pass to more solemn considerations. The Bible tells us that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. Evidently, then, every person will some day have to appear in Heaven's court on charges of various kinds. Plainly too, a very searching investigation is to be made into the lives of all; moreover, eternal decisions of the utmost importance are to be made at that time. "God . . . will render to every man according to his deeds.

## Court Rulings Based on Statutes

**B**UT will God's decisions at that day be arbitrary, autocratic? Will He appoint one to life, and another to death, as it pleases Him? By no means. God is just. We expect an earthly judge to conform his decisions to the law of the land. How much more should we expect God, the eternal, righteous Judge, would at such a time make all His sentences harmonize with some definite standard!

Is there to be any fixed standard in the judgment? Listen to James: "So speak ye and so do, as they that shall be judged by the law of liberty." Chapter 2:12. Evidently this "law of liberty" is to be the basis of comparison in the judgment day. But what is that law? Without doubt it is the one referred to in verses 8-10 of the same chapter. Here the "law of liberty" is called "the royal law" and includes the commands, "Do not commit adultery," and, "Do not kill."

So, as we might have anticipated, the standard in the judgment is the human phase of the great love-law of the universe. The universal law by which God controls His illimitable realm, with all its millions of resplendent creatures, is simply, "Thou shalt love." To make this perfectly comprehensible to man, who had been made "a little lower than the angels," God elaborated His primal law and divided it into two main clauses, then into ten sub-sections, known to us as "the ten commandments." With His desires stated so plainly, and the way of love so clearly marked out, man could never have an excuse for transgression.

It is these ten sub-sections of the great universal law that make up the rule or standard of the judgment. The actions of all will be compared with this law and verdicts given accordingly. And after all, this is the only just and fair method God could have adopted. He has given men

By Arth

the course He wanted them to follow. Thus, as the lives of men are compared, asked, "Did this man worship false gods, break the Sabbath?" If the record remained unrepentant, the verdict is this is the penalty attached to the whosoever shall . . . offend in . . . And, "sin is the transgression of the law." 1 John 3:4, Rom. 6:23.

When G

**T**HE prophet Daniel was once present at the proceedings when the lives of men were judged for them by God.

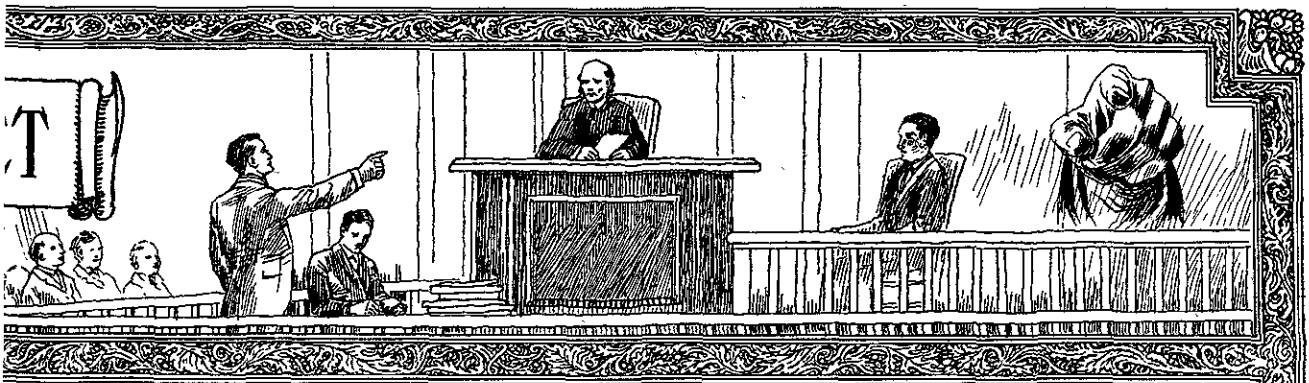
"I beheld," he writes, "till the Ancient of Days did sit, whose garment was like the pure wool: His throne was like burning fire. A fiery stream issued and there were thousands ministered unto Him, and He sat upon the throne: the judgment was set, and He came like the Son of man came with the clouds of days, and they brought Him near to be judged." Picture the wondrous scene, so solemn and awful solemnity!

"The judgment will be reckoned with His creatures, when they shall be according to the deeds done in the body of Days, the righteous Judge, sits upon the throne, and innumerable are present, "ten thousand thousands — all of them familiar with the law, tried. Prisoners are there, by the thousands, where every detail of every life is recorded before the Judge. The law is there — doubtless, which God wanted all His creatures to obey."

The proceedings are about to begin. One essential feature is found to be the same. But, Lo, He comes! Making every approach, there enters "One like a man, whose speakable loveliness He takes His seat upon the throne."

Then the gigantic task begins. Every man who has lived on earth. Every life is found wanting, for "all have sinned and are fallen short of the glory of God." But all are not condemned to suffer. There are some there to plead. As He hears the nar





## Maxwell

... will see which way they have gone  
... the love-law standard, it may be  
... Did he steal at any time? Did he  
... that the man did these things and  
... al death will be pronounced — for  
... all degrees of transgression. "For  
... t, he is guilty of all." James 2: 10.  
... and, "the wages of sin is death."

### as Court

... with a view of the solemn judgment  
... be compared with the standard set

... s were cast down, [placed] and the  
... white as snow, and the hair of His  
... the fiery flame, and His wheels as  
... e forth from before Him: thousand  
... and times ten thousand stood before  
... were opened . . . and, behold,  
... of heaven, and came to the Ancient  
... Him." Dan. 7: 9-13.

... its majestic splendor, terrible in its  
... The time has come when God is to  
... ards of life or death are to be given  
... The court is complete. God, Ancient  
... throne of blazing glory. Witnesses  
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... or another at least of the cases to be  
... not in person, but "in the books,"  
... — and they wait the sentence of the  
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... n.

... the first case to be dealt with. But  
... There is no Advocate for the accused.  
... glorious scene more beautiful as He  
... ne Son of man." Beautiful in un-  
... the court to plead for His own

... one every name is called of all who  
... with the standard and every one  
... e short of the glory of God." None  
... ndard from childhood to the grave.  
... d penalty of transgression. Jesus is  
... who has loved and served Him upon

earth, He pleads with the Judge to spare this one. One can almost hear His wondrous intercession, "My blood, Father. My blood for him!" So does He fulfil His promise made on earth: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10: 32.

The Holy Father can not resist the appeal of His beloved Son, and all for whom Jesus pleads have their sins blotted out forever, and they are given a portion with those who will live forever. The others? — those who have disobeyed, who have made no attempt to reach the standard, who have backslidden even after repentance, and died without Christ — what of them? It is inevitable that they suffer the penalty for transgression, eternal death. Jesus can not plead for them, and their names are blotted from the book of life

When every case has been thoroughly and justly dealt with and all have been given their just due, Jesus will return to the earth to begin the next great work of allocating the decisions determined. Thus will be fulfilled the prediction of Enoch, who said: "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14, 15.

This leads to a thought of thrilling interest and vital importance to us all. The return of the Lord is now imminent. That this is so no honest student of the Bible can fail to see; and if this is true it must also be a fact that the judgment scene described by Daniel is even now proceeding in the courts above. Multiplied millions of cases could not be dealt with honestly and fairly in a moment; they are bound to take time; therefore it seems only too plain that even now, while we are going about our daily occupations on earth, one by one the eternal decisions are being made in the Court on high.

### Have You Secured an Attorney?

WHEN the cases of the dead have been completed, those of the living will be tried. How soon this phase of the judgment will commence, or whether it has already begun, we can not tell. Nor does it matter; that which should concern us is whether we have yet engaged Jesus Christ as our Advocate to plead for us when our names are called. That we shall need Him at that time is only too apparent. We have all failed to reach the standard by which we shall be tried. We *must* have Christ to plead for us or we shall be eternally lost

How shall we engage Him? Ah, there are no fees! "Come unto Me," He invites us all, "without money and without price." We have but to make the request and He will do it all for us. Yet that request must be more than an empty form. It must mean a confession and relinquishment of every sin and a resolve henceforth to strive with His divine assistance towards the standard set, toward that perfection of character seen in Him who kept the law

A realization of those solemn facts: that the judgment is even now in session; that our cases may be dealt with at any moment; that our lives are about to be compared with the holy law of God; that eternal death will be our portion unless we confess Jesus now—should cause a solemn hush to come over us. And amid that stillness we would do well to ask ourselves two pointed questions: Am I doing anything the holy standard forbids? Am I sure Jesus will plead for me?





# The Watchman Magazine

An Interpreter of the Times



LE ROY EDWIN FROOM—EDITORS—ROBERT BRUCE THURBER

## The Riddle of Tomorrow

AN EDITORIAL

**T**HERE are movements in the shaping that men fear—and well they may. The projected shadows of an approaching world crisis linger with disquieting persistency. Within their darksome confines lurk sinister possibilities ever apparent to thoughtful observers of the situation. History is making with intense rapidity, but the process involves the destiny of the race.

The high tension of the war period has been supplanted by a marked reaction and relaxation. The spirit of abandon has gripped the nations, and the lowered tension has been accompanied by lowered morals.

Venerable restraints have given way. Protecting principles have been discarded. Acknowledged chords of authority have snapped. Insatiable passions have been loosed. Revolutionary ideas have been released. The old guide boards are down. The old order has passed forever. *But what of the new?*

**W**E LIVE in a changing world, with standards still shifting. Mankind is treading in a maze. The world is struggling for a footing, but it has not touched bottom.

Movements of unprecedented magnitude in the ethico-religious world are sweeping into the limelight; intolerance is not dead.

Perplexities in the socio-industrial world are graying the heads of the ablest statesmen. Strangle holds that involve the economic life of nations are involved in the wrestling match between capital and labor.

Relentless currents of greed and ambition swirl with violence against streams of justice and ideals of world brotherhood in the politico-economic sphere. Radicalism is having its inning, materialism its day, chaos its harvest, in the disablement of nations.

The situation is tangled, beyond the ken of man to solve. Ponder the unrest of Islam, the smouldering fires of Asia Minor, the fate of Constantinople, the Russian volcano, the stirrings of the Far East. The nations are overburdened. In many lands classes are struggling with each other in mortal combat. Others are rocked with riot and revolt. On all the continents respect for law seems on the wane.

