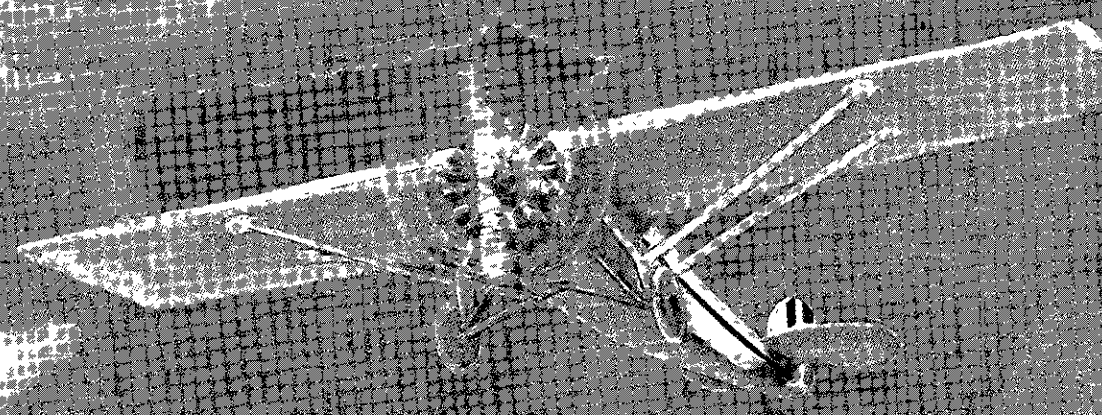


1938

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The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

MAY



R.H.F.

200

America—and Peace. Page 14.



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NASHVILLE, TENNESSEE

May, 1928

WANTED: Something Solid to Tie To

HOW handy a big oak is, when it stands in just the right place to get a good pull from it in stretching a wire fence! How gratifying for a boat anchor is a huge rock embedded in a sandy shore! With what supreme satisfaction the builder strikes a huge block of living granite for the foundation of a skyscraper!

For posts, be they ever so deeply set and well braced, do give way; cast anchors drag; and dead and "rotten" rocks will crumble under heavy pressure.

Movable things have their advantages. They give variety to daily living. They satisfy the very human desire for change. The clutter of them can be easily cleared away when we tire of having them around.

But we are compelled to observe that there is altogether too much of the unstable and the passing in the world today. A respected citizen's word, a business man's contract, a nation's solemn treaty—we have taken these as absolutely dependable.

But we have come to the day when promises are not only broken, but are made to be broken; last wills and testaments are changed, and contracts evaded by a hundred legal technicalities and subterfuges; no treaty is drawn up but loopholes are left through which the parties to it can crawl in cases of change of heart or circumstances.

Upright honesty in great and small matters is rare—so much so that when exhibited it is a news item. A man takes a bar of soap from a hotel, and later sends

a nickle to pay for it; immediately this unusual deed is heralded all over the country. A clerk who through carelessness allowed a package of cloth to be stolen from him, as soon as he is able makes good the loss to his employer; the Associated Press makes a "scoop" of the story, and from coast to coast a million readers open their eyes—and make mental comparisons.

It is a matter for concern when the seats of the mighty are no longer firm. Laws are not enforced, or are changed, evaded, or ignored. Legal procedure is such that we can never be sure that innocent and guilty will receive justice. National currencies fluctuate to grind the faces of the poor, and governments play tricks on their own taxpayers.

Science, becoming more and more the only god to whom intelligence is devoted, boasts of its uncertainty, and gives daily evidence of its vague wanderings. We are not so nearsighted and pessimistic as to think that truth has departed from the earth; but we do wish we were better justified in having faith in our fellowmen.

Recoiling in bewilderment after a vain endeavor to trust men and things, we heave a sigh of relief as we settle back on God and His word. Without a question, we can recommend it to the tossed ones who want something solid to tie to. A simple faith in it, a trustful following of its guidance, a love of its teachings, are all that is needed to calm and assure troubled hearts.

The Tyranny of the Majority

Does America want Sunday laws? Even if the majority does, which is seriously questioned, one of the first responsibilities of government is to guard the rights of minorities

By HEBER H. VOTAW

fully guaranteed by the American Constitution, is not considered sufficient by those who seek to have their ideas of religion imposed upon others by the power of civil government. It is a cause for deep sorrow and grave apprehension if twenty-two million professed followers of the Nazarene have so far forgotten the spirit of His teaching as to demand that those who disagree with them in points of doctrine shall suffer coercion and persecution for their beliefs.

A GREAT CHURCH SPEAKS

BECAUSE so many church leaders seem to have forgotten the great principles upon which this nation is founded, it is gratifying to quote from an editorial from *The Baptist*, Chicago, of recent date. Certain statements therein contained express in forceful language principles to which every good American will do well to give thoughtful attention.

"What is government?" *The Baptist* asks, and replies as follows: "It is essentially the organization of the community as a whole for the promotion of the common good, having the power of compulsion as far as may be necessary to that end. That kind of institution a Baptist church can never be, and that power it can never use. It cannot consistently look to the state for support or aid. It cannot elect or appoint civil rulers. It cannot enact laws for the civil community. . . . It cannot permit the state to interfere with its faith, fellowship, worship, organization, teaching, and discipline. These are some of the practical
(Continued on page 30)

ONE of the claims advanced by those who go before the Federal Congress to urge the passage of Sunday laws for the District of Columbia is that the Christian people of this nation, by an overwhelming majority, are in favor of such legislation. The proponents of the Lankford Sunday bill, H. R. 78, assert that they are the spokesmen for more than twenty million Protestants. These politico-religionists have apparently forgotten some fundamental things: First, that mere numbers of adherents constitute no proof that a cause is just. Second, that minorities have rights as well as majorities. The founders of the Republic recognized and stated clearly in the charter of our government that every man is endowed by his Creator with certain "inalienable rights," and that no government has a right to infringe upon these. Every one recognizes that the state may legislate in matters that pertain to man's relationship to his fellow men. No government has a right to attempt to dictate in matters that concern man's relationship to his God. And third, it is most essential for the state to guard the rights of minorities. The majorities can care for themselves. The tyranny of a majority may be even more terrible than the tyranny of an individual despot.

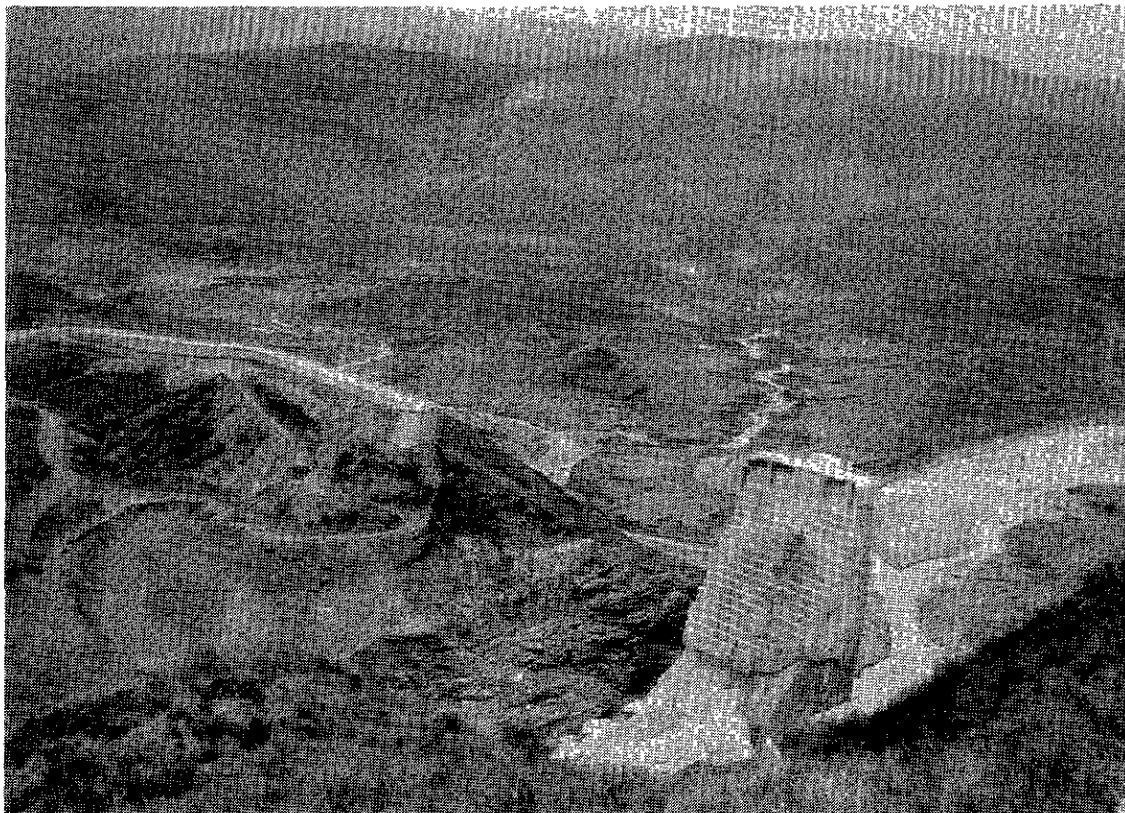
FORGET THE SPIRIT OF CHRIST

THOSE who oppose the passage of such measures as the Lankford bill do not do so because they believe that men should not have a right to keep Sunday if they so desire. They recognize the right of those who consider the first day of the week sacred and holy time to teach by voice and pen, to urge in all earnestness, to plead with all seriousness that others observe this day also. But the right to do these things,



International
Raising the flag on the U. S. Navy's largest ship, the plane carrier "Lexington." Old Glory stands for our freedom.

California's Tide of Disaster



Wide World Photos

The central portion of the dam left standing after the great break.

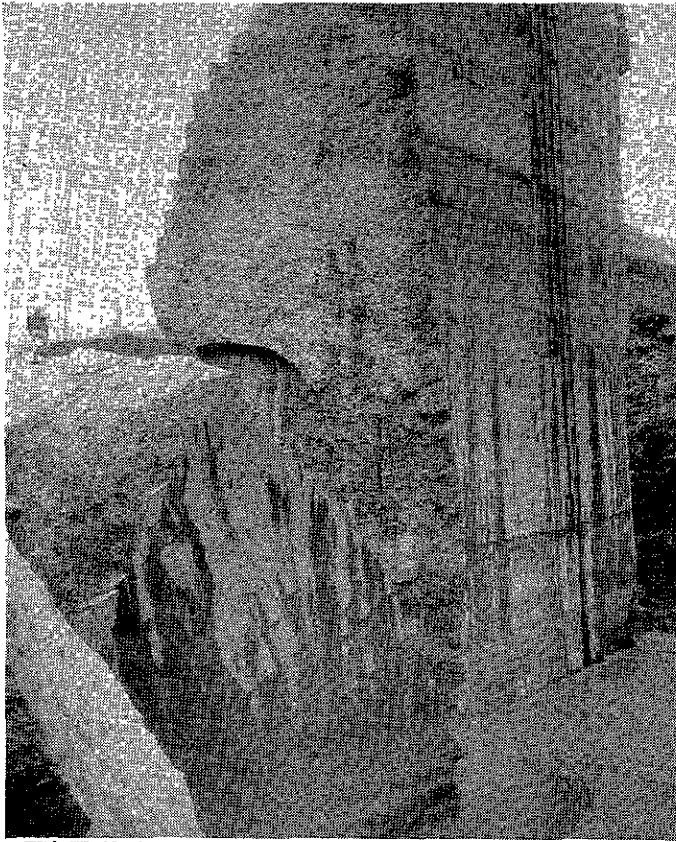
Shadows in the Land of Sunshine --- Natural forces snap man-made bonds, snuffing out nearly three hundred lives and doing millions of dollars worth of damage --- An eyewitness report of the deluge, and a word on the meaning of these disasters.

By Roy Franklin Cottrell

IT was but a few minutes past midnight on the morning of March 13th when the picturesque little San Francisquito Canyon, lying some forty-five miles to the northwest of Los Angeles, California, was rudely and tragically awakened. Only three years ago, as a unit in the power and water system of the rapidly developing metropolis, the St. Francis dam was constructed, and was heralded as a signal triumph of modern engineering genius. Without a moment's warning, this vast concrete structure collapsed, first at one end and then at the other, leaving intact but a small section in the center, and instantly released an avalanche of nearly twelve billion gallons of water, which means sufficient to cover thirty-six thousand acres to the depth of a foot, or enough to supply a city of a million inhabitants for a period of three months.

With only the flash of a short-circuited electric line to serve as a warning to the hundreds who lived in cabins and ranch homes throughout the canyon and the Santa Clara River valley, this great, unshackled wave, estimated to have been seventy-five feet high, rushed furiously toward the sea. Everything was swept away—power-houses, bridges, sections of railways and highways, ranch homes, cabins, workmen's tents, citrus groves, live stock, and human beings. Of the estimated 500 persons who were sleeping in the narrow canyon and lowlands below, more than half are reported to have perished. The property loss is placed at from \$10,000,000 to \$15,000,000.

To account for the heavy toll in human life, we have but to recall the hour of its occurrence, and the fact that all the people toward the head of the canyon were either immediately swept away, or



Wide World Photos

A close view of the break in the dam, indicating by comparison with the human figure the huge size of the structure.

journey thitherward, we were first impressed with the numerous airplanes coming and going; and approaching nearer, we saw these great birds systematically skimming the stricken districts to spy out any victim in distress, or lifeless forms in need of burial.

Our next reaction came from the extensive and seemingly impregnable police cordon guarding every avenue to the scenes of destruction. Of course they must admit a few representatives of the great metropolitan dailies, but the official credentials of a magazine writer failed to impress them, and they were determined to keep every one out who was not actually needed in the great relief effort. Persistence, tact, and good fortune nevertheless triumphed at length, and we were within the lines.

HEROISM AND TRAGEDY

HERE we conversed with survivors of the tragedy, and heard numerous accounts of signal heroism: of the watchman who spread alarm to one hundred seventy men in a construction camp and thereby sacrificed his own life; of two brave telephone girls who rushed to their post and spread the warning to isolated ranchers, not knowing but it might cost their own lives; of the young lady who for hours struggled to support her mother in the surging waters, bringing her at length to safety, but not until exposure and struggle

had rendered the mother's life extinct; of the mother who battled with baby in arms to have it finally torn from her by the fierce torrent; and of the old pioneer, eighty-two years of age, who saved his life by hanging to a mattress, treading water for several hours, at length escaping with but a somewhat battered head. A singular freak of the catastrophe was also narrated. One house picked up by the flood was carried for nearly a mile, where it remained apparently undamaged. The furniture and belongings

RELIEF MEASURES

BEFORE daylight, the civil administration of two counties and the relief agencies of three had mobilized and were already in rescue work on the ground, or were rushing their forces thitherward, fifteen hundred strong. What amounted to martial law was immediately placed in effect; everything humanly possible in the way of first aid was being extended to the survivors; and as the waters began to subside, intensive and extensive search was instituted for the dead. Likewise, Governor C. C. Young of California canceled an important engagement with Mexican officials near the international border and hastened to the scene; while President Coolidge, the chief executive of our nation, sent a message of condolence and the offer of Federal aid if necessary.

From the editor of *THE WATCHMAN MAGAZINE* nearly across the continent, also came a telegraphic request for an eyewitness' report, in compliance with which the writer has just returned from a trip to portions of the devastated area. On our



Wide World Photos

Rescuers bearing bodies of those who lost their lives in the flood.

within were undisturbed, even the lamp on the table not having been overturned.

We pushed on, past out-of-door kitchens improvised for hungry survivors and rescue employees. We saw men and trucks and tractors ploughing through mud and debris, some combing the receding waters for lifeless human forms, while others were engaged in restoring broken gas and power mains, telephone and telegraph lines, etc. Here, we were told, stood a large electric power house of concrete construction—now, not a foundation stone or pier remains to mark the site; while an abrupt yawning chasm from forty to sixty feet in depth, and from a quarter to a half mile in width, bore mute witness to the trail of the maddened deluge.