The potentialities of the present world situation form an unprecedented challenge to the thinking men and women of America to search the Book of Truth for the answer to the fateful question, What of tomorrow? Therein is revealed the meaning of the present perplexing march of events; therein is set forth the true philosophy of history; therein may be traced the imprint of the Hand that guides the destiny of nations and of men. Therein is revealed the one rational and inerrant explanation of this tangled world situation.

**T**HE world stage is being set for the final act of the absorbing drama of human history. The acting nations are unconsciously preparing for their respective parts. The masters of the five continents, and the seven seas will be there — white and black, yellow and brown, class and mass, governmentalist and anarchist, Bourgeois and Soviet, conservative and radical, religionist and atheist.

When the curtain rings down it will close from human view a general melee ended by the appearance of the King of kings.

When the curtain rises thereafter, it will disclose a new earth superseding this troubled globe. Greed, war, sorrow, pain, and death banished forever; peace, justice, righteousness, love, reigning supernal. Night shall be followed by the dawn. Such is the inspired forecast of the Book.

We shall faithfully chronicle the monthly march of events, setting forth their relation to the approaching crisis. Truth is more thrilling than fiction. The times are tremendous.

# BLAMING THE LAW

By Tyler E. Bowen

**A**N EDITORIAL in *Christian Herald*, of Jan. 21, 1922, under the title, "Blaming the Law" has this to say regarding the maintenance of the National Prohibition law:

"Some of the New York dailies and also a few in other cities have been very much concerned over the cases of death, especially during the holiday season, caused by poison liquor, wood alcohol, or some adulterated drink made by the victims themselves.

"The editors and publishers of these dailies feature these deaths in big headlines:

"Terrible tragedies caused by Prohibitory Law during the holidays! 'Twenty dead in Chicago!' 'More than seventeen in New York on New Year's Day!' 'The direct cause of the law taking away personal liberty by the prohibition fanatics!' 'Let the people repeal the law before the deaths increase!'

"And more of this *ad nauseam, ad fassetam*.

"For it is a part of the history of the prohibitory movement in the world that a law which seeks to forbid the sale of a thing which the courts of all the states and the Supreme Court of the nation declare to be the source of more crime and death than any other thing, is a law which is fought and despised more than other laws, and all because men, like the publishers of these dailies, resent what they call infringement of personal liberty.

"But why blame the prohibitory law for the deaths of those who drink wood alcohol? Do they have to drink it? Is the law to blame because men choose to run the risk of drinking any kind of intoxicating drink?

"Why don't the New York papers come out with scare-heads like this:

"Terrible tragedies caused by hold-up men! Five citizens shot and killed yesterday! Seven last week! All on account of the law against burglary and larceny! It is time to repeal this infamous law which is making criminals! Down with the law against burglary!"

"Those of you who blame the prohibitory law for the deaths of persons who persist in drinking poison, why not take pity on the poor victims who are driven to desperation by the law against burglary, to hold up citizens and shoot them?"

"We would suggest that any human being who is so thirsty that he must have a drink even if he knows it may kill him, is to blame himself for his own death and not a law which is enacted to protect mankind from a curse greater than burglary or larceny.

"All the hypocrites are not dead yet. And some of them are publishing and editing dailies."

I quite agree with the editor that the national law proposed June, 1922

*A Searching Inquiry into this Popular Pastime of Anti-prohibitionists—and Others. The Principle is Herein Carried to Its Logical Conclusion.*

hibiting the sale of intoxicating liquors is not to be blamed for the deaths caused by poisonous substitutes used by those who seek to evade its provisions. Its enactment has rescued thousands of innocent victims who suffered misery, poverty, and death in the days of legalized rum traffic. The man, who, during liquor's licensed career, touched it not, however, is not

under the prohibitory law now. He lives his life of victory now as then. It is the man who came home drunk in those days who now finds himself in difficulty with the law, and he who, through greed for gold, wilfully violates the law to sell his unlawful product. He it is who would like to obliterate this strong enactment from the statute books. With the law out of the way, he reasons he would not be a transgressor.

## Carry the Principle a Step Farther

**L**ET us look at another picture a moment. Suppose we carry the principle set forth by the *Christian Herald* editor a step farther. What about another law which plainly says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work?" There are instances where this statute of the Almighty has been presented to the people as the authoritative word of the Most High, read clearly out of His statute Book, only to be met with the statement (from clergymen) that the law quoted is now of no force. That it was "done away," and "nailed to the cross." That it was only a "Jewish law" at best, and therefore we are now released from its authority. That we have the "American Sabbath," "the day of the resurrection." That we are keeping in this day and age the "Christian Sabbath."

Why all this sudden turn, this public and open "Blaming the Law?" And, too, pertaining as it does not to a human document, but the law proclaimed by Jehovah himself? Any one by turning to his Bible may plainly read for himself that God owns but one day; has prohibited common, secular toil, which is proper and right upon other days, from being done upon only one day of each week; and that *one* day is specified in clear language in the law itself, and in all other places in the Word where this Sabbath law is referred to, as being the *seventh* day of the week—Saturday, and not the *first* day, Sunday.

We do not blame the law for deaths resulting from burglary. We do not blame the law for deaths of deliberate murder. O, no. But how do we know that it is wrong to steal? How were we informed that there is anything out of the way in deliberate murder? Did the people of this generation discover all this? What about Cain's act? We know it



KADEL & HERBERT

Federal agents and sheriffs raiding a monster moonshine still in Alabama. The scene could be duplicated in practically every state in the Union.



SIXTY years ago two hardy pioneers unslung their packs at the close of a weary day on the bank of a western river. No roads and only a few Indian trails led through the deep recesses of the forest that spread far back into the mountains. Camp was established; claims were staked; and, in a few years, the site was given a name. Other settlers came, and the ground in the immediate vicinity of the original claim was classed by the dignified title of *real estate*.

One venturesome youth traded an old saddle for an out-of-the-way piece of ground, a hundred feet square. He gave evidence of his financial ability a year later, when he traded the square for a couple of pack horses. In the next transfer, the land was sold for two hundred dollars.

The camp became a trading post, then a town, and is now regarded as one of the great cities of the west. The piece of land is just where it was before, but its value is now reckoned in hundreds of thousands of dollars.

AS I STOOD viewing the magnificent modern structure that has been erected on this particular piece of ground, I thought of the wealth that was represented. I thought of the money that had been made by each successive owner, as transfer after transfer had been completed. I thought of subsequent owners, and speculated as to values fifty years hence.

From the human view point the value will have increased. The business world would tell you that it is a good, solid investment, and well worth the price. But when I think of the unsettled and uncertain conditions in the world, I must confess that there is some misgiving in my heart as to what the future holds for real estate values.

When I read in my Bible that, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," 2 Peter 3: 10; and that, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," 2 Peter 3: 7; I am convinced that the day is coming when the owners of this little square of earth's surface, with its valuable improvements, would gladly exchange it for something of more lasting value.

The great apostle Peter, in conclusion, appeals to you in these words, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 13, 14.

is wrong to kill, because man from the days of Adam knew what God's law says about killing. Later, with His own voice from that quaking and fiery Mount, God spoke all this law, and then wrote it with His own hand upon two tables of stone.

This was thousands of years ago. From the beginning it has proclaimed, "Thou shalt not steal"; "Thou shalt not kill." And from the beginning these commands parallel the other table of that same law which during all this time has said, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Why set aside this command on the one table to allow men to do as they please, and hold to that written upon the other as binding? Where is consistency in a course of this sort?

No, the law is not to blame for the deaths caused by drinking wood alcohol. The law is not to blame for deaths resulting from larceny. Neither is God's law to blame for the deaths resulting from disobeying any of its precepts. And just as surely as the prohibitory law stands, even through attacked by those who desire to do that which it prohibits, so surely stands God's mighty declaration upon Sabbath keeping, and though attacked by those who wish to avoid its plain requirements, some going so far as attempting to change or even obliterate it, the excuses for so doing are as impotent in the one case as the other. The violation of any one precept of God's authoritative ten words constitutes sin. And any one who transgresses that mighty law and teaches others to do so must meet the responsibility of his acts before its Author.

## BIRTH THROES OR DEATH AGONIES?

(Continued from page 13)

indeed, that the drama will terminate in both a triumph and a tragedy—a triumph for those who are willing to obey God now and a tragedy for those who spurn the invitations of Heaven.

The modern evolutionist may agree with Charles Darwin that this present earth is not "doomed to pass away" and that its thousand million inhabitants are not marching "to a grave of dust and ashes." The readers of God's Word know that the opposite is the case. While Peter and John both tell us that this present earth is doomed to destruction, they also tell us that out of that welter of ruin there will be a "new heavens and a new earth" re-erected. (See 2 Peter 3: 10-12; Rev. 21: 1). The prophet Malachi tells us that the wicked of earth shall be reduced to dust and ashes, but he also gives the glad news that the righteous of earth will be saved from the outpouring of God's displeasure and judgment. Mal. 4: 1, 2.

There need be no doubt, therefore, as to whether the world's present distress is indicative of birth pangs or death agonies. They are both death agonies and birth pangs—the last throes and groanings of a world that has sinned itself to death, and at the same time, the pains of travail which herald the birth of a new life. To every person on earth is being given the choice as to whether this "time of trouble" is to mean life or death to him. And when the last decision is made, then will be rewarded "every man according as his works shall be." Rev. 22: 12.



WITH the placing of the tiara upon the head of Cardinal Achille Ratti, Archbishop of Milan, there passed into the hands of one man the greatest amount of power wielded by any individual in the world. This

may sound at first like one of those sweeping generalities by which human kind are wont to conceal ignorance of particulars, but it isn't that. It isn't a judgment, either, upon the merits of the fact. It is to be expected that minds may differ as to whether the exercise of such power by an individual is beneficial or not. It is to be expected likewise that there may be disagreement as to whether the extension of such power to practically every people under the sun has in it the elements of social good or ill. But neither of these is the point here. The simple fact remains that Pope Pius XI has it in his hands to influence the life of the world more powerfully than any other single man.

This is due to the immense numerical strength of the Catholic Church, and to its solidarity. Just what the first of these items means in the United States is shown by the religious census.

According to official figures there is in this country an approximate Roman Catholic population of 18,000,000. Stated in round numbers 16,000,000 of these are active communicants of the church and 2,000,000 are pupils in the parish schools. In 1915 there were nearly 14,000,000 and in 1910 something over 12,000,000 souls in the fold of active membership. Any school boy can tell that these figures indicate an approximate increase of 2,000,000 members for each of the two five-year periods since 1910, and that the total of this gain is in the neighborhood of 4,000,000 during the last ten years.

The largest single religious body aside from the Catholic in this country is the Methodist Episcopal Church, with a membership considerably less than 4,000,000. The National Baptists come next with approximately 3,000,000; and following that in order are the Southern Baptists, less than 3,000,000; the Methodist Episcopal, South, 2,000,000; the Presbyterian Church in the United States, 1,600,000; the Northern Baptists, 1,000,000; the Disciples of Christ, 1,000,000; the Protestant Episcopal Church, 1,000,000. No other religious body in the United States has as many as a million members, the strength of the constituency gradually falling through a list of nearly two hundred organizations until that of the Primitive Friends is reached; and they foot the line with a membership of sixty.

That is to say, the membership of the strongest religious body in the United States, aside from the Catholic Church, is

# THE PAPAL BLOC

*The Catholic Church, owing to Its Numerical Strength and to Its Solidarity, Bids for the Honor of Being the Greatest Concentration of Power in the World.*

*By Chester A. Holt*

	Catholic	Protestant
Europe	195,000,000	96,000,000
Asia	10,000,000	10,000,000
Africa	3,000,000	12,000,000
North and Central America	37,000,000	43,000,000
South America	35,000,000	1,000,000
Australasia	8,000,000	5,000,000
<b>Total</b>	<b>288,000,000</b>	<b>167,000,000</b>

In other words, if the entire Protestant world could be united under one leadership, the influence which it would then exert in all matters which in the end come down to the individual, would be just about half what the Catholics are in position to exert today. When the pressure which the Protestant churches bring to bear on any number of phases of life in this country is considered, it is seen that this influence may be tremendous. Half the Christian world is Roman Catholic, and it is numerically strongest in those sections

where the great problems affecting the future are being worked out.

### *A United, Changeless Church*

**B**UT in addition to the strength of numbers, the Catholic Church has in it the strength of solidarity, consistency and self perpetuation. It forms a solid bloc in a society whose elements in many instances are crumbling. In the nature of the case it is not greatly affected by national exigencies and stress. What it is in one country it is essentially everywhere. It is so constituted that it is practically immune from sudden change. Tides of sentiment and altering circumstances sweep back and forth over it without moving it in any great respect from its time honored position. The very processes through which its prelates rise to power, from the lowest to the Supreme Pontiff, are eliminative at every step, so that only those who are



WIDE WORLD

INTERNATIONAL

Guards of the Vatican at Rome, with St. Peter's in the distance

tried, mature men, safe from the standpoint of the church, seasoned with the conservatism of years, are allowed to direct its destinies.

Possessing these properties of strength and unchangeableness, the Catholic influence has increased immeasurably during the unsettled period following the war. There is not a shadow of doubt that there is no other single factor so great in present world affairs as the constant united force which the Papacy is capable of throwing in any given direction whenever she desires. The extent of this influence is fully appreciated by politicians in all civilized lands, and as a result there has been a turning of nations to the Vatican such as has not been since medieval times.

In its department of state, known as the "Secretariate of State," the Papacy possess the machinery for political contacts. "The states wherewith the Holy See maintains diplomatic relations were (before the break-up of Europe) Austria-Hungary, Bavaria, Belgium, the Netherlands, Portugal, Russia, Spain, and the United Kingdom (1914), together with most of the American republics, except the United States and Mexico." Since this was written, France also has resumed diplomatic relations, and at the present moment the Italian government and the Vatican are on more friendly terms than at any time since the occupation of Rome by Victor Emmanuel's forces in 1870. A hint of this latter fact is given by the visit of Minister Mauri to the Vatican and the half-masting of flags at the death of Benedict XV; and by the pronouncing of the pontifical blessing from the outside balcony after the recent conclave, a thing that had not been done since the loss of the Papal States.

#### *Courted by Politicians*

ON THE side of the powers this political contact is sought as a means of relief from the difficulties with which they are beset from within and without. There are no illusions as to the character of the Papacy in the diplomatic field. They do not approach it from the standpoint of soliciting charity, but as political tradesmen with something to buy and something to sell. They recognize it as a power that never has surrendered its temporal claims, that negotiates with its own advantage primarily in mind, and that offers an extremely choice article of diplomatic barter for what it can get in exchange, just as any sovereign power will do when it can. That is to say, they treat with it not as a church or benevolent organization, which of course it is, but as a political unit, which it is also. And as a political unit it is the "joker in the diplomatic pack," for it has the advantage of apparent neutrality while at the same time being in position to exert upon many of the great powers an internal pressure that is well nigh decisive.

In 1914 Great Britain sent a representative to the Vatican for the first time since the days of Henry VIII. That representation is still maintained with the simple explanation that it has been found advantageous.

France has been for two generations intensely anti-clerical because to the Frenchman Catholicism meant anti-Republicanism, and the true Frenchman is a Republican before he is anything else. But situations growing out of the war have changed all this. The eyes of France today are turned northward and eastward toward Germany, Middle Europe, and beyond toward Russia; and she believes almost fanatically that her fate lies inextricably tangled with what she sees there. In the first place she has visions of terror in which the face of a rejuvenated Germany appears. She sees the menace of a new and more terrible militarism rising on the ruins of the old, and she is seeking frantically to build behind and around her a group of defensive alliances. And to this end one of the most powerful instruments to which she can lay her hand is the influence which it is in the ability of the Vatican to exercise.

The strength of Germany lay in the empirical idea as applied by Bismark. The present strength lies in the union which outlived the Empire. France knows that the prostrate giant can be permanently shorn of his strength by disrupting the union and plunging Germany back into the disorder of pre-

empirical times. She knows also that in desiring such an event she stands alone. And yet friendless as she is in this respect, she knows that in the Catholic influence in Southern Germany she has an instrument with which she could go a long way toward the accomplishment of her design if the occasion ever arose and her relations with the Vatican were such that she could employ it.

#### *France Plays the Diplomatic Game*

IN FURTHERANCE of this policy respecting Germany, France also would like to see the revival of a moderately strong state in Middle Europe. The dismemberment of Austria-Hungary was not to her liking, and it would please her should something be raised up there to take the place of the fallen empire. She would not in that event be left alone on the continent to watch with jealous eyes the rise of a new Germany. It would also remove from such a Germany a very fertile field for the cultivation of spheres of influence. And incidentally it would stand as a barrier against any advance of radicalism from Russia.

This latter is no small consideration in the French view. France has been conspicuous for her aggressive opposition to Bolshevism. At first she tried to quarantine the red plague by encircling Russia with a ring of hostile states, and openly espousing any reactionary movement against it. Since that time modifications of the early hostility have come about, but it is well understood that these are due entirely to the necessities of the case and not to any softening of heart. There is only one other influence in the world today that is as implacably belligerent toward Bolshevism, and that is the Papacy. The Catholic Church is reactionary in all its traditions, and France by every overt act declares that she is like minded. It was inevitable that these two powers should draw together in the emergency which the rise of Bolshevism presented, and in the policy of France for Middle Europe where Catholicism is a tremendous political force. The Vatican was essential to French policy then, and it is even more so now.

France came to the Washington Conference with the intention of making military alliances. When she failed in this she retaliated with the declaration that she would not restrict her armament. She would make a choice of weapons, but she would not reduce the total effectiveness of her arms. This and other attitudes recently taken have tended to isolate France politically and to increase by just so much her need of powerful friends wherever she can find them. The relation of this fact to a rapprochement between France and the Vatican can scarcely be overlooked, for there is no other influence so great in the very fields where she is operating as is Rome. Neither can there be great doubt as to where the advantage will lie in negotiations between the two.

What is true of France is true of Italy also, except that the foes of the government there strike from within. The church has put forth desperate efforts to stem the tide of red socialism, and without doubt it is due to this fact that Italy is not another Russia today. There is no such unifying factor as the presence of a *common peril*, and in this case the effect of the stressful times through which both the church and the state have been passing is tremendous. There never was a time when the two were so close together, when the influence of the church politically was so vital a factor in the national life as today.

#### *And What About America?*

TO AMERICA who has outgrown its isolation these facts are interesting as indicating the reappearance of a very powerful factor in the diplomatic field. It is common enough to think of the Pope as a church official and of such exercises as accompany his election and coronation as ecclesiastic in character. It is not so easy to think of him as a political figure and his induction into office as an affair of state. But the fact is that no other single person holds in his hands political powers so far reaching as does the Pope at this moment, and whether we like the thought or not those powers are more likely to increase than decrease. The immediate reappointment of Cardinal (Continued on page 24)

*During the Great Upheaval of the World War There Was Almost Universal Testimony to the Effect that the World Would Never Be the Same Again; the Nations Had Learned the Hard Lesson and Could Never Fall Into Such a Trap Twice. But, after all—*

# Did the War Change Things?

## Is Mars Still at the Helm?

### Do Conferences Cure?

*By Francis D. Nichol*

“THE British government tonight was confronted with its most serious combination of domestic and foreign difficulties

since the war,” says a recent news dispatch. “The week-end brought sudden intensification of trouble in India, the Transvaal, Ireland, and at home. . . . A lockout of 300,000 machinists at noon today threatens to add a million men to England’s already tremendous army of the unemployed.”

Certainly the picture is a dark one, and causes us to doubt seriously the claims of the optimists that the future is bright. The question forces itself home to us, just what is the world outlook at the present time? Are we getting nearer to world peace and stable conditions, or are they still far off in the distance with no certain hope of our reaching them?

The way to obtain a correct answer is to have the statesmen and modern historians give their testimony. Senator Borah in a recent magazine article said: “Three years have come and gone since the World War. All recall that first Armistice Day and the strong belief everywhere prevailing that we were now to enjoy a period of relief, an era of rehabilitation, contentment, and prosperity. Great lessons were supposed to have been learned, and to a certain extent it was believed that old things were to pass away, and an order of new things was to be inaugurated. High hopes were entertained for a less burdened, less warlike, a freer and a better world. But it is doubtful if the situation has greatly improved in these three years. There has been a change in the form of sacrifice, but the sacrifice is still great and quite universal.