Farther up the canyon, the great super-reinforced power-house No. 2 was located. When the blow of death struck it, the crest of the wave being at least 150 feet above the roof, the structure crumbled like a house of cards, only the two 100-ton turbine engines remaining on the spot. Near this station were a score of comfortable homes for the families of the workmen. Neither stick, stone, not nail remains to designate the spot. The little schoolhouse and place of worship suffered a like fate, the whole location being as barren as the arid desert floor. A little way above these are huge concrete blocks from the dam, some of them as large as five-room bungalows, carried down stream a quarter of a mile by the first impact of the current. All along the canyon and valley, the desolation is tragically impressive. Where farmers plied the hoe and plow on productive acres on their ranches, and where golden citrus fruits were approaching maturity, nothing remains but water-scarred rocks, yellow sand and silt, debris from devastated homes, and thousands of uprooted trees. The path of destruction covers a hundred square miles.

As to the cause of this great catastrophe, various theories are rife. Some assert that the formation of the adjacent earth structure of loose shale, permitting seepage, was the principal causative factor. Other engineers aver that the weakening of the dam could only have occurred by some great, though possibly imperceptible, earth shock. But whatever the cause,

PAGE SIX

great engineers and scientists bow their heads in tacit admission of defeat. Somehow the giant forces of nature have, at least for the moment, triumphed; and the devout student of Scripture looks beyond these so-called scientific aspects to words of truth that declare, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

GREAT FLOODS OF RECENT YEARS

DURING the past generation, the United States of America has been the scene of seven major flood disasters, and the breaking of the St. Francis Dam may take its place as the eighth. The list begins with the Johnstown flood of 1889, in which 2,209 persons lost their lives. In the Galveston tidal

wave of 1900, 6,000 of the city's residents were drowned. Then came the flood centering about Dayton, Ohio, in 1913, taking a toll of 730 human lives, and of over \$180,000,000 in property damage. In the same year occurred the disaster in Bryan County, Texas, that left 10,000 persons homeless and destroyed a heavy cotton crop. The cloudburst at Pueblo, Colorado, in 1921, brought death to perhaps



Wide World Photos

A bridge swept away in the "valley of death."

more than two hundred human beings.

The two great floods of 1927, one in the Mississippi Valley and the other in northern New England, exacting a death toll of approximately 150 each, are still fresh in memory. The misfortune in the Mississippi River valley is said to have exceeded \$300,000,000 in property damage, to have drowned 225,000 head of cattle, to have inundated an area of 20,000 square miles, and to have driven 600,000 people from their homes.

Yet none of these disasters compares in magnitude with either of the two that in recent years have befallen China. In 1887, the Yellow River, known also as "China's sorrow," overflowed its banks, bringing death to nearly a million. At the time of the other calamity, the writer was traveling on the Yangtse River. How vividly and with what a shudder does he recall the immense numbers of refugees huddled together on the narrow levees between Kiukiang and Wuhu on an August afternoon of 1911. That very night a (Continued on page 35)

THE WATCHMAN MAGAZINE

Laws to enforce religion are

Behind the Times

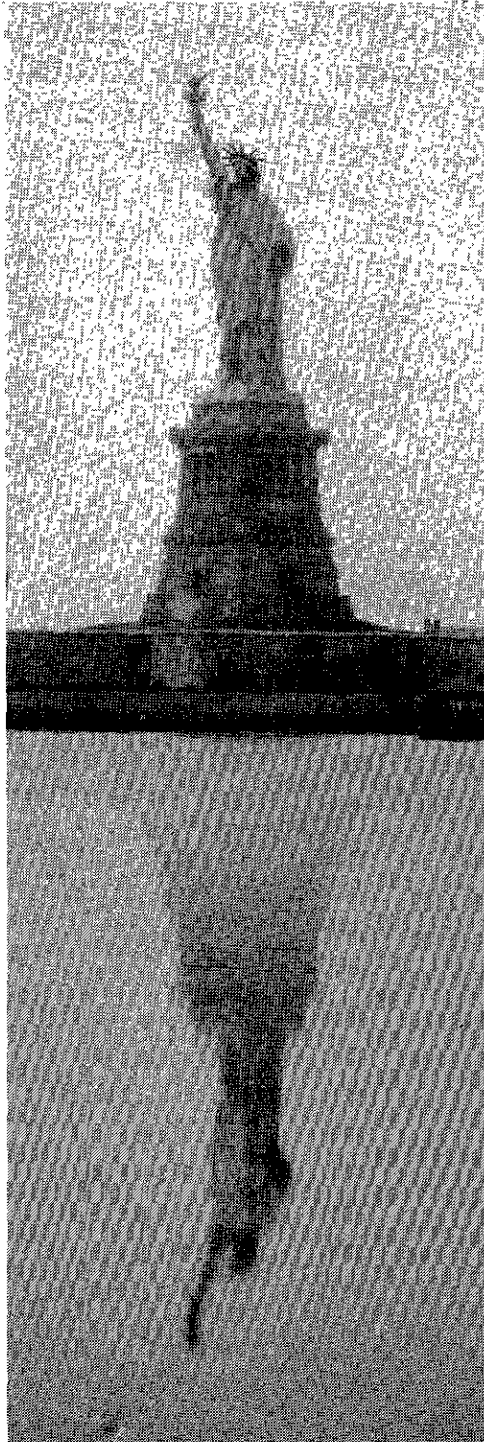
The Lankford Sunday Bill belongs to the intolerant ages of the past, if anywhere. Turn back the pages of history and learn, rather than turn back the course of time and suffer



CONGRESSMAN William C. Lankford of Georgia has recently introduced into the House of Representatives a bill that if it is passed will make Sunday rest compulsory upon all persons in the District of Columbia. This bill is, of course, designed to establish a precedent from which it may be argued that Congress has authority to legislate for the whole nation in matters of religious practice and observance.

When the Constitutional Convention, meeting in Independence Hall, Philadelphia, in 1787, reported the result of its labors, the proposed Constitution did not meet with unanimous approval. The most serious objection was that it provided no defense for the liberties of the individual. It suggested an excellent form of government, but should this form of government ever fall into the hands of tyrants, how should the freedom of the humble citizen be protected? Several of the states, notably Massachusetts and South Carolina, insisted that there be an adequate safeguard for the rights of individuals and mi-

MAY, 1928



Herbert Photos

America's pride, the Statue of Liberty, symbol of that priceless boon of freedom which should be reflected by everything American.

By Gwynne
Dalrymple

norities. Thus urged, the first Congress, when it assembled in New York in 1789, issued a series of amendments to the Constitution; out of twelve of these, ten were finally adopted, comprising the first ten articles of amendment. The most important of these, and the one that the Lankford bill would impair, is the first:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

GOOD CAUSE TO FEAR

WHY did the Americans of 1789 add this amendment to the constitutional law of the land? Because they remembered far more vividly than does a later generation the horrid terrors of religious persecution in the colonies. A scant century and a half before, the Puritans had driven Roger Williams through winter snows into exile among the Indian savages of Narragansett Bay. The police of Boston, with all the circumstances of public ignominy, had thrown pious Baptist ministers into the common jail, and had flogged one of them with thirty lashes. In Virginia an earnest Christian gentleman, Mr. Morris, had been put into prison for the offense, considered highly subversive of the morals of the community,

PAGE SEVEN

of giving Bible readings to private individuals. In New England, the stronghold of Puritanism and therefore of intolerance in America, the authorities did not shrink from punishing heretics with the extreme penalty of death; Quakers, having been arrested, were imprisoned in the most severe manner; they were whipped through the towns of Massachusetts; four of their missionaries, one of whom was a woman, were hanged on Boston Common, and their bodies were buried at the foot of the gallows. The memory of these outrages distinctly lingered in the minds of the men who were assembled in the first Congress of the United States; and their recollection could not but make them anxious to shield the new commonwealth from the terrors of militant bigotry. They resolved that no persecuting principle—much less any persecuting power—should ever gain a foothold in the United States of America.

Now, after a period of 150 years, we, their descendants, may judge the prudence of our forefathers by its fruits. Under the wise and equable system of laws that our Constitution and its amendments assures us, our nation has rapidly and steadily advanced until it now occupies the foremost position in the western hemisphere—we might perhaps say, in the world.

THE GREATEST TYRANNY AND LIBERTY

BOTH ancient and modern times have witnessed governments of extraordinary administrative genius. It is doubtful whether any form of either republican or imperial control devised by mankind has ever equalled, certainly none has surpassed, the splendid organization of the Roman Empire. That mighty state at the close of the first century of our era had gathered under its rule all the nations of the western world; its provinces extended from Spain to Syria; its legions marched on the sands of Sahara, and its generals conducted their victorious campaigns upon the borders of Scotland. Its marvelous system of governmental efficiency wove into one vast, magnificent fabric all cities and kingdoms, all states and peoples, that were at that time known to the mind of civilization.

But the Roman Empire was a tyranny. It derived its power not from the consent of the governed, but from their subjugation. Under the gloomy cruelty of Tiberius, or the wild insanity of Caligula, no

citizen might call his goods or his life his own; although he bore the name of freeman, he occupied the position of a slave. It remained for a later and happier age to devise a plan whereby governmental efficiency might be united with civil and religious freedom. It remained for another race of men to build up a state, equally vast but much more beneficent, that insures to the humblest of its citizens the enjoyment of the same rights that the greatest magnate of the land is glad to claim.



Underwood

The Pilgrims came to America for religious freedom, but they lapsed into intolerance.

Our United States of America has achieved this happy union of administrative competency with individual liberty. The confederacy of our states is so thoroughly welded together that it has stood the test of both prosperity and adversity. Foreign foes have not destroyed our independence, nor has intestine strife successfully corrupted our unity. And the spectacle of liberty enjoyed by millions of our citizens has attracted the attention of other millions across the seas, so that they have turned their eyes to us for succor. Oppressed thousands have come to us from Russia, and sought here the freedom that they were denied in their own land. From Austria and the Balkans have come throngs of peasantry, flocking to America for freedom. From

Spain and Italy, from France and Belgium, from Ireland, from the snowy mountains of Scandinavia and the ancient monarchies of central Europe, immigrants have come to us, have entered in at our gates and joined themselves to our citizenry, and have achieved here an independence and a prosperity for which in their own land they could never have hoped. And can any one, as he surveys the rise of our nation and its present opulence and power, deny that our greatness and our glory have largely sprung from the liberties guaranteed by our Constitution and its amendments?

SHOULD SHARE LIBERTY

IT MIGHT be supposed that those who enjoy the largest measure of liberty would be the most conscious of its benefits and the most eager to communicate them to others. It might be supposed that in our land of the free, where for several generations men have abundantly experienced all the blessings of liberty both civil and religious, there would be the most unanimous sentiment that these blessings should be forever retained in our

commonwealth, and safeguarded for ourselves and our heirs. Unfortunately, this is not entirely true. We have lately noticed in many newspapers and periodicals accounts of the activities of certain religious organizations burdened with political aims. Such organizations are "The Lord's Day Alliance," "The Civic Righteousness League," "The National Reform Association," and many other branches from the same stock. The members of these organizations, being convinced that they have excellent moral and religious views, are trying to enforce by law their sentiments in matters of faith and religious practice.

RELIGIOUS LAWS ALWAYS UNJUST

THE particular object of their zeal that is at present being agitated by the public press and before the Congress of our nation, is the enforced observance of the first day of the week, commonly called Sunday, as a day of religious devotion. The members of these organizations are anxious to have a rigid Sunday law passed by the highest legislative body in the land; they are therefore ardently supporting the Lankford bill. They require that the alleged sanctity of the first day of the week shall be protected by legal enactment.

Now, if a law is passed to protect the alleged sanctity of a day, and to prohibit its desecration, what is such a law but a religious law? And what is a religious law but a piece of lawmaking altogether opposed to the first amendment of our Constitution and to the principles of civil and religious liberty upon which

our government was founded and which made it different from all other governments? Religious laws rob us of our birthright.

Was there ever a religious law that was not unjust and discriminatory? Here is a man who is a Methodist; he believes that the first day of the week, commonly called Sunday, should be kept as a day of sacred rest and devotion, and that it should be kept in a certain way. Then let him keep it, and let the state leave him alone. Here is a man who is a Roman Catholic; he believes that the first day of the week, commonly called Sunday, should be observed as a day of religious exercises, but he differs from his Methodist brother as to precisely how the day should be observed. Then let him observe the day as his conscience and his faith bids him, and let the state leave him alone. Here is a man who is a Jew; he believes that the seventh day of the week, commonly called Saturday, is the day

that God himself, by a commandment traced with His own finger upon tablets of stone, ordained to be observed as the Sabbath. Then let him observe it, and let the state leave him alone. Here is a man who is a Seventh-day Adventist; he believes that the seventh-day Sabbath of the decalogue is still literally to be obeyed, and he wishes to observe that day accordingly. Then let him observe it, and let the state leave him alone. Here is a man who is an atheist; he believes in no divine power, and therefore in no day as especially consecrated to the adoration of that power. Then let him observe no day, and let the state leave him alone. If he pays his taxes and behaves himself in a reasonable manner, why should the state harass him, annoy him, persecute him, by religious laws, by obeying which he becomes a hypocrite, or by disobeying which he becomes a criminal?

The powers of our government should never be absorbed in the determination of ecclesiastical questions. Congress should never undertake to decide whether the first day of the week is the Sabbath, or the seventh day of the week is the Sabbath, or any day of the week is the Sabbath.

It would be as reasonable for Congress to decide that no meat should be sold during Lent, or all stores should pull down their window shades on Good Friday — as reasonable, we say, and no more unjust.

ALWAYS MARTYRS

THERE is no form of oppression with which mankind has had wider experience

than with that of religious persecution. Every age has sacrificed its martyrs and every land has burned its saints. Confining our researches to the Christian Era alone, we may recall the fierce intolerance of Rome toward the early followers of the Nazarene, when the burning bodies of the faithful illuminated the gardens of the Cæsars and the flesh of saints nourished the lions of the arena. We may recall the savage persecution waged against the Albigenses of southern France, when cities were desolated and whole provinces given to the sword because their inhabitants differed on points of theology from the zealots of the Lateran. We may recall the virtual extinction of the godly Waldenses, when the pure snows of the Alps were tinged with the purer blood of men and women murdered for their faith. Now, we do not, of course, believe that it is in the minds of the Sunday-law advocates to proceed to such extreme lengths as the earlier perse-



International

Before the Diet at Worms Luther declared his right to worship God according to the dictates of his convictions.

(Continued on page 26)



Herbert Photos

A statuette for the "Buy British Goods" campaign. Economic rivalry easily leads on to war.

Economic Rivalry Imperialism Militarism Hate

These are four of the "Seven Swords of Mars." Can they be sheathed?

By ALONZO L. BAKER



LAST month we considered three of the seven swords of Mars: nationalism, secret diplomacy and alliances, and subject minorities. The remaining four factors in the causation of war are economic rivalry, imperialism, militarism, and hate.

Although economic rivalry is not a monopoly of our modern era, yet the past few decades have seen it intensely magnified for the reason that industrialism has speeded up the economic world a thousand fold. It used to be that every nation was almost self-contained. Its wants were few and simple, and its peoples, mostly agriculturists, had no factories to supply nor exports to send abroad.

But our world today is vastly altered. England, the United States, France, Germany, Japan, and others, are highly industrialized. The insatiable maws of their factories daily require unheard-of quantities of raw materials from the four corners of the earth, and these same factories produce such quantities of manufactured articles that to consume them all at home is out of the question; these nations must export in ever-increasing ratio. This condition brings about a fierce competition for sources of raw materials and markets for manufactured articles, and has led the nations to expand their imperialistic policies, and to build tariff walls and protection fences to protect their own industries and hamper those of rivals.

This economic rivalry among the nations had become so intense by 1914 that some great minds

are of the opinion that, had there been no other factors, this one alone would have caused the nations to make war on one another.

Has economic rivalry lessened since the war? Not a whit! Indeed, it is keener than ever. Germany intends to make her efficient factories pay her war bills. Japan is erecting new factories every month. America's standardized machines are producing more and more. England is more than anxious to get back to the throne of the world's foremost business nation. France a few weeks ago precipitated a crisis in commercial relations with the United States when she attempted a discriminatory tariff against goods from across the Atlantic.

THE OILED ROAD TO WAR

AND there is oil! Supposed to eradicate friction, oil is producing more friction than any other thing in the world of international economics today. The United States went into Mexico for oil, and got mostly trouble. Oil led Britain to assume a mandate over Mesopotamia, much to the envy of the French. The vast underground reservoirs of oil in the Baku section of Russia are just now causing the British and Dutch oil companies, on one side, and certain American groups, on the other, to clash swords over their exploitation. Japan is frantically seeking supplies of oil for her growing empire, for oil is the one thing needful for the industries, the navies, the commerce of all modern nations.

Not long ago England tried to get a world monopoly on rubber, another prime necessity in this motorized age. She raised the prices on rubber to exorbitant heights, which caused a wave of anger over the remainder of the world.

Thus economic rivalry remains with us, and as before is leading on to conflicts to come.

Imperialism is that policy pursued by the strong nations of earth whereby they parcel the globe for their power and profit, and always at the expense of the weaker peoples. Imperialism drives the major powers to seek "colonial possessions," "mandates," "protectorates," and "spheres of influence," the terms for which are just euphemisms for plain go-out-and-take-it-away-from-a-smaller-nation.

THE RACE FOR LAND

AMONG the foremost causes of the World War were the ambitions of two rival European groups to control certain parts of the Near East, the Far East, and Africa. Germany wanted to build her Berlin-to-Bagdad railway so she could extend her influence over Turkish lands; but England, wanting to be pre-eminent there herself, contested that scheme, all of which led to bad blood between these two powers.

At the present moment France and Italy and Spain are all enmeshed in the game of seeing who is going to control North Africa. France has the lead on her rivals, but Mussolini has by no means given up the idea of an outlet there for his surplus population, and Spain is determined to control Tangier, even if she has to tunnel under the straits of Gibraltar to do it. A potential war between these powers over this territory has long been in the making.

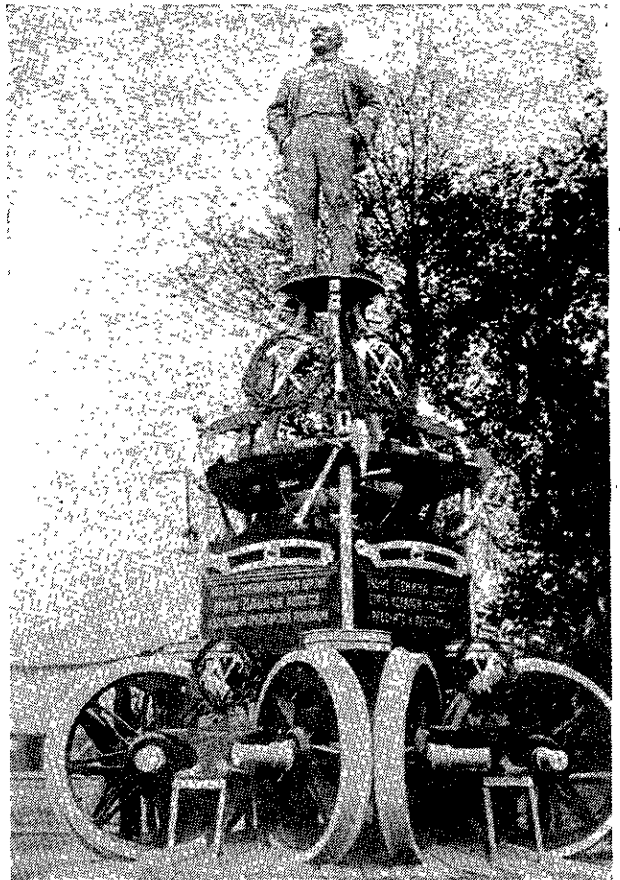
Imperialism not only leads to bitter rivalry between the strong nations for the control of the choice portions of earth, but it also causes the peoples who are but pawns in the game to revolt if opportunity is theirs. This revolt of the subject nations of earth will undoubtedly play a major part in the precipitation of the Armageddon War.

At the present time the white peoples of earth comprise about one third of the world's population, while the colored races—black, brown and yellow—make up two thirds. The whites, however, control nearly seven eighths of the earth's habitable surface.



International

President Calles, of Mexico, and Colonel Lindbergh, of the United States, seek to form pleasant national relationships.



Herbert Photos

A tribute of the mechanical age to Lenin, Russia's great leader. Soviet militarism threatens the world's peace, yet Russia would gladly disarm if all other nations would do the same.

India, with its 350,000,000 of people, is controlled by a white power; ninety-seven per cent of Africa is divided among the nations of Europe; the 400,000,000 of China are domineered over by white masters who control their sea ports and commercial concessions.

Just how long these colored races of earth are going to endure the imperialism of the white peoples, and the outcome of their revolt, has often been discussed in these columns from the viewpoint of the Bible prophecy found in Revelation 16:12, and onward.

Suffice it to say that imperialism is still a ruling motive in the affairs of the strong nations. In fact, so fierce was the game of grab at the Paris peace conference that one statistician figured that the victorious nations there demanded territory five times the area of our entire globe!

MILITARISM

MILITARISM is that spirit among the nations which causes them to build more and bigger battleships, recruit larger and more efficient armies, invent noxious and lethal gases, in competition with some other nation or nations with whom they may some day fight.

Before the War the race between England and Germany for naval su- (Continued on page 27)

HANDS

They surround the council board, and manipulate the affairs of state --- and yet there is a Power "without hands" that guides them all.



HANDS have been busily manipulating the affairs of state, national and international. From the descriptions of them that have appeared in the newspapers, they can easily be pictured as their owners gather about the council table of the League of Nations at Geneva:

There lies a slender, delicately formed hand that nervously crushes a thin French cigarette and then glides, tired, from the table. As it raises itself to stroke a gray bushy head of hair, we recognize the face of M. Aristide Briand, the Foreign Minister of the French Republic, whose hand knows exactly what it wants. Another hand, not less fine than the first, plays calmly with a gold-rimmed monocle, puts divers papers in order, then takes a pair of spectacles and puts them on the well-formed nose of the Right Honourable Sir Austen Chamberlain, His British Majesty's, First Secretary of Foreign Affairs. A third hand shows a somewhat firmer form and a more cautious grasp. Now it holds a good cigar and then it clasps a thick, red pencil. This is the hand of Herr Gustav Stresemann, the Foreign Minister of the German Reich. Then there are Herr Benesch's small thin fingers, drumming and fidgeting restlessly on the table; the hand of M. Vandervelde now manipulates an ear trumpet; and the Polish Foreign Minister's left hand is made noticeable by the monstrous signet ring on which is a nine pointed crown, for most Poles are counts. (Adapted from the *Dusseldorfer Nachrichten*.)

These are the hands of some of the European Foreign Ministers. Hands that get together every once in a while and clasp each other — the League of Nations makes that possible. Hands that have a noble appearance; hands that grasp firmly; hands that negotiate calmly. Hands that are trying to weld to perfection a league whereby all misunderstandings and disputes between governments and peoples might be managed, refereed, and arbitrated; thus making wars impossible and weapons superfluous.

HAMPERING THE HANDS

CERTAIN prevalent conditions are detrimentally hampering this welding process. Among these is Eastern Europe. The "hands" have been successful in keeping the gnats (Albania, Jugo-Slavia, Poland, Lithuania, and so on), flying about Mars'

PAGE TWELVE



International

Hands signing a new treaty of peace between the United States and France. Will it hold?

nose, from awakening this half-slumbering war god. But that is all.

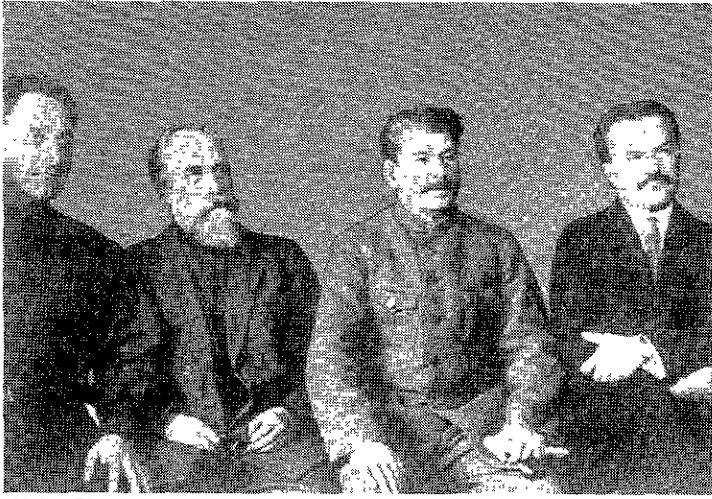
The Polish-Lithuanian incident was a solemn note of warning. It is true that an open conflict was hindered by the League, but what was done was simply a little first aid in case of emergency. The vulnerable wound—the Vilna question—continues to fester.

Similar was the settlement of the strained relationships arising between Italy and France. Both want to expand colonially in North Africa, and both would have the dominating control of the Mediterranean. England, who would rather not see either of these powers controlling the Mediterranean Sea, has played the third party, and quiet has been reinstated. But the cause of the latent conflict and Mussolini's words, "Expansion or explosion," remain.

MINORITIES MENACE

GOING back to Eastern Europe. Here is the minorities problem that received such impetus from Versailles. The after-war boundaries created new minor states and new minorities in larger countries. The minorities conferences in Geneva have received as little attention as an Esperanto Congress or a conference for children's welfare. At them have been represented: Ukrainians, Serbs in Hungary, Hungarians in Rumania, Rumanians in Bulgaria; Poles, Czecks, and Danes in Germany; Germans in Denmark, Czechoslovakia, and Poland. There are other boundaries and annexed territories, but who worries about them? The League of Nations has a commission for minorities, to which complaints are brought via the Secretariat of the League. No complaint is accepted that has not first been o. k.'d by the government of which the minorities are subjects. In this wise the commission passes on purified grievances, and the carrying out of their decisions is left over to the good will of the respective governments. An example of the foregoing was

THE WATCHMAN MAGAZINE



Herbert Photos

The hands of M. Stalin, Russia's strong man (third from left), which offered peace to the League of Nations through disarmament.

published in *Die Weltbühne*: "The Rumanians expropriated the Hungarians in Transylvania and paid nothing for these landed properties, which had a minimum worth of 12,000,000 gold francs. Much later, after endless palaver, an indemnity of 150,000 francs was granted. And that was a successful result!"

Many things that are disagreeable to talk about at Geneva are labeled "Balkan" and treated as minor matters. But just these minorities that seem so unimportant are a thorn in the flesh of a unified Europe. Quoting the *Weltbühne* again: "At the last conference but one, an excited Ukrainian shouted to his bored hearers, 'From Reval to Charkow a chain of suppressed minorities is welded, but some day we shall shatter it and Europe with it.' The audience did not understand his poor French. Only a few old ladies applauded. 'C'est un type interessant [He is an interesting type],' they opined."

Other political situations, as the differences between England and Soviet Russia, the occupation of the Rhineland, unrest in the Balkans, etc., have given the "hands" of European statesmen enough to do. These "hands" have gathered at Geneva so often and tried to restore this infirm world to health, but the prescriptions have always lacked some ingredients. Postponements have always left plenty of unfinished business for the next meeting. Mr. Lloyd George has said in a speech at Queen's Hall, London, "A League of Nations that excludes from its operations all questions that are inconvenient to the powerful is a sham and a snare." World opinion is becoming so accustomed to this half-done work of the various Geneva meetings and special conferences that it is threatening to stagnate.

HEALING THE WOUNDS "SLIGHTLY"

AND in the meantime, during which the little sores are being court-plastered and superficial treatments are being given, the big fester is inflaming and the internal ailments are reaching a critical stage.

MAY, 1928

All sides seem to realize the seriousness of the situation; otherwise armaments cannot be explained.

Without doubt, Europe and the greater part of the world are looking to the League of Nations, to the "hands" described at the beginning of this article, for peace and unification. But the outlook is not very promising, not only in minor but also in major problems. From the human standpoint, either security or disarmament, or both, must be attained before safety can even be spoken of. And are these greater aims being reached? The editor of the *Journal de Geneve* made a caustic comment on this point in his criticism of the December meeting of the Disarmament

Commission: "Listening to these discussions, it is difficult to avoid an impression that everybody is right. Thus, we may begin to disarm, but we shall never get ahead because nations will not dare to disarm without guarantees of their security. But if we begin with security we risk never getting on to the next stage, that of disarmament. So we have been discussing whether to register, first, failure on disarmament, or, second, on security. And we have finally decided to fail on both at once. It is a courageous decision."

To realize the responsibility the League really has, one need but consider the words Herr Dr. Stresemann expressed last summer: "One cannot but foster serious doubt whether the good will really exists everywhere to comply with the moral and juridical disarmament obligations. If no change takes place in this, all the hopes that have been built upon the League of Nations will have to come to naught. For the League of Nations, the solution of this problem is simply a question of its authority, yes, a question of its moral existence."

RECALLING 1914

DURING the latter part of the past year Mr. Lloyd George sounded a keynote that was not at all pleasant to the ears of those who are satisfied with the course of present-day statesmanship. According to *The Times*, London, November 8, 1927, he said that "the conquering nations had at present in the aggregate over 10 millions of trained men, better equipped for war than in 1914, against 200,000 to 300,000 possessed by Germany, Austria, Hungary, and Bulgaria. They had not reduced their millions by a single division, flight of aeroplanes, or battery of guns."

This statement reminds one of the horrors that followed the year 1914, a time when it was proved that war anywhere meant war everywhere, and simply because nations were armed to the teeth. In another speech Mr. Lloyd (*Continued on page 28*)

America,-- and Peace

The efforts of the Pan-American Conference at Havana to bring together North, South, and Central America.

By WILLIAM G. WIRTH

IN MY last article I showed the apprehension that the League of Nations feels toward the United States as a growing world power. I now purpose to consider somewhat the fears of Latin America toward Uncle Sam.

When I suggest that there are fears that our neighbors to the South of us have regarding our designs upon them, doubtless some readers of these lines will at once think of the magnificent triumph that our great diplomat, Charles Evans Hughes, scored only a few weeks ago, near the close of the Sixth Pan-American Conference at Havana. On all sides we are hearing of the pronounced and added influence that we gained among the Latin-American states in this conference. We are told that Hughes gave the quietus to anti-Washington rumblings south of the Caribbean by his eloquent speech against doing away with armed intervention.

Superb speeches and seemingly confraternal conferences, however, do not solve deep grievances and suspicions and apprehensions of years' standing. Boldly I affirm that when the recollections of the glorious Havana days sink into an indistinct, dim past, the irritations and annoyances will still remain. Havana has not settled the essential problems. Mr. Poindexter, United States ambassador to Peru, returning to this country recently, speaks of the strong feeling against America in many parts of South America. He describes it as "Yankeephobia." Our esteemed diplomatist physicians did wonderfully at this latest Pan-American Conference, and we are proud of them for it, but let us not deceive ourselves into thinking that they cured this disease.