“The outlook, to say the least, is troubled—vexed with the same plans and policies which tormented the world before the Great War. No less than eight wars are now being carried on. Three or four more, it is said, are on the verge of breaking out. Six million men are in arms. Navies such as the world never before projected or contemplated are being built. Taxes are not decreasing, possibly increasing. Expenditures cut in some places are greatly increasing in others. . . . Trade is to a marked degree suspended. Industry is demoralized. Famine holds in its skeleton clutches millions of men and women and children while unemployment continues and discontent deepens.”

#### *Mars Laughs at Peacemakers*

SUCH is the picture that this leading senator of our country drew just as the delegates met in their endeavor to limit armaments. That Conference is now in the past, and things seem to go on almost the same as before, at least so far as Europe, the hotbed of trouble, is concerned. The animosity between France and Germany, which was a mighty factor in bringing about the World War, has not been reduced by the Conference. All efforts to persuade France to cut down her immense army proved futile. Unquestionably, most plausible arguments were presented why France could not disarm, but the fact remained, nevertheless, that the huge army marshalled on the borders of Germany leaves open the possibilities for future international strife.

Another perplexing feature in the European question is the resignation of Briand and the appointment of Poincare as

premier of France. It was the militarist party that brought this about.

Many see in this change an omen of evil.

An editorial in the *New York World* says in part: “Around him [Poincare] are

clustered all those who are determined to make France the dictator of the Continent, who flouted America at the Peace Conference, who are flouting Great Britain and Italy today, who have been merciless to Russia, who believe in a permanent vendetta between Germany and France, who want the biggest army in the world, an immense fleet of capital ships and a staggering submarine program.” And the paper continues, “Europe has not yet passed the danger-point. The hopes raised at Cannes are dim. Reckless men are at the helm.”

#### *Neither Victors Nor Vanquished Are Satisfied*

THE most vivid picture, however, that has recently been drawn of world conditions is the article by the noted historian Guglielmo Ferrero. This article was written just about the time of the Disarmament Conference, and is both a delineation of present conditions and a forecast. As the editor of *Leslie's Weekly* says in a prefatory note, “Signor Ferrero is not only the most noted historian of Italy, but is famous on both sides of the Atlantic as a student and analyst of world affairs. His point of view toward the Washington Conference, therefore, is worthy of great respect whether or not we agree with him.”

Bearing in mind the historian’s qualifications, we hasten to read his description of conditions.

“Whatever be the outcome of the question of the Pacific at Washington,” he declares, “Europe has little to hope for from the Conference. For Europe it is not a question of ‘disarmament,’ but of ‘pacification.’ We can not arrive at peace through disarmament; we arrive at disarmament through peace. Can the Washington Conference do something the Paris Conference failed to accomplish? Can it pacify Europe?”

“There is room for the gravest doubt on this all-important point. Any decisions reached at Washington will be as ineffective as the decisions reached at Paris—‘scraps of paper’—unless we obtain the consent of the vanquished to them. It takes two to make a bargain. It takes two to make peace. And the conquered peoples of Europe are today carrying on the World War under the cloak of an insecure peace. Why have all the victorious nations been dissatisfied with their victory? Because they insist on regarding the war as finished; whereas, in point of fact, the war is still going on in a fragile ‘armistice,’ a breathing space, wherein victors and vanquished are trying to deceive each other and themselves to such an extent that Europe no longer knows where she stands.”

Ferrero has struck at the root of the difficulty when he says that “we can not arrive at peace through disarmament; we arrive at disarmament through peace.” Voluntary disarmament is the outward evidence of an inward change. It is the result, not the cause, of peace. Peace is not a substance that can be manufactured by statesmen around a conference table. Peace is a gift from God, and comes down from above into the hearts of regenerate men only. Statesmen can draw up an armistice, or a treaty, but they can not give peace to the world. Their armistices are “fragile,” and (Continued on page 30)

# THE REVOLT AGAINST AUTHORITY

(Continued from page 5)

governments of England and Belgium to afford assistance to the embattled Poles were paralyzed by the labor groups of both countries, who threatened a general strike if those two nations joined with France in aiding Poland to resist a possibly greater menace to western civilization than has occurred since Attila and his Huns stood on the banks of the Marne.

Of greater significance to the welfare of civilization is the complete subversion during the World War of nearly all the international laws which had been slowly built up in a thousand years. These principles, as codified by the two Hague Conventions, were immediately swept aside in the fierce struggle for existence, and civilized man, with his liquid fire and poison gas, and his deliberate attacks upon undefended cities and their women and children, waged war with the unrelenting ferocity of primitive times.

## *Sets Back Hands on Time's Dial*

SURELY, this fierce war of extermination, which caused the loss of three hundred billion dollars in property and thirty millions of human lives, did mark the "twilight of civilization." The hands on the dial of time had been put back—temporarily, let us hope and pray—a thousand years.

Nor will many question the accuracy of the second count in Pope Benedict's indictment. The war to end war only ended in unprecedented hatred between nation and nation, class and class, and man and man. Victors and vanquished are involved in a common ruin. And if in this deluge, which has submerged the world, there is a Mount Ararat, upon which the ark of a truer and better peace can find refuge, it has not yet appeared above the troubled surface of the waters.

Still less can one question the closely related third and fourth counts in Pope Benedict's indictment; namely, the unprecedented aversion to work, when work is most needed to reconstruct the foundations of prosperity; or the excessive thirst for pleasure which preceded, accompanied, and now has followed the most terrible tragedy in the annals of mankind.

The *morale* of our industrial civilization has been shattered. Work for work's sake, as the most glorious privilege of human faculties, has gone, both as an ideal and as a potent spirit. The conception of work as a degrading servitude, to be done with reluctance and grudging inefficiency, seems to be the ideal of millions of men of all classes and in all countries.

## *Economic Catastrophe Surpasses Military Catastrophe*

THE great evil of the world today is an aversion to work. As the mechanical era diminished the element of physical exertion in work we would have supposed that man would have sought expression for his physical faculties in other ways. On the contrary, the whole history of the mechanical era is a persistent struggle for more pay and less work, and today it has culminated in world-wide ruin; for there is not a nation in civilization which is not now in the throes of economic distress, and many of them are on the verge of ruin. In Mr Beck's judgment the economic catastrophe of 1921 is far greater than the political-military catastrophe of 1914.

The results of these two tendencies, measured in the statistics of productive industry, are literally appalling. Thus, in 1920, Italy, according to statistics of her Minister of Labor, lost 55,000,000 days of work because of strikes alone. From July to September, many great factories were in the hands of revolutionary communists. A full third of these strikes had for their end political and not economic purposes. In Germany the progressive revolt of labor against work is thus measured by a competent authority: There were lost in strikes in 1917, 900,000 working days; in 1918, 4,900,000; and in 1919, 46,600,000.

Even in our own favored land, the same phenomena are observable. In the State of New York alone, for 1920, there was a loss due to strikes of over 10,000,000 working days. In all countries the losses by such cessations from labor are little as compared with those due to the spirit which in England is called "ca'canney," or the shrinking of perform-

ance of work, and of sabotage, which means the deliberate destruction of machinery in operation. Everywhere the phenomenon has been observed that, with the highest wages known in the history of modern times, there has been an unmistakable lessening of efficiency, and that with an increase in the number of workers, there has been a decrease in output. Thus, the transportation companies in this country have seriously made a claim against the United States Government for damages to their roads, amounting to \$750,000,000, claimed to be due to the inefficiency of labor during the period of governmental operation.

## *The Old Order Passing Forever*

DURING the welter of the World War the writer of this review wrote in the columns of the WATCHMAN that when the struggle should end, and the sword be sheathed, it would be found that the old order of things—the order of *antebel-lum* days—had passed away, and was gone never to return. That cataclysm marked the beginning in a most definite manner of the withdrawal from the hearts of men and women of the Spirit of Him who ruleth in the kingdom of men.

The armistice brought no change of spirit or life. Hatred and distrust are more rampant in peace today than they were in war. Evil men and seducers have waxed worse and worse. The Great War and its aftermath set our old-time civilization aflame. That flame destroys and at the same time reveals to our dull and reddened eyes the unity and symmetry of the structure that is being consumed. As the fires of revolt light up the mystic fabric of that civilization, human and imperfect as it was, which the ages have made dear to us all, it stands out in its glory, in matchless outline and perspective. By the light of its burning, (maybe for the last time,) we see its parts simultaneously and in proper relation, and for one brief moment we realize the marvel and the mystery of that which is passing and perishing. For a fleeting second we grasp and visualize the subtle, immemorial, unrelaxing effort that raised it up and maintained it, and in fear and trembling there comes home to our hearts a feeling of utter helplessness—we are too weak to rear upon its ruin, wreck, and ashes, another structure in its stead.

One hope and one alone remains to stay and cheer the heart of man,—the hope of a new heaven and a new earth. Then the "Holy City" shall take the place of the city full of violence. Then God shall wipe away all tears from men's 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. Even so, come, Lord Jesus.

## THE PAPAL BLOC

(Continued from page 22)

Gasparri as Secretary of State indicates that the aggressive political policy which has gained the Vatican its present prestige is to be continued. And the plain, unmistakable meaning of that is that the Papacy intends to make itself more indispensable to the nations than ever, and win for itself in return the greatest amount of power possible. If it succeeds it will be the greatest concentration of power in the world.

The student of prophecy can not contemplate this fact without being profoundly impressed by its significance. In the symbolic language of the Word it can not but mean that the deadly wound which the Papacy received with the loss of its temporal power is well along in the process of being healed. It can not but mean that Papal Rome has been restored to life again, and to the admiration and homage of the world. And fraught with this significance, the resumption of effective political activity on the part of the Papacy means that we are getting far along in the closing day of earth's history. For it will be noticed by a study of the thirteenth and fourteenth chapters of Revelation, where these events are set forth, that immediately following the complete restoration of the Papal power and the working out of all that goes with it directly and indirectly, the story of this present world ends and that of the next begins.





Insanity has increased 300% in fifty years

**D**ISEASES representing tissue degeneracy have enormously increased over the entire world in recent years, which increase, if properly interpreted, is just cause for gravest concern. An unwarranted optimism is altogether too prevalent because of an evident slight increase in the average length of human life. It is true that men have to a great extent secured control over plagues of smallpox, cholera, typhoid fever, yellow fever, and allied scourges, which formerly decimated whole cities and spread universal death and desolation.

The emphasizing of better hygienic principles, the enforcement of improved sanitary laws, the discovery of the immunizing principles and the serum treatment of various diseases, and the marvelous surgical triumphs of recent years, have certainly made possible the saving of a countless number of human lives. There has also undoubtedly been a great lessening of infant mortality.

This progress in dealing with acute disease has truly resulted in a slight increase in the average length of human life, enough to persuade the casual observer that there is an improvement in the general physical condition of men. But in the light of more searching investigation of the subject, there is very little if any justification for this conclusion. While there has been a great decrease in the devastating plagues of a few years ago, there has been a corresponding increase in the diseases due to subtle tissue changes in the vital organs, changes unfortunately more significant in that these diseases are largely the result of dissipation and erroneous and artificial habits of living.

The sparing of a large number of infants, that under previously prevailing conditions would have died, contributes in no small measure to the apparent lengthening of the average human life. But this in itself may constitute a danger to the race in that it nullifies the principle of the survival of the fittest and preserves alive many who are by heredity tainted with physical infirmities and deficiencies which later will be transmitted in an exaggerated form to their children.

As has been pointed out by Professor Cunningham, testifying before the "Committee on Physical Deterioration" in England, "There can be little doubt that the addition of these to the population must have tended to lower the general physical average of the people." The preservation of the physically unfit, while humane and altruistic, is nevertheless a menace to the human family in that it mightily promotes further and more rapid physical degeneracy.

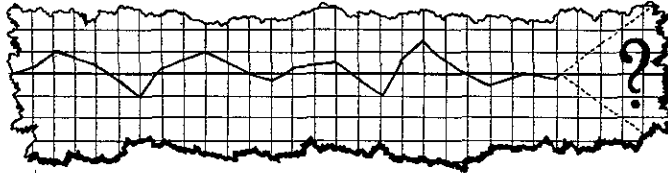
*Longevity the Real Test*

**T**HE real and convincing evidence of the physical stability of the race is not in the number of in-

# On the Chart of THE WORLD'S HEALTH

Does the black line go up or down?

By George Thomason, M. D.



Mortality from heart disease has increased 50%

dividuals spared to live, but in the actual and relative number who reach old age. Statistics gleaned

from all civilized countries indicate a steady falling off in the number of persons attaining even fifty years of age. As the great statistician, Frederick L. Hoffman, has expressed it, "There is, of course, no question whatever that the American death rate, using the term in a very comprehensive sense, has substantially declined within the last fifty years; but it is equally evident that this decline has been during the younger ages and not during the period of life which economically is of greatest value. There is no doubt that the mortality of adult ages is still decidedly excessive."

The killing of vast multitudes of the physically best men in the great European war means that a much larger per cent of the children born will be begotten by men less physically fit, with the consequent stigmata of degeneration stamped upon their children. The result of war, as has been shown by many eminent writers of the past, has been a prominent feature in producing general race deterioration.

The great European struggle brought irreparable physical damage, not only to the nations directly involved, but upon the whole world; and out of this holocaust have come conditions infinitely more wasting and disastrous than the war itself. Great Britain is left with a million and a half deformed and crippled men. France has two million wounded men and a legacy of one and a half million tubercular patients, the result of the destruction of a half million homes and two million homeless individuals left exposed to the sun and rain. Germany stands aghast at the thought of nearly half her manpower being dead, crippled, or invalided, and by her two million empty cradles. In a speech by a leader of thought in Germany it was said, "Had our armies been victorious, the Pan-German empire could never make up to the Fatherland what has been lost through the spread of disease among the men of our armies."

*Insanity Increases Rapidly*

**T**HERE is all too patent evidence of the great increase in the diseases which indicate general lowered vital resistance of the people and tissue degeneracy. Insanity, indicating brain degeneracy, has increased in this country more than 300 per cent in the last fifty years. There are now more than 300,000 insane persons confined in the asylums of the United States, and 150,000 in England and Wales. The late Doctor Forbes Winslow, one of the greatest of the world's authorities on mental diseases, more than once said in public addresses that in his opinion the entire race is destined to become insane. In twenty years in New York state, the number of



Nearly 500 persons die of tuberculosis every day in the United States



Social disease is the most powerful factor in depopulating the world

insane people confined in asylums more than doubled, or an increase of more than 100 per cent, while the population of the state only increased 52 per cent during the same period. There are at least half as many people outside of asylums who are more or less mentally defective.

In addition to this great army of insane there are not less than 300,000 imbeciles and feeble-minded children confined in our institutions. In England and Wales there are 140,000 feeble-minded children confined in institutions, 90,000 of whom are physically as well as mentally crippled.

The New York Bureau of Municipal Research, made a careful examination of 1500 school children in New York City, of whom 90 per cent were found to be defective either mentally or physically, or both.

No restriction is placed upon the intermarriage of the defective classes, and they in turn reproduce families more degenerate than themselves, and in much greater numbers than the families of the mentally strong, representing a very important factor in the increase in the diseases of degenerative character.

#### *Greater Mortality from Heart Disease*

**DURING** the past ten years mortality from heart disease has increased over 50 per cent in this country. The report of the "United States Census Bureau" shows that the mortality from arteriosclerosis, or hardening of the arteries, during the past ten years has increased nearly 250 per cent. In other words more than three times as many persons die in this country of diseases of the blood vessels today as died ten years ago. Just from organic disease of the heart in the United States for the year 1920 the deaths reached the enormous number of 151,000. That the number of deaths from organic disease of the heart is increasing at an alarming rate is indicated by the fact that there were 13,000 more deaths from heart disease in the United States in 1920 than in 1919. In a Senate report to the Surgeon-General of the army regarding physical defects found in drafted men in the United States for the late war, it was noted that there were more than 100,000 men rejected for army service because of organic disease of the heart.

Bright's Disease of the kidneys, a disease of degeneracy, shows an increase of 131 per cent in the United States during the past ten years, 82,000 dying in the United States in 1920 from this disease. The death rate from the degenerative diseases of the heart, blood vessels, and kidneys, including apoplexy, has increased until these diseases now claim over 350,000 lives annually.

Diabetes, a disease principally associated with degenerative changes in the liver, has increased 50 per cent during the past ten years.

Cancer, the very mention of which strikes terror to the heart, is increasing at an appalling rate in spite of tremendous efforts made to stay its progress. Probably more men in the scientific world are today engaged in an attempt to discover the cause and cure of cancer than of all other diseases combined. The annual death rate in the United States from cancer is nearly 100,000. It is now estimated that one woman in every seven over the age of thirty-five, and one man in every eleven over the age of thirty-five, will die of cancer. Cancer is a disease of civilization, being practically unknown among uncivilized nations. Cancer has increased 500 per cent in the last fifty years: and in this country alone no less than 300,000 persons are constantly suffering of this terrible malady.

#### *The "Great White Plague" Spreads*

**WHILE** tuberculosis is a disease due to a specific germ, yet without these elements of lessened vital resistance and tissue degeneracy entering in, the disease could not gain a foothold in the body. A few years prior to the great war there was a slight decrease in the number of deaths annually from tuberculosis, but with the exposure, deprivation, and suffering entailed by the war, there is again an increase in the deaths from this terrible malady. Tuberculosis is aptly called "The Great White Plague." Nearly 500 persons die in this country every day from this awful scourge, or more than 150,000 every year. More than 500,000

persons in the United States are constantly suffering from this disease. More than 70,000 persons die in England every year of this same affliction. There is, as has been stated, as a legacy of the war, a million and a half tubercular patients in France, and in other European countries in proportion.

Venereal disease, aptly called "The Great Red Plague," is more and more gnawing at the vitals of the human family and is directly responsible for greatly augmenting the tide of physical degeneracy. Diseases of immorality are not only responsible for degenerative changes in the bodies of those directly infected, but the heredity taint is transmitted to the families of the victims. Hereditary syphilis is one of the gravest of diseases. Children born with active manifestations of this disease usually die within a few days or weeks.

The late Doctor Prince Morrow stated that in his opinion the extermination of social disease would probably mean the elimination of one half of our institutions for defectives. In the opinion of very competent judges social diseases constitute the most powerful of all factors in the degeneration and depopulation of the world.

Space forbids to attempt in detail to outline further evidence of tissue degeneracy. The increasing number of persons suffering from defective eyesight and hearing, from glandular defects, from thyroid and other gland enlargements and insufficiencies, the increasing number of deaf mutes, epileptics, and other degenerates, as well as the ever increasing number of neurotics and dyspeptics, (a tremendous army of chronic sufferers whose tissues and glands are undergoing degenerative changes—victims of chronic diseases which kill half the people who die in the United States), these all loudly testify to the increasing prevalence of degenerative diseases. A million and a half people die every year in the United States, half of them, or nearly 2,000 daily, dying of easily preventable disease.

#### *Habits That Kill*

**A** GAIN we repeat that this awful waste of human life is all the more significant in that it continues and increases in a time when devastating plagues are almost entirely in abeyance, and it is more impressive still when it is understood that the enormous annual death rate is largely the result of pernicious, soul-and-body-destroying habits of living.

In eating and drinking, in seeking unnatural, exciting, and exhausting pleasures, a lack of sleep, in worry and anxiety, in drug taking, in immorality, indulgence in alcohol, tea and coffee, and the tobacco habit, men and women everywhere are defiling and desecrating the body temple and making of it a sacrifice on the altar of dissipation. Coupled with this awful increase in degenerative habits is the greatly lessened vital resistance incident to the exposure, the starvation, and suffering of the war and post-war days.

And there is a significance to this topic which reaches beyond the mere physical phase. The apostle says, "We know that the whole creation groaneth and travaileth in pain together until now . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Never before in the history of the world has it been so emphatically true that the whole creation groans under the weight of physical distress. The "peace and safety cry", because of the slight increase in the average length of human life and of man's ultimate triumphing over all disease, gives but slight and very transient comfort in this dark hour. In our opinion the world has entered upon a physically disastrous experience from which it will never as a whole be rescued. The world is literally reeling and staggering as if it had received a mortal wound. The besom of destruction is raging among the nations. We believe that the physical situation in the world today represents the terminal stage of the great controversy of the ages between the dominating forces of good and evil; that the devil knowing that he has but a short time to work, has come down in great power, and is working with all deceivableness of unrighteousness. We believe that this waste of life and increasing degeneracy reveals a constant, persistent and ever more subtle effort on Satan's part to lead men to various physical digressions that will result in spiritual ruin.