Since the close of this Havana conference and



International

The Pan-American peace tree, planted at Havana in soils gathered from the twenty-one American nations that met at the recent conference to cement national relations for peace.

since Hughes made his great speech—which will probably go down as the greatest oratorical endeavor our former Secretary of State ever made—producing once for all amicable relations between Washington and the other capitals in South America, so it was reported, we were all jolted by the speech that Cantillo, Argentine Minister to Berne, made against the Monroe Doctrine before the League of Nations commission on security. This reminded us of the declaration that Villegas, President of the Council of the League of Nations, made in Geneva, Sept., 1927. As the representative of Chile on this Council, Villegas said he saw no reason why the League of Nations could not interest itself in political problems outside of Europe, meaning of course, South America. It put us in remembrance of Dr. Morales, the former Foreign Minister of Panama, who brought up at the assembly session of the League of Nations at Geneva at this same time, September, 1927, the status of the Panama Canal, and inferred that unless the United States accepted Panama's claim to sovereignty over the Canal Zone, the matter should be referred to the Permanent Court of International Justice at the Hague, thus opposing

directly the plans and purposes of our government.

As is well known by all who are acquainted with Latin-American affairs, more than one of the Latin-American states does not at all agree with our conception of the Monroe Doctrine, and would like nothing more than to bring this up before the League of Nations for definition and for some form of international control over its application, doing away with the strictly United-States control of it as at present. When we stop to consider that practically all the Latin-American states are members of the League of Nations, it can be seen what a real and serious matter this is. Latin America would before this have had the Monroe Doctrine on the "green carpet" at Geneva were it not that Wilson had significantly inserted in the League of Nations' Covenant Article 21, which provides that "Nothing in the covenant shall be deemed to affect the validity of international agreements such as treaties of arbitration or original understandings, like the Monroe Doctrine." Ardent as our war president was for the League, he saw to it that it could never be called upon to discuss or deliberate upon anything concerning that which our statesmen have ever believed to be our own exclusive concern—the Monroe Doctrine.

GROWN UP NOW

AWAY back in 1823, when the infant republics of South America were struggling to survive, they were very glad to get the protection and guardianship that President Monroe and John Quincy Adams, his Secretary of State, gave them by the famous proclamation that the United States would consider as an "unfriendly act" toward itself any aggression or interference in any government in the Western Hemisphere that we had recognized as sovereign. But 1928 is vastly different from 1823. The infant states of the former time are now the adult, strong states of the present. To acknowledge the Monroe Doctrine now is to admit they are still babes and children. Having now reached their majority, they resent this, and they have no hesitancy in telling the "big dad" to the north of them, that they are now 21, if you please, and capable of handling their own affairs. If we can understand this feeling of patriotic, sovereign pride that pulsates in the hearts of our neighbors to the south, it will not be difficult to appreciate their attitude, whether we may agree with it or not.

MAY, 1928

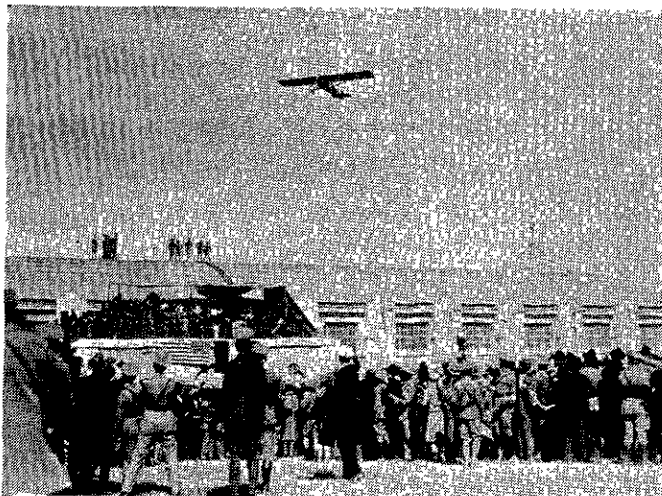
If the Latin-Americans firmly believe the Monroe Doctrine has less and less reason for its existence, since they are getting stronger and do not need our "big dad" attitude, the situation is made more serious by the converse fact that our government is just as firmly persuaded that we must make the Monroe Doctrine stronger and more and more effective. In the past we may have upheld the Doctrine largely for the benefit of the Latin Americans. Whether that be so now or not, we must today maintain the Doctrine largely for our own benefit.

THE "BIG DITCH" ALTERS CASES

WHYY? Because of the Panama Canal. This "big ditch" has turned the Monroe declaration from mere confraternal idealism for mutual protection to a very real, personal matter for our own protection. To lose control of the Panama Canal is to leave unprotected the way to our national vitals. We all recognize that. It is the Panama Canal that explains why we have gradually but surely made the Caribbean and Central America practically American territories. This important waterway demands that all its neighboring waters and land be under our control. And it is. The five Central-American states may be nominally independent, but, truthfully, their independence is directed by our statesmanship.

This reveals at a glance the Nicaraguan question, which we have been reading so much about in recent months. Why do we practically direct Cuba externally; why do we control most of the other important islands in the Caribbean Sea? The answer is the Canal. To make an important matter more important and so more vital to us, there is need of another canal in Central America. Our engineers have the plans for it all drawn. It is to be through Nicaragua, which again explains why we are so desirous of seeing things go right in that little republic, and why all opposition movements like Sandino's must be put down.

Naturally in this area of the Caribbean and Central America we desire stability of government. It would never do to have war dangers and disturbances in a section that must be kept in order and safe for the passage of ships to and fro. Too, political disturbances there would encourage foreign interference and intervention, and this cannot be allowed. This shows us why the United States does
(Continued on page 31)



Herbert Photos

Lindbergh arriving in Mexico City on his winter trip in the interests of international good will.

The News Interpreted



Herbert Photos

The rescue crew of the U. S. Bureau of Mines preparing for a trip to save trapped miners at Timmins, Ontario. Mine disasters have occurred with appalling frequency lately

Rome and the United States

BACK and forth moves the shuttle of controversy between the State at Rome and the Church of Rome. Since 1870, the pope has chosen to be a prisoner in his own Vatican, in protest against the act of the Italian government in taking away his civil power. At the present time, and for various reasons, the head of the Catholic Church has a growing desire to again possess territory and to go and come when he pleases. Guardedly, and more or less indirectly, he is feeling the pulse of Italy in the matter.

And well he may; for Premier Mussolini and his Fascist government are more than ever anxious to get the worldwide and powerful influence of the Holy See to support and further their imperialistic plans. With two powers such as these, even though one is ecclesiastical and the other civil, eager to play into each other's hands, it is only a matter of time — and short time — before they come to some agreement. The delaying element is that neither is going to give any more than it must to accomplish its object, and both are determined to get all they can. Like a horse trade. But the very fact that negotiations continue, in spite of seemingly insurmountable obstacles to agreement, proves that accord will be reached very soon, perhaps before you read these lines in print. This statement is based

on the reported promises of pope and premier.

What does it mean? It means that the "deadly wound" received by the papacy in 1798, when the pope was imprisoned by the French, which wound was reopened in 1870, when Italy took away papal territory, is about to be "healed." Read Rev. 13:3. Doctor Mussolini is making the first application of balm; but other nations are to help. Verses 11 to 17 of this same chapter in *The Revelation* bring to view another power, a civil power, that will indorse Roman Catholicism and cause its people to

A bay of the new cathedral of St. John the Divine, New York City, being dedicated to sports.

Wide World Photos



worship that great system on pain of death. And all the identifying marks of this worshiping power point to our beloved nation, sad to say. Let him who doubts see such straws in the wind as that Cardinal Mundelein has just carried one and a half millions of American dollars to the pope from Chicago Catholics alone, that anything said against Catholics in America today is interpreted as intolerance, and that American Protestantism is disintegrating and has well-nigh ceased to protest against the evils that did not pass with Luther's day.

We live in momentous times, and they will grow more so. It behooves the lover of truth and religious freedom to keep very close to God and understand the prophecies of His Word.

Billions to Throw Away

THE March number of *The Ladies' Home Journal* contains an article calling attention to a section of New York City called "Billionarea," so named by trades people because it is "the most moneyed stronghold of New York aristocracy." Its palatial hotels and superb apartments house hundreds of millionaires. We have nothing against the rich man as such; but the article goes on to depict the spending prodigality of this golden center.

It tells of ordinary luncheons at \$15 a plate, of parties on which are spent hundreds of thousands, of decorations alone for a small party costing \$750, of 25 pairs of shoes for one woman at \$55 to \$250 a pair, of \$1000 gowns averaging 50 to a woman, of \$50 to \$300 hose, of a \$12,000 layette and \$10,000 trousseau, of \$95 bed sheets and \$40 pillow cases and \$6 bath towels, of \$40,000 rents, of \$30,000 club expenses, of a \$150 medical consultation worth \$10, and of flowers at



The News Interpreted



\$12,000 apiece. Park Avenue spends \$280,000,000 annually.

It may be said that much of this is legitimate spending. Perhaps so; and too, some one else gets it, and it is not loss in that sense. But we call particular attention to the effect of this spending on the spenders, and more particularly still to the millions in America today who are in dire need of the bare necessities of life. Two million men are out of employment now in the United States, many thousands in New York City. A few streets from Park Avenue long breadlines wait for soup at charity centers. Miners, farmers, laborers of every sort, are being ground down that "Billion-area" may be gluttonized to death. A sharing of blessings would save both. What price prosperity?

Divine comment and prophecy are most pertinent: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last days.* Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. *Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord.*" James 5: 1-7.

Evolution Admits

A FEW years ago a geologist found a peculiar tooth in Nebraska. It was taken to the American Museum of Natural History in New York, that stronghold of the theory of human evolution, presided over by the noted champion of evolution, Henry Fairfield Osborn. It was subjected to every test known to science, and then pronounced to be the molar of a prehistoric man who had lived in Nebraska some millions of years ago. In 1925 the bulletin of the Museum said, "Every suggestion made by scientific skeptics was weighed and found wanting." So the tooth was put on display as another great proof of the correctness of the evolution theory.

Much ridicule was heaped on William Jennings Bryan, late anti-evolutionist, because this great "find" came from his home state. It was called the "million-dollar tooth," from an incident of a nervous assistant dropping it on a



OROC Photo

King Amanullah of Afghanistan, one of the few absolute rulers left in the world, visiting Egypt. He is now in Europe. The East comes to see how the West fares.

tiled floor and breaking it to pieces when the professor said it was worth that much and admonished him to be careful with it. It was given a jaw-breaking name, "Hesperopithecus Haroldcookii" (its finder was Harold J. Cook), and of course that enhanced its value as a strong link in much-desired evidence. School children by the thousand ogled it with awe and wonder, and intoned, "Great Is Evolution of the Scientists!"

When, lo and behold, all this time it was only the tooth of a wild pig. Professor Gregory of the Museum admits it, after finding several similar teeth in the same locality. He has made a retraction of the former claim, but the retraction is getting only a fraction of the publicity of the first discovery. It is only fair that we should help spread the news. The famous tooth, together with the elephant's kneecap that "science" proclaimed to be a prehistoric human skull, now goes into the discard.

But do the cocksure evolutionists subtract one whit from their fond belief in their theory? Not at all.

Another scientist comes forward, according to news reports, and "upsets the atom theory," long held inviolate by science, and substitutes a "wave system" for it. Many other shameful admissions have been forced on evolutionary science; and the "facts" not yet admitted wrong are just as shaky as those that have gone by the board; yet evolution "goes on forever."

We admire the evolutionist for coming out holdly and proclaiming to the world what he believes to be a fact and what he believes to be a proper conclusion drawn from that fact. We admire him the more for retracting what he discovers to be not fact; and for maintaining that science will ever be changing new theories for old as fresh discoveries are made. But why, oh why, does he insist that we are ignorant yokels if we do not accept as final and absolute truth every theory he advances as he goes along!

Evolution is a *theory*, just that and nothing more; and, like all theories, it is ever subject to disapproval. We accept it as a theory. But when we find it contrary to revealed truth in the Word of the One who alone knows *all* the facts, and whose logic is never faulty, we reject it as a basis for our knowledge of scientific truth.

THE MODERN MISSIONARY will fail, says Lord Sands, if he seeks to convince the world of sin and does not "unfold the winning and gracious aspects of the message of the gospel of good tidings." True; and so we preach the salvation of Jesus, instead of just His "comradeship" or "leadership." We love, long for, and proclaim a Saviour whose death saves us from sin, and whose soon coming is our inspiration and hope. And this "gospel of the kingdom" is regenerating sinners in nearly every region of the world today. Matt. 24: 14 will soon be fulfilled.

How Men Were Saved E

WE WHO live in this enlightened age have every reason to be profoundly grateful for the blessings of the Christian religion. With the apostle Paul, we may truthfully say: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

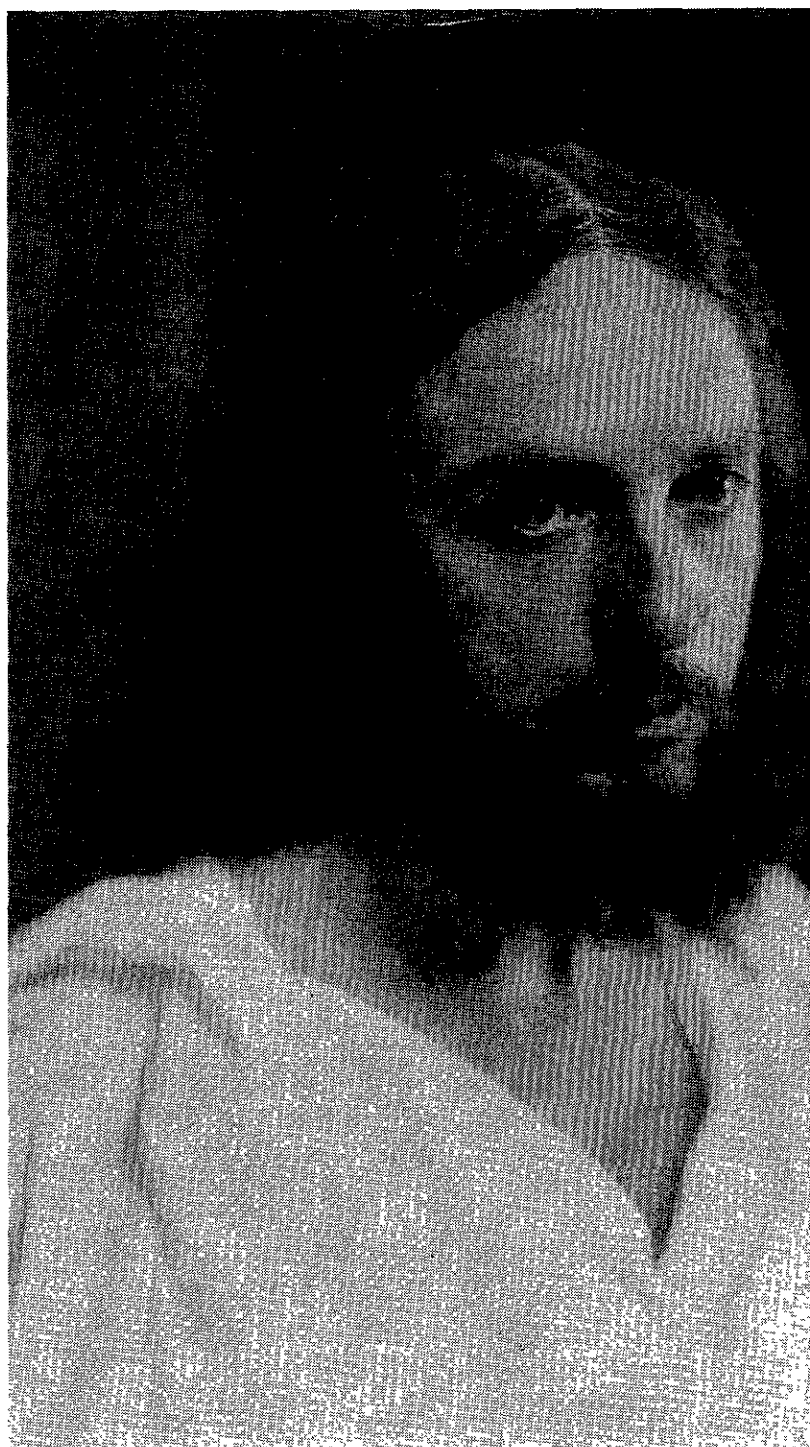
What the gospel did for the Romans and the Jews nineteen centuries ago, it accomplishes at the present time. When the apostle said that the gospel saved the Greek as well as the Jew, he included every other class of people. For on a later occasion, in writing to the same Roman church, he said: "For the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Rom. 10: 11, 12.