*(Continued on page 31)*

# The INTERVENING HAND

By Ruth Lees Olson

*A Portrayal of the Perplexities and Enlightenment of a Patriotic Russian Jew at the Disarmament Conference.*

"He was accosted by a street urchin, 'Say, Boss, is yer name Redmond?'"



## PART TWO

JACK REDMOND'S bachelor apartments looked cosy and comfortable to his friend, Bob Schuyler, as he sat toasting his toes before the blazing grate fire. "Some curios you have over there, Jack, and rather gruesome ones too. Where did you get them all?"

"Some of them came from Russia, of course, and they have a tale as gruesome as they look. That reminds me, Bob, did you ever meet an old Jew by the name of Sembrovitch? His friend was silent for a few moments, then he said slowly, "I don't know any Jew by that name. I'll have to think a bit before I can place your man in my mind. While I am doing the thinking, you tell me the news of the day. I have been out of town since morning, so do not know the latest.

Redmond smiled, "Your last word tells the story, that is about all there is to it. There is something strange about this disarmament proposition, Bob. One day everything is running on a smooth basis, and we are well on the way to a ten-year rest from war activities, a sort of 'beat their swords into plowshares' proposition. Oh, you need not smile. I know a little about the Bible, learned it at my Grandmother's knee, and you don't get away from the things you learn when a child. The next day some one of the nations pulls back like a balky mule, or another with a very suave smile politely informs us that we are not to meddle in questions that do not concern ourselves. This continual upsetting of plans and decisions must have some significance."

Bob Schuyler stroked his chin thoughtfully, then settled back in his chair. "I'll tell you what, Jack, there is too much of the eternal ego in this thing to bring about a satisfactory solution of the question, 'War shall be no more.' Sounds good doesn't it, and the limitation of navies is all right, but here is the problem; you can not build battle-ships in your back yard, nor submarines or aeroplanes in your cellar, without somebody knowing about it, but how about the gas bombs? You can make millions of them and no one be the wiser, and they are the deadliest weapon of modern warfare."

"Well, what use are gas bombs by themselves? Of course you can use the hand bombs, but that will not accomplish very much."

"Guess you are dreaming," was his friend's caustic reply, "Even a limited amount of aeroplanes used for mercantile purposes can be very quickly changed into bombing planes, and then you have war on a more horrible scale than was even dreamed of in the last war; and we know that was bad enough. I tell you Jack, the Disarmament Conference has something besides a Chinese puzzle on its hands."

"You think then that the pledge of a nation is not sufficient security for the performance of the action?"

"History has not proved it in the past," replied Bob, and I have yet to see any radical change in the hearts of nations."

Suddenly Jack Redmond sat bold upright in his chair. "Say, Bob, I heard a woman give this quotation from the Bible, I don't know where the text is, but it says, 'God rules in the kingdom of men and gives it to whomsoever He

will.' Now what part do you suppose the Ruler of the universe will play in this Conference?"

Bob Schuyler was plainly puzzled. "I don't know. You'll have to ask some of your theological friends. I do remember one thing though in regard to the late war, and I expect you can recall similar incidents. Many, many times in the days of the bitterest conflict there seemed to be a hand that intervened, and turned the tide of battle one way or another. I have heard a good many military explanations given as to the cause of victory or defeat, but none were quite satisfactory to me. Here is one instance. Why did not the Germans march into Paris? From the human standpoint there was nothing in the world to stop them, and there was no earthly reason why they did not capture the city.

"There may be something in the statement made by your religious lady friend. Wish you would ask her for a complete explanation of that Bible statement next time you meet her." Redmond promised to do so, and as his friend arose to depart, asked how his work was progressing.

"O, we have a line on a few things, and one of them is the pool shack I told you about. Some of the boys are anxious to throw the drag net out in that direction. By the way you spoke of a Jew when I first came in. What does he look like?"

"He is a patriarchal looking old chap, looks as though he might have stepped out of the Bible world. He is well educated, intelligent, a Russian by birth, but a Jew nevertheless. Lost his wealth as well as his wife and family, all but one girl who is here with him, in one of their Russian programs. His whole heart is bound up in the country of his birth, and he can talk of nothing else. Harmless as can be, but interested in what this Conference will do for Russia."

Bob Schuyler laughed. "You are great on descriptions, and very liberal as to intentions. Yes, I know the old Jew. He drifts into the pool shacks occasionally. Don't think he is a dangerous character, but he is in bad company, and if he is a friend of yours you had better advise him to stay away from Theron's. I don't know what the plans are in regard to raiding the pool shack, or when the raid will take place; if possible will let you know in time to protect your venerable friend. Don't think I'll see you again before next week, for I am leaving the city tomorrow."

LONG after his friend had departed, Jack Redmond sat studying how best to warn Sembrovitch without either offending him or allowing a hint to reach the ears of the men at Theron's. Early one morning in the beginning of the next week, he ran lightly down the steps of his home, and hurried away toward the business district of the city. The distance was not great, and he delighted in walking, so seldom patronized the street cars. He had an important business engagement on hand and must look up some data before the meeting. As he reached the nearest street corner, he was accosted by a street urchin, "Say, Boss, is yer name Redmond?" Jack hardly paused in his swift walk, "No, I don't want any paper. Look out, I am in a hurry." But the

youngster kept pace with him, "Aw, wot's the matter wid you, I ain't got no papers, I got a letter for you from—she said I wasn't to say her name. Reekon she's in heaps of trouble though, cause her eyes were red and full of tears."

Redmond reached out for the note, but the boy drew back, "Guess it oughter be worth somethin' extra, you've made me walk half a block." A silver coin brought the desired paper within Redmond's grasp, and he quickly tore it open and read the contents. A sharp whistle came from his lips, then an anxious thought puckered his brows. He had been so anxious about his own affairs that lately the conversation with Bob Schuyler had slipped his mind. It was too late to heed the warning given in regard to the raid on Theron's pool shack for Rebecca's note said, "Father arrested last night. They will not let me see him. Can you help me?"

Redmond forgot his engagement and turned his steps in the opposite direction, but Bob Schuyler was not in his rooms. Yes, he was in the city, but the servant did not know where he could be found. Several hours were spent looking for Redmond's missing friend, and when he did find him at last, the interview was not very satisfactory. Schuyler was plainly not in an amiable mood. "I told you to keep your Jew away from the pool shack. Why didn't you heed the warning? Forgot? Well, your business is to remember not to forget. I don't know whether I can do anything for you or not. The Chief is pretty particular these days, and he may not even allow the girl to see her father, let alone set him at liberty. Anyway it won't hurt the Jew to be locked up for a while. Teach him to stay out of bad company."

A vision of Jacob Sembrovitch, his head bowed in shame at the thought of being arrested as a common criminal, his hands working nervously together as a dawning revelation of what his fate might possibly be, rose up before him. And there was Rebecca, his only child, left alone—

"Bob, you must secure the old man his liberty. I tell you he is as harmless as a butterfly in June time, and besides his daughter will grieve herself to death should her father be sent to prison. I will grant he was found in bad company, but he is not lonesome in that, for many another man has followed in his footsteps, or rather led the way. He'll die if you keep him in jail, and what good will his death do the United States?"

Schuyler smiled grimly at his friend's earnest defense of Sembrovitch. "I'll do what I can—for the girl's sake, mind you—but it will be a hard pull with the Chief. Come to the jail about three this afternoon, and we'll see what can be done. Perhaps I can secure the interview, but as for securing the man his liberty—well, that all depends."

Redmond left his friend with a sick-at-heart feeling. He was responsible for the arrest of Rebecca's father for he should have given the warning, and now he must go to the shabby old house and do what he could to reassure the girl. Miss Lindbloom opened the door for him to enter. "It has been a very hard night for us both, Rebecca has not-

closed her eyes, and I almost-fear for her reason if her father is not released soon. Perhaps you have something that can bring hope to her heart, for she is utterly disconsolate."

Redmond did not dare repeat all of his conversation with his friend, but he did give the two women the encouraging part of it, if such there was. "Do not grieve so, Miss Rebecca, they have nothing against your father except that he was found with men who are wanted by the government for seditious plans and utterances. I think we can secure his freedom"; but his own heart belied the words he uttered.

"But that is it," wailed Rebecca. "They will class father with those awful men, and who will believe the word of a poor old Hebrew. Oh, if he had only been content to live happily at home with me, and not take up the cause of a country that has been a curse to him and his children, but his faith in Russia's rehabilitation was unbounded, and he did so long to see this council help his beloved country."

Miss Lindbloom, seeking to divert her attention from the thoughts of her father, asked, "Mr Redmond, have you ever read God's word in regard to the ultimate fate of all nations?"

"No," was the quick reply, "but I would like to hear it, and also an explanation of the verse you spoke of at our first meeting, the one about God ruling in the kingdoms of men, or something like that."

WITH her arm still around Rebecca, Miss Lindbloom opened her Bible to the second chapter of Daniel and related the vision of the great image of King Nebuchadnezzar's dream. "God gives the interpretation of that vision as the true story of the kingdoms of this world, tracing their history from the kingdom of Babylon down to the present day."

As she finished speaking, Redmond hastened to say, "But I thought God dealt with individuals alone. I have always been taught a personal salvation, not a national one, so I do not quite understand all this."

Miss Lindbloom smiled sympathetically, "Nations are made up of individuals, and the nation partakes of the characteristics of the people. If the people are thoroughly converted, then only have you a Christian nation, and not otherwise. God placed nations here to live and teach his truth, and when they fail, then they must step down and out, and some one else fills their place. This is proved by the history of the Jewish nation."

"What about the late war, then, was that of God?"

"No, Mr. Redmond, unless you can say the nations involved were Christian nations in the true sense of the word, and the events of the war itself prove that untrue. God did bring good out of all the wreck and ruin wrought in the great struggle though, for doors that have long been closed to an entrance of the gospel now are swung wide open, and lives filled with the cares of this world have been emptied of all worldly possessions, and left naked and bare before the Lord. Our God is not a God of battles, but out of evil He brings a certain amount of good where His own people are concerned. Men may promulgate war, but they can not bring the dove of peace from the dead ashes of the conflagration they started. Only the Prince of Peace can bring an everlasting peace to this world, and it will not be through the councils of men."