In counseling the church at Colosse, the apostle enunciated the same truth in these words: "And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 10, 11.

THE SAME GOSPEL IN EVERY AGE.

WHAT is true of the power of Christianity in the first century is equally true of the gospel in its operation in any age. It seems to be a current belief on the part of a large class that in Old-Testament times there was a method of saving men from sin and evil practices different from what God now uses to bring salvation to a lost world. It is not unusual to hear the suggestion advanced that now we are saved by grace, but anciently people were saved by law. Now we are redeemed by the precious blood of the Son of God; formerly people were saved by sacrifices, or through outward ordinances.

From what is frequently expressed in some religious circles, one who is not familiar with the teachings of the Old Testament is liable to be con-



Wide World Photos

"Before Abraham was, I am."

fused in his ideas of God's purpose for those who lived previous to the first advent of Christ, and those who enjoy the blessings of what is called the gospel age.

Before Christ Came to Earth

By Frederick C. Gilbert

In God's great purpose for the children of men, it is clear that He is no respecter of persons. We find this truth enunciated frequently in the Old Testament, and emphasized repeatedly in the New Testament. We read in the book of Deuteronomy: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Deut. 10:17.

In the book of Job it is written: "How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? For they all are the works of His hands." Job 34:19.

The apostle Peter, sent on a mission to the Roman official, Cornelius, said under the inspiration of God: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

ONLY ONE WAY

IN HIS efforts to restore man to the family of God, the Lord has but one plan. Says the Scripture: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. "I, even I, am the Lord; and beside Me there is no Saviour." Isa. 43:11. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

From the aforesaid Scriptures it is apparent that wherever and whenever man existed, God has, and has had, only one method of human salvation.

The only means of redemption is the Lord Jesus Christ.

Sin entered into this world soon after creation. The first parents were seduced into sin by Satan,

the evil tempter. Therefore says the apostle: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Consequently no person following our first parents has entered this world sinless. Every son and daughter of Adam has inherited a sinful nature. Without an exception, all are in need of a Saviour, a Deliverer. The time when this deliverance is in demand is when the need exists.

The hearts of all men are identical. Says the Scripture: "He fashioneth their hearts alike; He considereth all their works." Ps. 33:15. The same conditions have existed in every age of the world. The need of the first is the need of the last man. The help that man must have today is the help he needed when Adam and Eve sinned. The method of salvation must have been the same in the year one as it will be when the final appeal is made to a lost soul.

CHRIST PROMISED IN EDEN

WHEN Adam and Eve disobeyed God, they were conscious immediately of their guilt, and they hid themselves from the face of their Creator. Then the Scripture states: "The Lord God called unto Adam, and said unto him, Where art thou?"

God was asking man to account for his disobedience. The blame for the wrong was passed from Adam to Eve, from Eve to the serpent. To the serpent typifying Satan, the originator of sin, the Lord declared: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

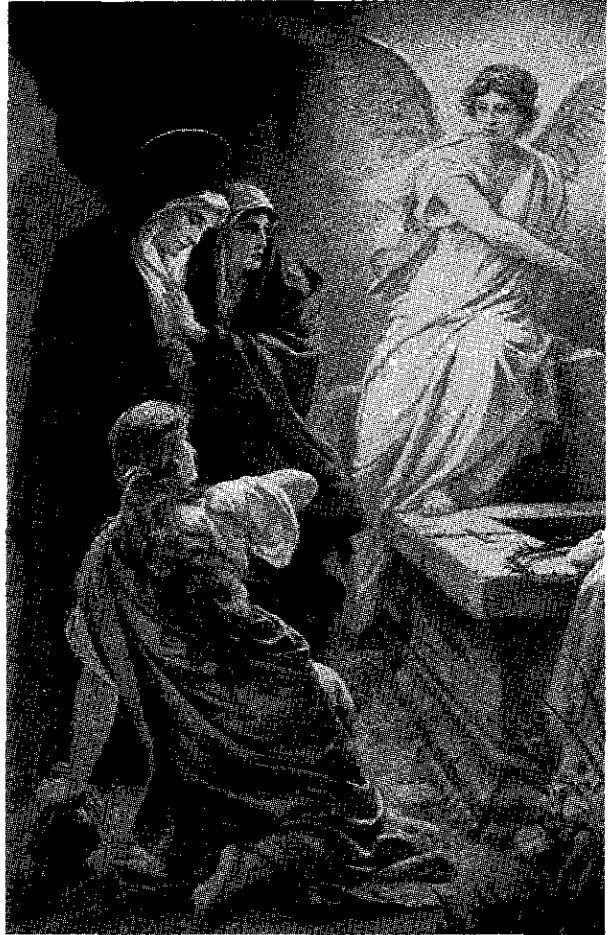
In this statement we have God's promise of a Saviour for Adam and his posterity. In this brief test our first parents were given the knowledge of a Deliverer from sin. For says the Scripture: "We must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Samuel 14:14.

The "Seed of the woman" was the means that God had devised that His banished be not expelled from Him. The apostle Paul tells us that "to Abraham and his seed were as the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. In the opening of the New Testament we read: "The book of the genera- (Continued on page 33)

“Three Days and Three Nights”

A conclusion of the subject treated last month, “On Which Day of the Week Did Christ Hang on the Cross?”

By Jesse C. Stevens



“He is Risen.”

T MUST be evident by this time to the reader that the inconsistency is in the way that Matt. 28:1 is translated. The Greek phrase “opse de sabbaton,” rendered “in the end of the Sabbath,” ought, as Bloomfield and others remark, to be translated “after the Sabbath.” The context demands it; the harmony of the gospels demands it. The “Emphatic Diaglot” translates the verse thus, “Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala and the other Mary, went to see the tomb.” Weymouth renders it, “After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary went to see the sepulchre.” Goodspeed’s translation reads, “After the Sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb.” “The Twentieth Century New Testament” reads similarly, “After the Sabbath, as the first day of the week began to dawn, Mary of Magdala and the other Mary had gone to look at the grave.” This is manifestly correct, because all of the particulars in Matthew 28 make it very evident that the meeting there recorded was on the early morning of the first day of the week, identical with the other visits mentioned by Mark and Luke. It is plain, then, that Christ did not arise on the Sabbath but, as we have seen, on Sunday, the first day of the week.

THE BIBLE MEANING

WE WILL now consider question three: What is the Bible meaning of the expression, “three days and three nights”? It must be admitted that it has one of two meanings, either seventy-two hours, three full days and three full nights, or a

part of two days and the whole of one, that is, a part of the first day being counted, the whole of the second, of course, and a part of the third. If we put together all similar expressions occurring in the gospels as used by Christ himself, His disciples, and His enemies, it becomes very evident that three full days and three full nights, seventy-two hours, cannot be meant. Such an interpretation would bring confusion and contradiction.

The following expressions are used, all referring to the same period: “three days and three nights,” Matt. 12:40; “in three days,” Matt. 26:60, 61; “in three days,” Matt. 27:40; “after three days,” Matt. 27:63; “until the third day,” Matt. 27:64; “after three days,” Mark 8:31; “within three days,” Mark 14:57, 58; “in three days,” Mark 15:29; “in three days,” John 2:19-21 (used twice).

Note now the expression “the third day.” “From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” Matt. 16:21. “Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him

to the Gentiles to mock, and to scourge, and to crucify Him: and *the third day* He shall rise again." Matt. 20: 18, 19. "For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise *the third day.*" Mark 9: 31. "Today is *the third day* since these things were done." Luke 24: 21. This same expression, *the third day*, is also found in Luke 18: 33; 24: 46; Matt. 17: 22, 23; Mark 10: 34; Luke 9: 22; 24: 7; Acts 10: 40; 1 Cor. 15: 3, 4.

If we take our Bibles and read these passages we will be obliged to conclude that "*in three days,*" "*after three days,*" "*within three days,*" "*three days,*" and "*until the third day*" are expressions that mean simply three days in common parlance, including a part of the last day, and not necessarily all of the first day, in question. For example, in Mark 8: 31 Jesus is recorded as saying that He was to be killed and after three days rise again, and in the very next chapter (9: 31) He says, "The Son of man is delivered into the hands of men, and they shall kill Him, and after that He is killed, He shall rise *the third day.*"

EXAMPLES THROUGH- OUT THE BIBLE

ANOTHER very plain example of the use of the expression "three days," showing conclusively that three full days are not meant, is found in Matt. 27: 62: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we re-

member that that deceiver said, while He was yet alive, *After three days* I will rise again. Command therefore that the sepulchre be made sure *until the third day*, etc." They used the term "after three days" and then asked that the sepulchre be made sure "until the third day."

Those who teach that Christ was crucified on Wednesday and arose on the Sabbath insist strenuously that the expression "three days and three nights" means seventy-two full hours. Now if this be the correct interpretation, then it must of necessity follow that Christ must remain in the tomb the full time, every minute of the seventy-two full hours, for they also insist that "the heart of the earth" means the grave. But if that is what it means, then we are driven inescapably to the conclusion that the very earliest that Jesus could have arisen

would have been the first minute of the fourth day after His crucifixion. He must rise on the fourth day, but Jesus said repeatedly that He would rise on the *third day*.

It was a maxim among the Jews, in computing time, that a part of a day was to be received as the whole. Many instances of this occur in the Scriptures. For example, in 2 Chron. 10 we read of Jeroboam's coming with the congregation to Rehoboam, requesting him to make their service lighter than it had been under his father's reign. Rehoboam said to them, "Come again unto me *after three days.* And the people departed." Verse 5. How did the people understand this expression, "Come again to me after three days"? Did they come on the fourth day? The answer is given in verse 12: "So Jeroboam and all the people came to Rehoboam on *the third day*, as the king bade, saying, Come again to me on the third day"; but the king had said, "after three days." This shows conclusively that in their computing of time, parts of days were reckoned as whole days, and it was true likewise with their years.

Another plain example of this method of speaking of days is found in the book of Esther. Esther said to Mordecai, "Go, gather all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink *three days*, night or day. I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Esther 4: 16. The story is continued in the following chapter, "Now it came to

pass *on the third day*, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his throne in the royal house, etc." Esther asked them to fast *three days, night and day*, then she would go in before the king; but she went in *on the third day*. This is clear. See also Gen. 42: 17, 18.

ABSURDLY EXACT

THE expression "three days" and other similar ones as to days are used frequently in the Bible, but it is a strained and incorrect interpretation to make them mean in every case full days. No one except one who has a theological "ax to grind" would think of contending that the words "three days and three nights" in (*Continued on page 32*)

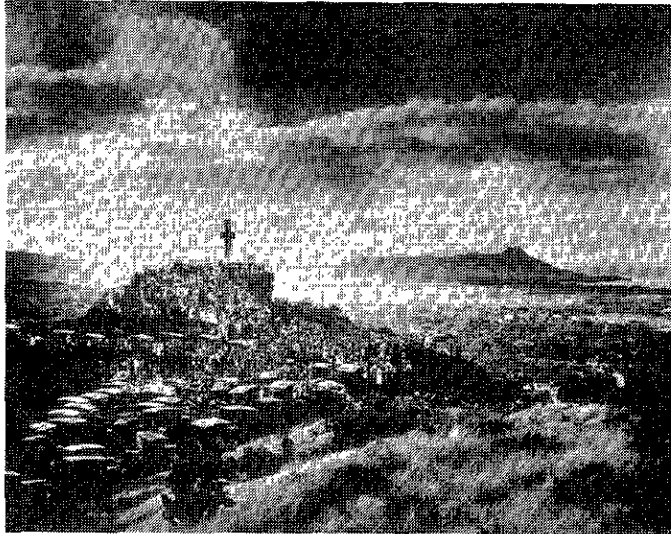


Photo by F. E. Stafford

An Easter Sunrise Service in Honolulu, Hawaiian Islands.

Painting China's Dragon Red

WHATEVER good Russian communism may be bringing to Russia itself, the Soviet scheme seems to have done only harm to China. Little did Dr. Sun Yat-sen—China's great reformer who is now worshiped as a god—realize what the outcome would be when he invited Soviet Russia to send teachers of its brand of communism to instruct the student army he was training in the Whangpoo Military Academy near Canton. This was back in 1923. Too bad the great man did not live to see the fruit of his sowing!

He not only invited the teachers of Sovietism into Southern China, but he accepted millions of their gold with which to train Young China in the art of war. Graduates of this military academy were given positions in the regular army, and daily, by lectures and class-room teaching, they instructed their soldiers in Dr. Sun's Three Principles and how to be soldiers after the Russian order. Before the Great War it was German military instructors who were in demand. How much better for this land had they remained in influence!

RUSSIANS TAUGHT COMMUNISM TOO

THESE Russian teachers not only trained army officers but they trained preachers of communism. China was sowed deep with their literature. In a remarkably short time it was everywhere. Returned student leaders from Russia helped to train others how to instruct the farmers and laborers to fight for their rights against so-called imperialists or men of wealth or business.

These teachers of communism included Christianity—a religion of love, peace, and righteousness—in imperialism. Chinese Christians they called “running dogs of the foreigners.” Had the communist party gained full control in China, no doubt they would have done their utmost to root out entirely the last trace of the gospel of Jesus. They actually planned to drive out all foreigners and kill the native Christians. Three times a week the farmers gathered to listen to these young radicals tell of the evils of Christianity and other forms of imperialism. Youth went mad. At one time they taught that all over thirty years of age should have their heads cut off. Along our compound walls and gates they wrote in both English and Chinese, “Christianity is the poison of all the world.”

But God still rules in the affairs of men. A little persecution was good for the Christian church in China. Before God, “all the inhabitants of the



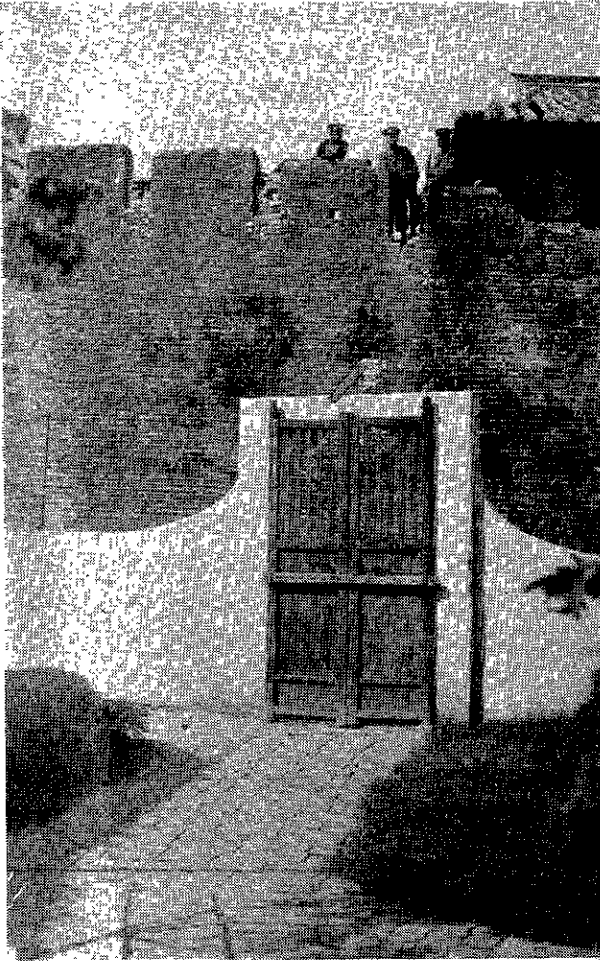
General Chiang Kai-shek and the writer—Missionary S. A. Nagel. This picture was taken in the city of Wai Chow on October 15, 1925. Wai Chow was the home of Mr. Nagel for nearly eighteen years, and was the first city taken by Gen. Chiang's forces after leaving Canton on their expedition to the north. For five years Dr. Sun Yat-sen's troops had tried to take this walled city. He had sent army after army against it, always to fail. When Gen. Chiang arrived with his Ironsides, he took the city after fighting a day and a half. Thus began the great name he now carries as a fighter and leader of the Nationalist Movement in China.

earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Dan. 4: 35.