"Pardon me, Miss Lindbloom, I am interested and would like to hear the final outcome of all this, hut—" here Redmond looked at his watch. "I have some important business to attend to and must go. Now, Miss Rebecca, keep up your courage. I will send a taxi for you at three o'clock this afternoon, and will meet you at the jail. In the meantime I will do all in my power to secure your father's release." He made good his word as far as possible for he had a number of influential friends at the Capital, but all his efforts would have proved futile had it not been for Rebecca.

"Tremblingly the Jewish maiden told the history of their lives"



AT THREE o'clock that afternoon Jack Redmond and his friend Schuyler were on the sidewalk in front of the jail waiting for the arrival of the taxicab. Bob had held out neither hope nor encouragement, in fact was rather pessimistic. "Doing the best I can," was all the satisfaction Redmond could obtain from him.

On the arrival of Rebecca and Miss Lindebloom, Redmond assisted them to alight, and after introducing them to his friend, Bob Schuyler, said, "The Chief has granted you a short interview with your father, Miss Rebecca, but he insists on Mr. Schuyler remaining in the room. He is perfectly harmless, however, and you need have no fear in regard to his presence."

"And Miss Lindebloom and yourself?" cried the girl, helpless in her fear and bewilderment.

"Of course we will go with you if you wish, but I thought perhaps you would rather be alone.

"No, I have nothing to say that you might not hear. You have befriended me so much that I feel as though I could depend on you."

"Some little lady herself," Schuyler whispered to Redmond as they ascended the steps. "Hope she impresses the Chief favorably."

The girlish pathos in Rebecca's winsome face touched even the unimpressible heart of that austere individual, as she made a low bow before him. He greeted her kindly, and instructed a deputy to take them to one of his private offices and bring the prisoner in. Rebecca could hardly wait for the door to open before her arms were around her father's neck, and she was murmuring terms of loving endearment. At last she drew back and looked in his face, "Father, father, have they treated you badly?"

He smiled pathetically, "No, child, we are not in Russia now. They have been good enough to me, but the thought of being in prison, and you left unprotected and uncared for, breaks my heart. I can only imagine what they will do with me. Surely I am innocent of any wrong—unless it be the sin of loving my native land too much. Would they punish a poor old Hebrew for that?"

"No, father, God and his son Jesus Christ will send you deliverance."

The old man did not resent the name as was his usual custom. "Jehovah has departed from his people, and as for this Christ, I know Him not save as your good Mother pleaded for Him before she died."

"But Father, He is truly the Son of God, and He loves and keeps His people when they permit Him to. I really believe had you trusted Him, all your troubles in regard to this World Peace Conference would never have occurred." Here she looked appealingly at Miss Lindebloom. That young lady came forward, Bible in hand. "I know it will relieve your mind and bring comfort and peace if you will let me explain God's view of this disarmament Conference."

Receiving no word of disapproval she opened her Bible to the second chapter of Daniel and explained the metallic image of the king's dream. "Babylon is the head of gold, and on down through the decreasing value of metals covering the succeeding kingdoms, we trace the world history until we come to the toes part of iron and part of clay. This we find is the closing drama of earth's history. In the last days of Rome the kingdom was divided into a number of smaller nations, and these kingdoms or nations we have with us at the present time. Only the names have changed, the territory remains.

"These powers play a leading part in the closing epoch of history, for God tells us 'in the days of these kings' a stone is cut out of the mountain without hands, and it smites and breaks in pieces the feet of the image; and thus end all earthly governments."

Redmond and his friend, who had been standing at the other end of the room, had drawn near in their eager interest to hear the rest of the story. "I want you to notice this, Mr. Sembrovitch," and Miss Lindebloom held her open Bible toward him, "The toes of this image, or the last of these kingdoms, are made of iron and of clay, and God has said, 'They shall

not cleave one to another even as iron is not mixed with clay.' It is a very significant statement, and means much to us in the present day. Alliances may be formed; treaties may be signed; but such is the material of which they are constructed that the first fires of selfish desire for commercial advantage or territorial exploitation will burn them to ashes. I tell you truly, peace will never come through treaties or alliances, for iron and clay can not mix. God has spoken."

"This then accounts for Germany not winning the world's war," cried Bob Schuyler, unable longer to keep silence. "I knew there must be an explanation for that 'intervening hand.' Glad I could hear this talk."

"There never will be any one nation dominating the world, neither will there be a universal peace until the Prince of Peace comes, the stone cut out without hands, that overthrows all earthly governments and sets up the government of the King of heaven. There, Mr. Sembrovitch, is the story of earthly governments, and there also is the peace you have so long sought for. It is in the Lord Jesus Christ alone.

The old Jew raised his head and stretched out his hands in a pathetic gesture. "You have read the story of the Hebrew writings, and it must be true; but what about my Russia?"

Miss Lindebloom's voice was sympathetic as she replied, "You must trust God for your country. He alone can bring order out of chaos; He alone can separate the right from the wrong, the true from the false. Prayer will accomplish more than war, and faith in God than trust in princes."

Rebecca's arms closed a little tighter around her father's neck as she whispered in his ear. He nodded a silent acquiescence, then patted her softly on the shoulder.

A KNOCK on the door announced the entrance of the guard. As he led the old Hebrew back to his cell he said to Rebecca, "The Chief would like to see you at once, Miss."

Bob Schuyler led Rebecca to the Chief's office and withdrew. "Don't be afraid, child," the Chief said, "I am not going to hurt you. I only want to know something about your history, and why you are here in Washington."

Tremblingly the Jewish maiden told the history of their lives; the awful death of her mother, brothers, and sisters; her own miraculous escape, and their journey to the New World; her father's deep love for his country, and his desire for its restoration. "Oh, sir," she cried, "he is only a poor, harmless old man, he has no hatred in his heart for America, he loves it. Will you not set him free and let me serve the prison sentence in his place? He will die if you shut him up in jail, and—he is all I have now."

The chief blew his nose vigorously and cleared his throat. "Poor little girl, you surely have suffered. Your father ought to know better, though, than to associate with such men as he was arrested with; but there, that is not your fault either. Do you suppose you could take your father back to New York and see that he keeps out of mischief if I let him go?"

Rebecca's black eyes flashed with joy, "Oh, sir, I know I could, and we will leave at once. May the God of the Hebrews bless you, and may the Christ, the King of peace, watchguard and keep you and yours."

"Oh, that's all right, that's all right." Again the Chief cleared his throat, "You can go down stairs and wait for your father. By the way, you had better thank Mr. Schuyler for what he did to free your father. His word and his assurance go a long way in this department."

It was a happy return to the Sembrovitch home, and the little rooms fairly radiated peace and joy. Rebecca hovered over her father's chair as though she feared to let him out of her sight for a moment, and she did not even go to the stairs with Miss Lindebloom as was her usual custom; but Jacob Sembrovitch arose as she was ready to depart and said, "I thank you for your Jesus Christ, the Prince of Peace. I thank you for the Hebrew promise that there will soon be an end to the sorrows of the nations. Soon, yes soon, will God's kingdom be set up, and mine eyes shall behold the glory of the coming of the great King."

# The Watchman's Answer



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

Address all questions to—

Editor WATCHMAN MAGAZINE,  
Nashville, Tennessee

## THE PROBLEM OF CONSCIENCE

*Is Conscience a Safe and Sufficient Guide?*

No, conscience alone is not a sufficient guide on moral questions. The Bible, illuminated by the Holy Spirit, is man's only infallible guide to action. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. 8:20. God is the source of all moral light. Man does not by nature know what is right, and what is wrong. Conscience tells us we ought to do right, but it can not always tell us what is right. Or, to put it another way: conscience is the moral intuition that right is right, and wrong is wrong, and that we ought to follow the right wher-

ever it leads us. But then comes the vital question, What is right? This can be settled by the Bible only. "I had not known sin except the law had said . . ." Rom. 7:7. Many persons do conscientiously things that are utterly wrong because their moral judgment has been improperly educated.

This marvelous faculty, instinctive in human nature, which we have learned to call conscience, is like a watch—good when regulated and kept in harmony with standard time, but a source of perplexity and error when left to guide itself. Without frequent adjustment in harmony with the standard, conscience is like a watch running wild. Every act regulated thereby is out of harmony with the standard. For example: A man plans to board a train at ten

o'clock. Now if his watch has been losing time, running slow, he arrives at the station too late, and finds the train has already gone. His watch was good and useful, but because of failure to regulate it and keep it in harmony with standard time, it became non-dependable and the cause of his missing his objective. So with our conscience, the Bible is the standard. If allowed to run wild, it becomes an "evil conscience," a "seared conscience," a "weak conscience."

A conscience constantly violated becomes untrustworthy; as when a person day after day fails to get up when the alarm clock calls him, so this moral alarm clock, if violated time after time, fails to awaken us.

## DID THE WAR CHANGE THINGS?

(Continued from page 23)

their treaties, "scraps of paper." Does not the whole sad history of the world teach us this? The Congress of Vienna in 1815 gave the world a "breathing space" until sufficient strength was obtained by opposing elements. Then we had the European revolutions of 1848. We had the treaty of Frankfort in 1871 with its humiliating burdens for France, and then we had the World War in 1914. One provoked the other. And now what of the treaties drawn up at Paris? are they also to bring us to war? Listen to Lord Bryce: "There is no one of the treaties of 1919-20 which is not now already admitted to need amendment, while some are seen to lead straight to future wars. The negotiators at Paris differed in their principles and ideals, and some of them at least do not seem to have believed in the principles they professed." According to Bryce, the future looks more dark than at the close of any other war, because, says he, "This war has shown one unprecedented feature, painful in the prospect it opens. The victors bear as much resentment against the vanquished as the vanquished do against the victors."

TURNING again to the historian Ferrero we read a masterly summary of the extent to which the treaties formulated at the close of this war have been obeyed by the vanquished. "The various peace treaties provided that the conquered enemies should hand over their arms. Have they done so?

"Turkey transferred her weapons to the revolutionary government in Angora, and the latter is using them to demolish the treaty of Sevres before that document has even been put into force. The World War is still raging in the Near East; and the Allies can do nothing to bring it to an end. . . .

"Hungary has not disarmed and will not disarm; . . . A year hence, she may have recovered in a measure, have found a government, and an opportunity. Then she will start a war, unless the Little Entente, applying the German doctrine of the defensive-offensive, start one first.