In the early days of the revolution in China, Dr. Sun had a young secretary, Chiang Kai-shek by name. He was a graduate of a Japanese military school. Later, while he employed Russians as teachers in his school near Canton, Dr. Sun made Chiang Kai-shek the principal. This man, although surrounded by Russian influence, never became a communist at heart. All the graduates of the school were “his boys.” They could appeal directly to him. Through them he gradually made himself the strong leader of the Nationalist army. At its head, in the northern expedition, he was everywhere successful, all the southern states coming over to him. Hankow, “the Chicago of China,” was taken by his troops.

Then trouble began within the Nationalist Party.

By Sherman A. Nagel



Gate of the Seventh-day Adventist Mission compound at Wai Chow, showing the city wall just beyond. When the soldiers of General Chiang took the city it was at this point that the defeated army came down over the wall and tried to escape. Many of the officers crowded into this American Mission property and hid in the church steeple, flower house, barns, and other places, until nightfall when they escaped through the heavy bamboo which lies to the east. Just at dinner time while the family were at the table the city fell to the outside forces and one high commander of the defeated troops with his bodyguard entered the home of the missionary. They hid under the bed, stove, buffet, and every other place they could find. The missionaries were until midnight getting them off the property.

General Chiang began to express himself as being against communism and its attendant evils. This was, of course, displeasing to the powerful leaders in the Southern government, who were ardent communists. There is strong evidence to prove that it was to discredit General Chiang and try to bring about his downfall that these leaders issued orders from Hankow to a portion of Chiang's army at the fall of Nanking to do the terrible deeds of crime and violence against foreigners and the missionaries in particular.

REACTION AGAINST RUSSIANS

GENERAL CHIANG then refused allegiance to the Hankow committee. He placed the blame for the Nanking outrage where it belonged, and set up, with the help of loyal followers who were
MAY, 1928

opposed to communism, an independent government in Nanking. But the split weakened the party. They suffered defeat at the hands of their Northern foes and lost much they had gained. To save the cause he loved, General Chiang resigned and went to Japan for a few weeks.

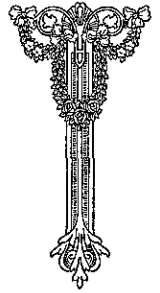
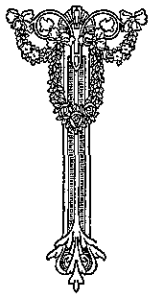
But his influence was still felt. The most of the Nationalist party decided to cut loose from communism. Military leaders who would not agree to this were driven out of Hankow. The reunited party recalled General Chiang, placed him again at the head of the Nationalist armies, and at this writing—January 1— he is fast approaching Peking. Perhaps ere long we shall once again see a united China!

The remnants of the "Red" army that was driven out of Hankow fought through to Kwangtung again. We had them for about a week here in Swatow on their way down to Canton. They gained control of this city for a short time and attempted to set up a communistic government throughout this state. Everywhere the farmers and laborers welcomed them and flocked to their help to receive the arms imported from Russia. They planned on December 20 a general uprising, on which date the foreigners were to be driven out and their property looted, and the better class of natives killed. Just one day before this date their army was defeated and the last "Red" uprising came to an end. In Canton 6000 people perished and 3000 shops and dwellings were destroyed. I was told at the consulate day before yesterday that it would take forty years for Canton to recover from this loss.

But though the Hankow army was defeated and Canton saved from their desires, the country places are still in a terrible condition. According to the teachings of communism, all the land must be wet with blood before a new and better order of things can be ushered in. Before one can hold office in their proposed government, one must kill at least four hundred of the better-class citizens. In sections where they have had control, whole cities are almost depopulated. Men seem to be governed by demons. Every vile
(Continued on page 26)



One of China's promising young Christians. She is an adopted daughter of the writer of this article and is now taking the nurse's course in Shanghai.



Paul Thompson

It's lemonade; and cabbages are food for kings.

Diet in the Blue Ridge Mountains



ABOUT three years ago Mrs. Anderson and I came to the Blue Ridge region of North Carolina to see what we could do for "the men of the mountains." We found them a sociable, hospitable people, but in need of instruction and help along the line of healthful living. We have aided diseased and broken men and women to rise from sick beds and go on with their daily work, thus postponing many funerals.

We began to serve the community in these hills by Christian help work, and treating the sick by methods of nursing and curative diet. The marked results that followed this line of work led the good people to present us with a piece of land for building purposes, and forthwith they came together and built us a small sanitarium where the sick could be brought for treatment. In order to assist us in getting a start, these friends brought us cows, a horse, chickens, flour, corn and corn meal, groceries, fruit, vegetables, serving dishes—in short, this was their way of expressing appreciation for what had been done for a few sick folks.

It seemed impossible to have any formal opening of the sanitarium, as the sick were on the place before the furniture had been set up. To illustrate how we worked I will describe a few typical cases that have come under our care. One patient came suffering intensely from severe "heart trouble," her whole body being in such a run-down condition that she was bordering on collapse. Knowing from experience

A medical missionary tells how proper foods are doing wonders in the cure of pellagra, cancer, neuritis, asthma, and other diseases.

By Hans S. Anderson

that about 99 99-100% of the cure depended upon a correct diagnosis, we proceeded at once to arrive at a conclusion as to the underlying cause of the present condition of our patient. We were at once impressed with the importance of a normal calcium supply in such a case, as it is the constituent calcium that exercises great influence in the regulation of the heart muscle. Hence, our patient must have foods that insure a liberal supply of lime to the body.

ROBBED OF CALCIUM

In her pale face, lips, gums, and finger nails, we saw unmistakable signs of a marked shortage of iron in the blood, which was largely the cause of her poor appetite and emaciated condition. To explain: It is the iron in the blood that absorbs the oxygen brought by the breath into the lungs, and carries it to the tissues, where it oxidizes the soluble food, which has been digested in the stomach and carried by the blood to the tissues. Inasmuch as food is fuel, therefore oxygen is necessary to burn up the incoming supply, and to prevent unused and clogged material in the tissues. To force the appetite

in such a condition would result in stagnation; but by building up the iron content in the blood by suitable food a good appetite naturally results, with consequent health.

Well, in this case, the patient did not make the progress that was expected, and we were at a loss to know why, until it was discovered that she had smuggled five pounds of chocolate candy into her room in her grip, and was systematically eating it. We sat down by that bedside and explained as best we could the great affinity of white sugar (candy) for the calcium contained in her body; how in order to crystallize the sirup from cane or beet juice, all of the mineral has to be removed, for it is this, principally the calcium, that prevents the crystallization of sugar. It follows that, when such refined sugar is eaten and its atoms find calcium present in the blood, they immediately unite with it, and the result is a substance that cannot be utilized by the body in its normal building processes. Hence the valuable calcium that should have entered into the construction of bones and teeth and the formation of blood and tissue is lost. This being made plain to our patient, her confidence was won, and by close co-operation with us in the special diet chosen for her needs, she made a rapid and permanent recovery.

A neighbor called our attention to a woman on an adjoining hill who was dying from pellagra, and asked us to pay her a visit. On inquiry, we learned that the woman had been more or less under a doctor's care for the past three or four years, but had grown worse, until her mouth, tongue, and throat were raw, permitting only liquid food to be taken, her hands were all covered with scales and sores, and her bowels running. Appearance would suggest that the woman had reached a stage where the malady had gone beyond the possibility of human aid. Examination of her pantry revealed the presence of white flour, white sugar, and a few other demineralized and degerminated foodstuffs, which served only to testify to the correctness of our diagnosis as to cause, namely, deficiency and malnutrition.

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After explaining to the friends the nature of the case, and the possibilities of recovery as a result of a course of intensive dieting on foods exceptionally rich in organic salts and vitamins, we bowed in earnest prayer at the bedside, asking the Great Physician to help us cure her. Then, after removing her to the sanitarium, we went after the case through a balanced diet, and the woman made rapid recovery; and is now carrying on her regular household duties and cooking and serving for her own family.

Another woman, about seventy years old, who had been examined by the village physician, pronounced cancerous, and advised to submit to immediate operation, sent for us for an interview. We found her suffering from cancer of the abdomen, and other serious troubles. She asked if we could guarantee her a cure of cancer without operation. We told her that healing is in God's hand alone, and therefore we could make no such promise, but that we know how the cancer arrives, and that with proper measures, in case it is not too far advanced, it will go the way it comes.

ALKALIZING DIET

WE informed this patient that, for the first few days of dietetic treatment, she might be inclined to believe that we were attempting to starve her, but not to fear; and she gave us her promise that she would stand by the

procedure. We put her immediately on a strong alkalizing diet, very rich in organic salts and vitamins, including luscious grapefruit, oranges, lemons, apples, grapes, and other fruits for breakfast and for the evening meal, together with a tasty extract or broth made from steeped bran, and seasoned with a little cream.

For the dinner meal, she had rich vegetable broth, vegetable juices salads made from grated raw vegetables, together with properly cooked vegetables, especially including baked potato. When she first came to us, her limbs had to be bound around with muslin to prevent her tearing the skin and flesh with her finger nails, the itching was so severe; but at the end of ten days on the new diet, the bands were removed, for (Continued on page 27)



International

A mountain girl rests beside the spring.

Behind the Times

(Continued from page 9)

cutors did. But the principle of the mildest intolerance is the principle of the most relentless persecution. The arguments of Mr. Bowlby, the leader of the Lord's Day Alliance, are those of Torquemada, the Inquisitor-General of Spain. The views of both rest upon an identical pivot — that it is right and proper and necessary for the state to enforce religious observances and customs by law. And it is this principle, found in all intolerance and in all persecutors, which was abhorrent to the founders of our nation and is still abhorrent to their descendants.

INTOLERANCE IN MANY FORMS

INTOLERANCE assumes many forms. The same principle that will sentence a man to a fine and imprisonment because he has painted his fence on Sunday, will condemn him to death for more alarming heresies. Intolerance will go as far as it dares. When it cannot burn a man, it will hang him. When it cannot hang him, it will torture him. When it cannot torture him, it will at least fine and imprison him. When it cannot fine and imprison him, it will contrive, with the malicious spirit that is characteristically its own, to tease, annoy, and vex him with whatever disabilities it can devise. All this is intolerance, and all this is equally opposed to the spirit of American liberty and equally odious to the minds of true American citizens.

And let no man persuade himself that intolerance, having gained a small foothold in the laws of our nation, will therewith be content. It is the nature of intolerance to be insatiable. It continually seeks to enlarge its domain, and to add to the power that it has already usurped. As focal infection, when it occurs in the smallest part of the body, as in a tooth or a tonsil, will not confine its virus to the place of its origin, but will distribute its poisons throughout the entire organism until symptoms of disease and decay appear in the most remote members, and the body, exhausted by venom that it can no longer resist, is first weakened and then destroyed; so intolerance, allowed to have the smallest place in the enactments of Congress, will send its deadly principles throughout the American nation, which is the body of liberty. It will multiply its poisons to an extent that we can now scarcely conceive; its virus of hate and oppression, growing more bold with each precedent and more destructive with every exercise, will first weaken our liberties and then destroy them. We repeat, it is the nature of intolerance to be insatiable.

But it is maintained by zealous and pious persons that religious legislation is essential to the most prosperous development of the church. Clergymen assure us that with the legal recognition the

Christian fellowship will expand, and its most precious and abundant fruits appear. We would recommend to such persons that they read their Bibles. We would suggest to such clergymen that they review the history of the church in every age. As we turn the pages of the New Testament, which is the charter of the Christian church, where do we find advocated a union of the church with the state? There are four gospels; in which of them is it related that Christ sought the aid of Cæsar or invoked the legislation of Herod? Paul wrote many letters; in which of his epistles does he explain that the sword of the state should assist the Sword of the Spirit?

On the contrary, when Christ was yet with us in the flesh, He abhorred every notion that His kingdom should be extended by temporal means. On one occasion, as Luke tells us in the ninth chapter of his Gospel, Jesus was going up to Jerusalem, and seeing that it would be necessary for Him and His disciples to stop somewhere for the night, He sent a couple of His followers to prepare a place for Him in a nearby village of the Samaritans. The messengers were not well received; in fact, the record suggests that they were rejected with contempt and scorn. When the crestfallen disciples reported the conduct of the Samaritans to Jesus, James and John asked Him, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Now hear the words of the Scripture: "But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village." In the same tenor the Lord, when He was being cross-examined by Pontius Pilate, as told in the thirty-sixth verse of the eighteenth chapter of John's Gospel, declared, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered unto the Jews: but now is My kingdom not from hence." And again, in the twenty-second chapter of the Gospel according to Matthew, we are told that Jesus said to some of His critics who attempted to entangle Him in a political question, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

By this statement our Lord clearly showed that there are certain duties that a man owes to the state, such as the payment of taxes and the example of decent and orderly behavior; and that on the other hand there are certain duties that a man owes to God alone, such as worship, adoration, and obedience; and our Saviour further shows by this language that neither class of duties is connected with the other, but that each should be separate and distinct from the other. Only in later times, when corruption had crept into the church and apostolic purity had departed, did there ap-

pear the dangerous doctrine that religion should be enforced by law.

Union with the state imparts to the church a measure of prosperity, but it is a worldly prosperity. It is the prosperity of which Savonarola, the Florentine martyr, so feelingly spoke when he declared that in the days of primitive Christianity "the church had men of gold, and chalices of wood; now she has chalices of gold, and men of wood." It is the prosperity that clothes ministers of the church in purple and fine linen and sets them to faring sumptuously every day, but leaves their flocks spiritually hungry and spiritually cold. It is the prosperity of riches and exaltation and arrogance and worldly power that the church derives from a union with the state, but it is never the true spiritual prosperity of sincere benevolence, of Christlike humility, of godly sober-mindedness, of spiritual might.

The Lankford bill, and all measures tending to a similar end, are detrimental to the liberties of the American nation. They are detrimental to the purity of the Christian church. They will swallow up the freedom of the one, and eat out the spirituality of the other. From our experience with the principles of intolerance in the past, we may judge of their effect in the future. And we maintain that wherever intolerance has been permitted, whether in the Holy Inquisition in Spain, or in the *autos-da-fe* of Portugal; whether in the extermination of heretics in Italy, or in the awful massacres of the religious wars in France and in Germany; whether in the pogroms of Russia, or in the anti-Semitic riots of Austria; whether in the imprisonment of dissenters in England, or in the hanging of Quakers in Boston, its results and its practices have been alike odious to a free people and abominable to a pure church. From such wickedness and shame may these United States of America by the grace of God be forever preserved! "Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 10.

Painting China's Dragon

(Continued from page 23)

passion of the wicked heart is given loose rein.

As evidence was found proving that the Soviet consuls were back of this mob violence — at least, the government thinks it has sufficient proof — the Nanking Government has issued orders expelling all Russian consuls and communists from the part of China under their control. We hope now for a little time of peace and quietness in which we may give quickly, to the millions who reside in this section of China, the message of the soon coming of the great Prince of Peace.

Yet we know not the future. For years, each time we saw a hopeful sign, and expected a change for the

better, things would suddenly turn in the most unexpected way for the worse. We are living in the last days of this old world's history. Of the days of Noah the Book says, "The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 11. "As it was in the days of Noah," said Jesus, so will it be when He is about to return again. These conditions are prevailing throughout the whole world. The Great Judge standeth at the door! Are we ready to welcome Him?

Economic Rivalry

(Continued from page 11)

premacry echoed around the world. When the English would hear a new man-of-war splash down the ways at Brèmen, forthwith would they launch one a little bigger on the Clyde, and so on *ad infinitum*. The French added army corps to army corps to keep up with the increasing army across the Rhine.

Since the war in which the race in competitive armies resulted, there has been an insistent demand for disarmament. Never before has there been so much talking about beating swords into plowshares as during the past five years. But in spite of it, the exact reverse is taking place, plowshares are being made into swords at a rate never before witnessed.

Every nation in the world, with the exception of Germany who is prohibited from so doing by the Versailles Treaty, is spending more on its military establishments than it did before 1914. Lloyd George declares that the present rate of developing new weapons of war "makes it quite clear that no one means to disarm, that all the inquiries, committees, orations and perorations on the subject [of disarmament] for the last seven years have been so much maneuvering to gain time and avoid pledges."

True, we had a Washington Limitation of Arms Conference five years ago, but about all it accomplished was to release money being used on dreadnaughts to be expended on submarines and cruisers and airplanes.

That the nations have no intention of disarming was demonstrated at the disarmament conference at Geneva in the late summer of 1927. France and Italy would not even send delegates, frankly declaring they intended to subscribe to no disarmament program. England, Japan, and the United States fussed around for a few weeks, and the only output of the conference was recriminations and allegations. Britain declared she must have so many ships of a certain kind, and America said she must have so many guns of a certain caliber, and neither would give in, so they both went back home to build faster ships and better guns.

When the Russian delegates at Geneva a few weeks ago suggested total disarm-

ament of all the nations, immediately, the world only laughed a cynical laugh, and said, "Utopian, chimerical, impractical, impossible," and went on apace with its war preparations.

Mussolini bombastically declares Italy must have an army of 5,000,000 men by 1935. Russia already has the largest standing army in the history of the world. Our Congress this year is appropriating money for the expansion of our naval and air forces. England is sinking unprecedented amounts in her navy, forty million pounds a year more than before the war. France is busy building submarines for possible war in the English channel and in the Mediterranean.

The forges of Mars are working overtime, and their red glow is an ominous omen of the future. As Viscount Rothermere has lately said, "Europe is once again an armed camp. . . . There is no escape from the conclusion that we are once again drifting into the position of fourteen years ago, which made a conflagration inevitable whenever the spark was applied."

HATE AND SUSPICION

LOVE and the spirit of reconciliation are the only forces, after all, that ever can make this world a warless world. So long as men hate, they will fight. So long as they have the spirit of revenge in their hearts, they will seek revenge in a recourse to arms.

Hate can start a war overnight in spite of Hague conferences, leagues of nations, treaties, alliances, disarmament, and everything else that has been suggested. Hate is the Pandora's box whence spring a legion of the devil's brood. So long as hatreds persist in this world of ours, war is always in the offing.

Is hate disappearing from the earth? Alas, no. Korea hates Japan. Japan hates America. India hates England. Poland hates Russia. The Balkans hate each other. The Turk hates the Armenian, and so on all around the world. Lloyd George truthfully observes:

"Whilst nations are piling up, perfecting, and intensifying their explosives, they are also saturating the ground with the inflammable passions that one day will precipitate the explosion. Injustice, insult, insolence, distilled into the spirit of revenge, is everywhere soaking the earth. . . . Europe is a seething caldron of international hates, with powerful men in command of the fuel stores feeding the flames and stoking the fires."

IS THERE ANY HOPE?

BUT, you say, if the seven swords of Mars still hang over the world, and are sharper than ever, is there any hope for the human race? Are we to go into oblivion on the blood-soaked battlefields of the next war?

Ah, yes, there is hope, and a glorious hope, too. For it is a hope based upon the immutable word of God. It is the sure hope that ere long Jesus Christ, the

rightful ruler of this troubled world, will assume the scepter of the nations. Daniel says, "In the days of those kings [the present warring nations of the world] shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it . . . shall stand forever." Dan. 2: 44, A. R. V.

The establishment of the kingdom of God upon earth will take place after the second coming of Christ to this world, and you, as readers of this magazine, have learned that Bible prophecies place that epochal event in our own generation. We, therefore, can be certain that in the not remote future, the kingdom of Christ is to supersede the kingdoms of this world, and "of the increase of His government and peace there shall be no end." It will not be a peaceless peace, such as the world now gives us, but it will be peace that passes human understanding and attainment. It will be the peace that weary and fearing hearts all over the world are longing for and searching for and praying for today.

In that day, we shall not look to the next as one that shall bring nothing but another revolution and more upheaval. The years of eternity will flow on, with the uncertainty of our present evil world gone and forgotten. No more subject peoples and usurpation of territory, for the sovereignty thereof shall not be left to another people. No more nationalism and factionalism, for the boundaries of that kingdom will be the boundaries of the world. No more racial antipathies, for the inhabitants of that new world will be one people. No more divided allegiances and rival flags, for we all shall serve one Lord and Master. No more economic rivalry and imperialistic division of the globe, for mankind will form a common brotherhood, and every man will love his neighbor even as himself, "in honor preferring one another." No more militarism, no more marching of armies and screaming of shrapnel, for "they shall not hurt nor destroy in all My holy mountain, saith the Lord." No more kings and emperors and presidents and princes and diplomats plotting and counter-plotting, for Jehovah alone shall rule in that day.

Diet in the Blue Ridge

(Continued from page 25)

the itching sensation had left. She was able, also, to lay aside one of the pairs of glasses she had been using for reading, and all the neuralgic pain in the sides of her head and neck were no more.

After this time her diet was gradually built up to the ordinary, everyday, wholesome vegetarian diet of whole-meal breads, vegetables, milk, fruits, etc., but still using the broths, salads, and vegetable juices daily. At the end of two months, when examined by the specialist, she was pronounced cured, and the cancer

had fled. She is well and hearty today.

I might go on almost indefinitely, relating how many other sufferers from neuritis, asthma, chronic catarrh, constipation, colitis, and various other ills are well and active today as the result of replenishing their depleted blood stream with the essential elements lost from improperly balanced nutrition.

The foods received from nature—grains ground entire, with vegetables both raw and cooked, and nuts, and fruits—supply all of the elements for the making of good blood and tissue. On the other hand, when breads made from highly milled cereals, such as white flour, and demineralized breakfast foods, including white rice, and white sugar are used, the diet becomes so poor that the blood and nerves become starved, the body ceases to function normally, and sickness is the natural result. Most careful study should be given to the mastering of the knowledge of how to live so as not to interfere with the normal order of the body processes, for so-called "dis-ease" is very often but the blocking of some function of the body through habits of life that conflict with the laws of our being.

PLANTS GO BETWEEN

MODERN organic chemistry and physiology, together with thousands of biological (feeding) experiments, teach us that these essential organic mineral elements (iron, calcium, phosphorus, potassium, magnesium, chlorine, iodine, etc.) in plant life are absolutely necessary to life and the maintenance of health, both in the higher and in the lower forms of animal life.

Plants alone have the power to extract and absorb these constituents from earth, moisture, air, and sunlight, and to organize them into suitable food for man and beast. To illustrate: note the way of the husbandman with his wheat, corn, and oats. We see him preparing the soil by proper cultivation and fertilization and then casting in his seed. When subjected to moisture, warmth, and sunlight, this seed sprouts, which action serves to transform the starch contained within the husk of the seed into a form of sugar, which feeds the plantlet until the green leaf appears above the ground. As the plant grows, the chlorophyll (green coloring) of the leaf, through its mysterious alchemy, binds together the atoms that form the so-called organic molecules, and endows with the mysterious properties of living matter the lifeless particles of iron, lime, and other chemical elements that when the plant is eaten will enter into the composition of bone, blood, and tissue. The iron found in the blacksmith's shop is "inorganic" (dead). But when this rusty iron or iron-containing fertilizer is cast into the soil, through the medium of plant life it is transformed into wheat kernels, or corn, or the delicious apple. Then we receive the iron, or lime, or

other minerals, in the "organic" form, which constitutes material for the construction of new, red, blood cells and for the renewal of the wasted sinews of life.

In closing, we would give one illustration showing the curative power of corrective diet for dumb animals, for they are made up of like chemical elements as found in man. We had need of an extra horse on the farm at Pine Cove. We knew of a horse in Old Fort that was a fine animal except for being extremely

A glimpse of what is offered in our attractive

June Watchman

This Mechanical Age. Its meaning as a sign of the crisis ahead.

By Daniel H. Kress

The Search for a War Remedy grows desperate. Is there probability of permanent international peace?

By John L. Shuler

"Here I Stand." A declaration that shook the church to its foundations.

By Gwynne Dalrymple

These Boys and Girls of Ours. Not how bad they are, but how they may be good.

By Kate Althea Wilcox

A War of Words Over a Prayer Book. What does this conflict in England mean to church-goers in America?

By George McCready Price

Read the Old Testament for Light on Today's Problems.

By Frederick C. Gilbert

Chase Away Those Blues.

By Owen S. Parrett, M. D.

What Is a Missionary?

By Edwin R. Thiele

A Pigpen That Hid the Sunset.

By Martha E. Warner

Bible and Health Answers are particularly vital next month

lame and so nervous that by some it was considered a menace. Inquiring into the nature of the feeding, we found that it had subsisted on a commercially blended feed, containing sorghum or molasses, which is by no means a whole food. Examination of the hoof revealed a loose frog, the stench from which was nearly stifling. We asked a man who had known the horse what he thought of the possibility of a cure for the animal, and his answer was curt, "The grave is the only cure for it." But are we not in the business of postponing funerals for men and women? Then why not also give the innocent dumb creature a chance? This we did.

We took the animal home with us,

after having its hoof trimmed by an expert in that business. We soaked the foot in hot salt water, then gave it a plunge in cold water, then in hot salt water again, after which it was daubed with turpentine. This was repeated many times in the first few days, and it was deprived of all whole feed, such as oats or corn, or so-called horse feed, and given only *bran, water, and plenty of green rye.* The result was marvelous. In but a few weeks, it became quiet and gentle, the hoof became perfectly healed and well, and now the animal is the favorite, both on the road and in the field.

With every beat of the heart, the blood is sent coursing through the entire body, to deliver to the cells the soluble food materials, and these various elements (in balanced combination) can be found only in foods near to nature, unrefined and undemineralized, and *never*, in refined foods. The blood cannot continue giving, without receiving as it gives up; hence these several elements must be *in* the food in order for the body to take them *from* the food. As the life cells receive their due proportion of these essential organic mineral ingredients and life-giving vitamins from normal food, they soon return to normal function again, and the disease, which was largely a manifestation of their unnatural function, due to a lack of replenishment of suitable materials in the blood stream, vanishes, and health results as naturally as morning follows night.

"Hands"

(Continued from page 13)

George stated, "Disarmament is essential to peace. As long as you have great armaments you will have great wars."

The history of the world is a story of struggles. Indeed, the "hands" of diplomats are not idle. But to find the rating that one of the most expert of them gives their business, the words of M. Briand can be taken. We find him saying at the close of one of their gatherings, "La politique est un sale metier. [Politics is a grimy handicraft.]" Their work is only a makeshift, and "the world [quoting Lloyd George again] is still under the shadow of a dark apprehension, and unless some rational steps are taken in time the sanguinary struggle of 1914 may yet be renewed on an even more terrible scale."

WITHOUT HANDS

OTHER "hands" of past centuries also tried to establish an all-inclusive world power. One need but mention those of Nebuchadnezzar, Darius, Alexander the Great, the Caesars of Rome, Charlemagne, Napoleon. Their prospects did not mature. Nebuchadnezzar learned that, and he also learned that no earthly kingdom nor world power nor powers would attain success in such an undertaking. The great ruler of Babylon had a vision in which he saw a great

Current Events in the of Divine Prophecy

A CANDY BILL of \$36,483,273 was paid in 1926 by the city of New York, and Uncle Sam paid one \$221,768,287 larger. This does not include dentists' and doctors' bills.

AUTOMOBILE FATALITIES in 1927 increased more than 1500 over 1926, the National Safety Council estimates. Speed — to save a few seconds — costs a lifetime. Speed — no time for religion — costs eternity.

SOURCES OF INFORMATION for children, in the order of their influence, according to a leading daily, are (1) motion pictures, (2) newspapers, (3) conversations at home, (4) school. According to the word of God, the home should rank first as the molding force in the children's lives.

THE NATIONAL BIBLE SOCIETY of Scotland circulated 10,000 copies of St. John's Gospel in Latvia in the past few months, and is printing 10,000 more. Carniola, Madeira, Nepal are other unusual places where the Scriptures are going. Thus "the everlasting gospel" (Rev. 14: 6) is reaching into "the uttermost parts" of the earth.

"TOMORROW," said a dweller in the San Francisco Canyon, when a worker at the dam warned him it was not safe — "tomorrow I will move my family to Newhall." Tomorrow never came. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

BELIEF IN JONAH'S experience with the "big fish" is not necessarily the stamp of the ignoramus. No less a personage than Dr. Ambrose John Wilson of Queens College, Oxford, defends the Bible story as possible and duplicated in modern times. A greater than he has set the stamp of truth on Jonah. Our Lord makes the imprisonment of the prophet a symbol of His own death and resurrection. Those who deny Jonah repudiate their Saviour.

A DAY OF PRAYER was observed in Chicago on March 7, to invoke the help of God for better government in the city and the state. As an evidence of indignation against political corruption and an indictment of the city government, nothing more powerful has occurred in recent times. And the petitioners sought the best source of help, for "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." It is to be hoped that they will help answer their prayers by their votes.

THE METROPOLITAN BACKWOODSMAN is the epithet a recent writer applies to the city man whose reading and mental life is bounded by the "tabloid" newspapers. Such a reader knows and cares nothing about the country outside his city; and for the mental exercise of thinking, his "tabloid" substitutes emotions of the jazz-murder type. One need not be highly educated to have a clear, well-trained mind, and to achieve that highest development of the mind we recommend a reverent, earnest study of the word of God.

A BIBLE FOR THE BLIND, printed in Braille, a raised-letter system, is 40 to 60 times larger than the ink-print editions, as it requires 21 volumes to contain the whole Bible. The American Bible Society sells these at a dollar a volume, \$21 for the whole, although the cost is \$80. As far as its donated funds reach, the Society sends volumes of the Bible free to the blind. In 92 years, 75,000 embossed volumes of the Scripture in 18 languages and blind reading-systems have been circulated. The Bible is embossed in some of the languages of South America, Asia, and Africa. It is the only book printed for Armenian blind children. If the good Book was ever "exploded," only a few skeptics ever heard the explosion.

IN SEVENTEEN COUNTRIES the slave trade still exists, about 5,000,000 persons being thus held in bondage. There is still much to do to carry out the command of God in Isa. 58: 6, but we rejoice that such agencies as the League of Nations are working toward that goal.

THE AVERAGE AMERICAN has at his disposal six times as much of the world's products as have dwellers in other lands. This prosperity is at once a privilege and a danger. This wealth may be used to further the advent message to all the world (Rev. 14: 6) or selfishly expended to the ruin of the soul.

A NEW LOUD-SPEAKER, on the roof of the Bell Telephone Laboratories on Manhattan, recently broadcast speech and singing across the Hudson to listeners a mile away in Hoboken. An audience of a million could be reached by this new amplifier. This is another evidence of the increase of knowledge in the last days. (Dan. 12: 4.)