"And we come to Germany. . . . In her present state she is not in a position to threaten anybody. But is that good reason for confidence? Can we say that the 'German peril' is a thing of the past? . . . By no means! If anything, the opposite is the case. Precisely because they have disarmed Germany, France and Belgium are compelled to keep

nearly a million men under arms. This is the incredible paradox into which Europe has blindly stumbled as into a snare."

"HERE," says Ferrero, "is the tragic crux of the problem for France. That army of a million men with which France and Belgium are today holding Germany to her obligations can not stand around indefinitely watching an enemy whose attitude is one of passive resistance; any more than, under better conditions, the huge armies of Germany, victorious in 1870, were able to idle along, upholding, indefinitely, the Treaty of Frankfort. If things are allowed to go on in this way only two alternatives present themselves to Europe. Either the superhuman effort required for maintaining such an enormous force—and meantime to pay her debts—will lead to an internal collapse in France; or else this huge army, impelled by its own mass, as it were, will break loose like an avalanche on a mountain side, and plunge into Germany. Opportunities and reasons will never be wanting. However the matter be pondered, there is no other apparent outcome to the European situation, if that situation be left to itself. Collapse in France, or invasion of Germany. And either of these would be the finish of Europe. Collapse in France would give the final shove to the tottering fabric of the social order in Europe. And who could guess the formidable consequences of the invasion of Germany?"

"In these desperate conditions it is puerile to expect any help from Washington."

All credit is due those men who honestly and faithfully endeavored to bring about lasting peace at the Disarmament Conference. But they had to fight against overwhelming odds. One Conference after another is held. There is the cry Peace, Peace, when there is no peace. Everywhere there is a feeling of anxiety and even of despair, as men look forward to events of the future. Unconsciously they are fulfilling the prophecy of Christ who said that in the last days there would be "upon the earth distress of nations," "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

There is but one gleam of hope, and that centers in the assured setting up of the imminent kingdom of the Prince of Peace, citizenship in which is now open to all.



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## CROWDING THE ZERO HOUR

(Continued from page 3)

old-fashioned waltz. Today youngsters have all their fun away from home.

Mary is allowed to attend a formal dance in a popular hotel ballroom. Inside, the jazz orchestra is playing. Mrs. Obendorfer, musical chairman of the General Federation of Women's Club, describes: "It's the slow, soft syncopation, the whining, the slurring, and the crying of the saxophone, that seems to get the dancers.—" After spending some time in the afore-described atmosphere, Mary soon loses her self-control. Under such syncopation and juxtaposition of partners, her emotions become stirred, her mind disorganized and dazed. She is incapable of distinguishing right from wrong. Every approach to innocence is unguarded.

In a room down the hall, they have some drinks. Here another little party is held—a "petting party," they call it. Just what that means, let others describe. I forbear. Followed by a joy ride in a high-powered car, conventionality tossed to the forty winds, Mary is dropped at home sometime in the "wee small hours." Just how this affects the family and Mary, and her work or school next day, is a question; but suffice to say that if Mary's mother had thus employed a night when she was a girl, her name would have been besmirched.

### Yesterday's Indecencies Condoned Today

WHERE is the "hands off" policy that prudent girls used to maintain? It is sacrificed on the soul-destroying altar of pleasure. The indecencies of ten years ago are the customary privileges of today. Girls used to pretend innocence, even if they did not have it. Now it is popular to pretend sophistication. Look at the sophisticated faces of the sixteen-year-olds. It seems as if every emotion of maturity has been experienced this early. Already they have run the scale of pleasures, and life is boredom unless something new is invented to invite pleasure. The quest of pleasure is for some cord of emotion that has not yet been struck.

The play houses are crammed, and jammed; people on the search for pleasure, surging in. The same base instincts are played to here. The manager who persistently presents salacious, coarse, and vulgar plays does so for the money he can get out of it. This kind draws the largest crowd. The picture that contains a fall from grace brings them in. A grace maintained scarcely brings a nickel. The house that shows risqué stories, agleam with unclad, human anatomies, with a strong under-current of suggestion, draws the pleasure-seeking public.

William A. Brady, a New York "Movie" producer, makes this comment: "America has no taste for uplift in drama. Our people now-a-days do not want good plays. They want smutty things." Doing the outlandish, lawless, unseasoned thing, that causes one's blood to tingle, the heart to crowd up into the throat, the face to flame—that is sought for by this pleasure seeking age. And everyone knows that these very feelings come chiefly by prostrating purity and compromising innocence. *The age is trying to out-Sodom Sodom.*

There seems to be a spirit of unrest, and discontent flogging the world. There seems to be a call of the wild, untamed emotions. Magazines call it—"jazzomania." The

spirit is in everything: jazz-music, jazz-slang, jazz-ties, jazz-love, jazz-parties, jazz-art, jazz-literature, jazz-advertising. It is combing the world. Indulgence is universal. Headaches, warnings of nature, go unheeded. Nothing has so flourished in this line as the cigarette business, except the sale of aspirin tablets.

It has struck the churches. For that matter, a great number who support the pleasure palaces are church members. But the churches as a body are presenting evenings of pleasure programs. I passed a church today with a large sign on it—"Food, Fun, and Faith—Come tonight." I cut a notice out of my evening paper—"Young People's Party—The young people of St. Lukes are to have an informal dancing party at the parish house tonight. This is a weekly affair among our young folks." Picture shows are held regularly, every Sunday evening, in the churches of my city. Pastors will soon need a degree in cinematography, in order to hold any kind of a popular pastorate.

With jazz to the right of us and jazz to the wrong of us, where is the end? "It's retrogression," answers the *Detroit News*, "Back to the monkey." But thank God there is a better answer than this.

### Crowding Humanity's Zero Hour

A RETURNED soldier was telling his story: "We were going over the top at night. Twelve o'clock was the zero hour. It was my first time over. Star shells from the Boches were lighting up no man's land. We laid down no barrage that night as had been the custom. We thought we would go over without a warning and surprise 'em. Nervous? Yes, I should say. Every man knew the hour. No man repeated it. Few words passed. 11:50 came and we were all ready, trembling and eager. The minutes dragged. Twelve o'clock came—the zero hour. We went over. Well, it was a complete haul. We caught 'em hands down. Beer steins on the tables in the dugouts. Cigarettes strewn all around. It was a complete surprise."

My mind turns to another zero hour—the last hour—the hour of God's judgment. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered the ark, and knew not till the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. 24: 38, 39. It was a complete surprise. The world was eating and drinking and dancing the minute before the zero hour struck, and "knew not till the flood came and took them all away." *So shall also the coming of the Son of Man be.*

We are crowding the zero hour. The clock is about to strike the very last hour—the most portentous of all history. "Little children, it is the last hour." In the name of Jesus do we stand ready for the hour to strike?

## THE WORLD'S HEALTH

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With this rising tide of physical degeneracy and decay, and the ever increasing death rate from the diseases of degeneracy, it becomes very apparent that "Except those days should be shortened there should no flesh be saved."

It is fundamentally important to recognize that the only means of rescue from this awful tide of physical and moral degeneracy and from these vicious deceptions, is the gospel of Jesus Christ. Just as surely as the devil is seeking to destroy men eternally through the result of physical unrighteousness, just so surely was the Lord Jesus Christ manifested to destroy the works of the devil, that men might obtain physical righteousness. Jesus Christ came into the world to save the bodies as well as the souls of men. As Paul says, "Ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and "I pray God your *whole spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ."



## WHOSO BUILDETH, LET HIM BUILD STRAIGHT

**I**N THE days of the Reconstruction there lived a man who aspired to become a mighty builder in the earth. And he said, Go to now, let us build us a house that shall reach unto the perfection of beauty and convenience, and the fame of whose elegance shall be spread abroad in all the world wherever the children of men dwell.

Therefore he hired unto himself cunning workmen, skilled in the art of building,—artificers in stone, and cement, and wood, and tin,—even unto the electrician with his little wires, and the plumber with his big bills. Also he thought within himself, I will be chief man in all the work of building and oversee the task thereof, that it shall be done according to the blueprint that was showed unto the laborers. So he took a little journey to the seller of hardware, and bought for his own possession a spirit-level and a plumb-bob; for, said he, it shall be straight withal.

Now when the corner stone of the foundation was laid, he put thereon his level, and behold, the stone slanted. Then he spake angry words and chode with the mason. Nevertheless the mason answered stoutly that the stone was on the level,—as also was the one who placed it there. So the sun went down on the master's wrath, and rose on it, too.

Early on the morrow he gathered all the workmen, and he opened his mouth and lectured them saying, Who's building this house? Do as I say, or be gone; and I will hire other men. My level shall make this house upright. I have found by test that it is one-tenth of an inch untrue in the middle. But what's that in a whole house? Now get down to business.

And they returned every man to his own work. But when the mighty builder's back was facing them, then did they laugh, and point knowing fingers at their heads and mutter unmentionable slang. From that time forth, however, the building made great progress, and the men had a mind to work: for was not the taskmaster bearing the chief burden and testing every beam and cross-bar with his level?

Now it fell on a day when the carpenter would put in the windows; and behold, they did not fit the holes made for them. And so also the portals, for they hiked up on one side thereof and scraped the floor on the other; and when the carpenter sawed them to fit, they had a shape like unto a diamond. The roof thereof was not straight with earth or sky, and all the lines thereof were hilly. Moreover, the whole crew stood off a few paces and looked sharply, and they all said with one accord, the hull house is skew-geed. And when he saw, the mighty builder bowed his head in shame.

Now when I heard this tale that is told, I said in mine heart: How like the man who tampereth with the law of God. For the Decalogue is Jehovah's plummet. It is written, To the law, if they speak not according to this word, it is because there is no light in them; and James saith, So speak ye and so do, as they that shall be judged by the law of liberty. Yet do today's teachers of religion speak in their wisdom and say:

We have a new law now. It differs from the old law in just one tenth of it. Nine commands are the same as of old, for they pertain to morality; but the middle command pertains to time, and is required no more. Anyway, what difference does it make? God is love, and He is not so particular that he would exact of his children the keeping of a paltry day on pain of eternal death. It will never be noticed in a lifetime.

And they do not know, or do not heed, that which is also written, For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Surely the day hasteth when they, and all who receive their sayings, shall have confusion of face. God meaneth what he saith exactly as He saith it. He changeth not. He doeth nothing new, but he revealeth it to his servants in thunder tones. We may not say, Why do what he commandeth? but, why not do what he commandeth? I choose rather to fit his requirements than to have my character-house left unto me desolate when my building here is finished.