JUSTICE FLORENCE E. ALLEN, of the Ohio Supreme Court advocates a ten-commandment code for nations. Specimen commands would be, "Thou shalt not steal the territory of another nation," "Thou shalt not covet thy neighbor's markets, or his oil wells." God's ten commands, observed in the life of every individual in a nation, would bring about upright relations with other nations, but it is a futile hope that nations of sinful men will be saved from war and destruction by international codes.

"A SPIRIT OF INTENSITY is taking hold of every earthly element." is a comment on the spirit of the age made thirty years ago by a deep student of prophecy. One of the present manifestations of that intensity is "rushing the season." "Tickets eight weeks in advance" is a New York box-office slogan. Summer vacations are planned in January, Christmas shopping begins in October, February furniture sales begin in January. There is no time left in which to think, and thereby God is excluded and the world rushes on unprepared for its end.

EIGHT MAJOR DISASTERS, and several lesser ones, in five days was the frightful record of March 9-13: the wreck of the SS. "Robert E. Lee," on a Massachusetts reef, on March 9; on March 10, a landslide at Santos, Brazil; an explosion and fire in a silver mine in Mexico on March 11; the Japanese steamer "Koryu Maru" and three smaller ships went on the rocks near Tokyo on March 12; on March 13, the bursting of the St. Francis Dam in California took hundreds of lives; snow-storms isolated a Michigan village and killed five in England; and a train wreck destroyed twenty-five in Ceylon. See the article on page 4 for the meaning of these calamities.

THE INTERNATIONAL MISSIONARY COUNCIL was held in Jerusalem in late March, with 240 delegates from 51 nations. They were housed in tents on the Mount of Olives that they might be on the ground where Jesus often meditated and prayed. The problems they discussed looked toward the drawing together of churches and races. In connection with such a gathering in such a place, Isa. 2: 2-5 is of peculiar significance, not only helping date these as "the last days" but showing how the "Lord's house" — Jerusalem — is being "exalted in the top of the mountains" — in the attention of the nations — yet it is by the plans of human beings (verse 3) that Jerusalem is thus being made the center of the peace and religious activities of the world. For God's picture of what will soon take place at Jerusalem and its vicinity, see Joel 3: 9-17; Rev. 16: 13-16; Dan. 11: 45; Rev. 19: 11-21.



The Watchman Answers

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

Why did God allow David and Solomon so many wives, when they should have been an example to the people?

For the same reason that He allows leaders in church and nation to do wrong today. Bible biographies do not depict model characters, except that of Christ. Lives of good men and bad men, and of men of mingled goodness and badness, are given that we may see how sin and righteousness work out to punishment and reward. The whole world, outside of Israel, did not consider polygamy wrong in the days of David and Solomon, and these men were affected by their surroundings. It is the nature of God's character to allow men to be free moral agents, to do as they please—and take the consequences. God desires an obedience of love, not of force. Great and wise leaders have fallen in sin, proving that high position does not insure righteousness. Rather than emphasize the sins of these men, let us point out that David contritely repented of his sins and was forgiven, and that Solomon, in his last hours, said that his wild course had been "vanity and vexation of spirit," and that "the whole duty of man" is, "Fear God and keep His commandments."

Is not the thousand-year period of the millennium prophetic time, a day for a year?

We understand that prophetic time came to an end with the close of the longest prophetic period (2300 days, or years, of Dan. 8 : 14) in 1844. The millennium is yet in the future. We know the 2300 days and 1260 days were prophetic time, for Num. 14 : 34 and Ezek. 4 : 6 sanction such interpretation, and these periods are in the past, with their date limits accurate and fixed. They were fulfilled according to the year-day principle, and fit no other. The only place in the Bible where the millennium is mentioned (Revelation 20) is not dealing in symbols — with the possible exception of the chain in the angel's hand, and this is a figure of speech (chain of circumstances) we commonly use in everyday speech.

We can see no object in God prolonging the millennium for 365 thousand years. It is not part of eternity, but a special period to round out the plan of God for the final scenes of the reign of sin on the earth. A thousand years fit in with the approximate six thousand years of this world's history before the second advent of Christ, making a complete cycle of seven thousand years of sin, its origin, duration, and annihilation.

In Isa. 66:24, I don't understand how the saints can look upon the carcasses of the wicked in the new-earth state.

The querist no doubt understands the teaching of the Bible to the effect that the expressions in this verse do not refer to everlasting burning of the wicked. In other answers in these columns we have made plain that the fire that burns the wicked is not quenched till it completely destroys them, but that it does totally annihilate them. Their bodies return to dust (ashes), to the earthly elements from which they were taken (Gen. 3 : 19). These elements are not put out of existence, but go to make up the renovated earth. In the sense that the saints walk on the elements which once composed the bodies of the wicked, they walk on the ashes of the wicked. (Mal. 4 : 3.)

As to Isa. 66 : 24, it seems to refer to the time described in Rev. 20 : 7-9 when the wicked surround the New Jerusalem, in which are the saints, and attempt to take it. Fire comes down from heaven and devours them. The saints will be able to go to the top of the walls, or look through them (since the walls are transparent, Rev. 21 : 18), and see the bodies of their blood-thirsty enemies being destroyed. The righteous are described in Isa. 33 : 14-16 as dwelling safely in the midst of "devouring fire." The wicked are described in Luke 13 : 28 as suffering outside the city, yet being able to see the righteous inside. Both these passages have to do with the time referred to above at the end of the thousand years.



image with a head of gold that represented his empire; breast and arms of silver that represented his successors, the Medes and Persians; belly and thighs of brass, the Grecian Empire; legs of iron, the Romans; feet of iron and clay, representing the kingdoms that broke up the Roman Empire and that still exist in one form or the other today. All these empires and governments chased a will-o'-the-wisp — world power, world peace. The iron and clay of this vision (see the second chapter of Daniel) are symbolic of the lack of adhesive qualities of modern nations, and therefore symbolic of the success the "hands" will have in their work of unifying the world.

Human hands will not introduce that everlasting empire of peace. No "hands" will do it. If we read that chapter of Daniel just mentioned we learn that "a stone was cut out *without hands* which smote the image upon the feet that were of iron and clay, and brake them to pieces." Dan. 2 : 34. Then after all the debris was cleared away, the stone that had not been touched by "hands" became a great mountain and filled the whole earth.

What a beautiful object lesson of the coming of the King of Righteousness and His Kingdom of Glory! Those who will rejoice at His advent will not only have their hands disarmed but also their hearts.

The Tyranny of the Majority

(Continued from page 3)

implications of the Baptist slogan, 'the separation of church and state.' If Baptists do any of these things they violate Baptist principles."

In another paragraph these words are found: "Between the state as a civil community and the church as a spiritual brotherhood, the difference in genius and method is so broad that neither can invade the province of the other without corrupting both. No Baptist without treason to the principles and history of the Baptist movement can consent to lower the banner of the separation of church and state. This banner still represents a part of the contribution that Baptists have to make to the civilization of mankind."

Some question may arise as to the wording of the definition of government in the foregoing quotation, since difference of opinion may occur as to what is "good"; but there can be no question about the soundness of the principles that follow.

The Baptists have every reason for being proud of the position taken by their spiritual forbears in both colonial and early-republic days. It is doubtful whether any other single individual contributed more to a clear understanding of the fundamental principles of religious liberty than did the great Baptist, Roger Williams. His teaching and his example should never lose their

inspirational power to those of the Baptist communion, and lovers of liberty of every creed can fittingly revere his name.

There is a legend that a great Virginia Baptist divine by personal conversation with James Madison convinced him that a fuller statement of the complete separation of church and state than was found in the Constitution should be made. Madison therefore wrote and secured the acceptance of the first amendment to the Constitution.

Sunday laws are religious laws. Sunday has no superiority over any other day of the week, unless it be a spiritual, religious superiority. To ask the state to enforce Sunday observance is to ask the state to enter the realm of religion. To ask the state to enter this realm is to ask that all the gain made in the last three centuries be given up. It is to ask that the suspicions and enmities, and persecutions that have been a curse to other lands, and even found a place in our early history, be again brought in.

The inheritance of some denominations may account for their mistaken activity in seeking to bring the arm of the state to the aid of religious observances, but it is indeed a cause for deep regret when Baptists forget their heritage and their privilege and the power of God and cry for assistance from civil rulers. Would to God that another Roger Williams might arise to save all denominations from yielding to the popular clamor for forcing conscientious, law-abiding dissenters to observe the religious forms of the majority.

America--and Peace

(Continued from page 15)

not look with favor upon revolutions, or uprisings against governments recognized by Washington.

FEAR SPREADS SOUTH

THE rest of Latin America sees this decided aggression of the United States in this Inter-American region, and they naturally wonder whether Washington will not extend its sphere of influence farther south. The past history of great world powers shows that, once started on a career of territorial influence, it is hard to stop the urge to continually advance. Rome did not do it. Can the United States do better? At all events, the fact that the United States has added to itself the control of the Caribbean and Central America causes apprehension.

Owing to the Monroe Doctrine, we will not allow, of course, any foreign power to interfere in the affairs of any Latin-American state. Many of these Latin-American states have borrowed heavily from European bankers and because of internal revolution and war have been unable to pay their debts to these foreign countries. Not allowing these foreign countries to intervene themselves in

How's Your Health

Conducted by
Arthur N.
Donaldson,
M. D.



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

Is pernicious anemia yet amenable to treatment without the use of liver?

An extract containing in high concentration the active principle that is effective in the treatment of this disease has very recently been placed upon the market. It is a liver extract, and is supplied as a powder that can be dissolved in water, orange juice, or some other palatable liquid, and taken by mouth. This is an acceptable preparation, and we are glad to note that encouraging results are being recorded from its use. In some cases a gain of two million red cells within a period of three weeks has been obtained, with restoration of the blood to normal within two or three months. Although this is a product derived from animal liver, yet we feel that it is a step that should place it beyond the objection to the remedial use of flesh foods.

What diet do you recommend for obesity? Is anything else necessary outside of diet? J. W.

Obesity is a disease, and it requires the same careful diagnostic attention as any other nutritional disease in order to determine its probable cause. Sometimes it is purely a matter of dietary indiscretion with an attending dislike for physical exercise. An individual with an enormous appetite and a sedentary existence, can hardly fail to add fat to his body. In other cases, we find certain glandular secretions of the body out of balance, and a careful study with certain laboratory procedures will be necessary in order to arrive at a conclusion as to what steps should be taken in the correction of the fault. In our opinion, it is advisable for an individual suffering from obesity to place himself in the hands of a reputable physician.

The present-day tendency of women, old and young, especially young, to attempt to secure for themselves an abnormally slender figure, is fraught, in many cases, with a danger that few appreciate and realize. Not infrequently women come to the office actually suffering from undernourishment, and, as a result of that, from acute or chronic infections, to the advance of which they have little or no resistance because of the impoverished diet upon which they have placed themselves. It seems that slenderness at any cost is the sentiment

of many women, and the quicker we get to the point where we can express our better appreciation of a normally plump figure, and the quicker the fad can be abolished, the better will be the health of our women.

In dieting for obesity, care must be exercised to provide a proper balance in the low rations supplied. Here is a suggestive menu that will supply around 1,000 calories and that will maintain the proper protein requirements, lowering the fat, and keeping the carbohydrate sufficiently high to burn not only the fat that is taken in the diet, but also some fat that the patient will want to remove from the fat deposits of the body. It must be remembered that the individual who desires to reduce is compelled to remove and burn the fat of his own body. In order that this fat can be burned, carbohydrate foods (starches and sugar) must be used, for fat will not burn in a carbohydrateless fire without danger to the patient.

1. Breakfast: 2 small sliced oranges; 1 egg; $\frac{1}{2}$ square of butter; 1 slice of toasted bread; 1 glass of skimmed milk.

Dinner: Soup; 1 heaping tablespoonful of spinach; 1 heaping tablespoonful string beans; asparagus and lettuce salad (12 stalks of asparagus, 2 leaves of lettuce with lemon, or mineral oil dressing); 1 slice of protose or nutolene or some other nut preparation, or protein food; sliced peaches; glass of skimmed milk.

Supper: Broth; cottage cheese (two tablespoonfuls); 1 baked tomato; lettuce salad (1-3 of a head) with lemon or mineral oil dressing; 1 glass of skimmed milk and a fruit, if desired.

2. Breakfast: Cantaloupe $\frac{1}{2}$; corn flakes 1 medium serving, with a tablespoonful of cream and the rest skimmed milk; 1 egg; 1 slice of bread; glass of skimmed milk.

Dinner: Tomato soup; beet greens, 1 heaping tablespoonful; riced potatoes, 1 heaping tablespoonful; lettuce salad; 1 medium serving of nut food or other protein-supplying food; strawberries, 3 heaping tablespoonfuls; skimmed milk.

Supper: Cottage cheese, 3 heaping tablespoonfuls; eggplant, 2 slices; celery, 2 stalks; 1 medium banana; 1 glass of milk.

In connection with this, exercises must be taken.

behalf of their bankers and business men, we are looked to by Europe to collect these debts for her. This intervention we have had to undertake has been extremely distasteful to many Latin-American leaders, and has only added fuel to the flames of discontent over our supervision of the lands south of us.

When it is realized that we have about five billion dollars invested in Latin America, it will present another reason why we are so much interested in that area. Interested commercially and financially, we cannot fail to be interested politically, and to frown upon every disturbance or local political upset. Money carries influence, and when our millions are invested in certain South-American or Central-America sections, we feel we have a right to have something to say as to the political status of things. To the patriotic Latin American this seems an interference with his national rights. The millions of dollars invested in United-States fruit holdings in Central America goes a long way to explain why Washington is so concerned about the political stability of that region.

If I have attempted to show that many Latin Americans think that all the United States stands for is "money, Monroeism, and manifest destiny," it is not at all because I believe that this will lead to war particularly between Washington and these states. What I am endeavoring to have the reader see is that the *war spirit*, with its accompanying fears, suspicions, and hatred, is in the world in earnest and it is becoming more and more intensified. This is so whether we consider Europe, Asia, or South America. The Scriptures say we are headed for Armageddon.

I am not an alarmist, but I sincerely desire to warn the reader of a failing world, a world plunging on to a cataclysmic conflict, a universal disaster. Our poison gas, war aircraft, and deadly submarines are not for eventual parade purposes. If we see things as they really are and will be, it will spoil in us any love for this world as it is now, and put within us an abiding trust in Jesus Christ as our only Saviour, who will soon come as the world's King. It will lead us to get ready for His coming by being enrolled under His banner and believing His truth for this time.

"Three Days and Three Nights"

(Continued from page 21)

Jonah's case must mean that he was in the belly of the fish exactly seventy-two hours. This is absurd.

Coming now to question four: When does this period "three days" or "three days and three nights" begin? Does the expression "heart of the earth" have reference only to the grave? In reading Matt. 12:40 many have allowed their minds to confine the expression "heart of the earth" to the grave, to the time

that Jesus was actually in the tomb. But technically speaking, Christ was never in the earth. His grave was a tomb "hewn out in the rock." Matt. 27:60. Almost every time that Jesus spoke to His disciples about that period of His future suffering, He began it with His betrayal into the hands of the chief priests and scribes, and certainly in the fullest sense these days would cover His betrayal into the hands of His enemies, when His death was determined and fixed. No one who has read and understood His words will deny that as truly as at the crucifixion, His *death agony* for the world began at His betrayal, and it was as manifest, if not more so, in the Garden of Gethsemane as on the cross. His anguish was great indeed upon the cross when He cried, "My God! My God! why hast Thou forsaken Me?" and by physical wounds His blood was shed there, while in Gethsemane the awful death agony for the sins of the world caused Him to "sweat great drops of blood" and "pour out His soul unto death."

THE HOUR BEGINS

AT THE very time that Judas was bargaining with the chief priests to betray Him into their hands, Jesus said: "The hour is come, that the Son of man should be glorified," and a few minutes later He cried, "Now is My soul troubled; and what shall I say? Father, save Me from *this hour*: but for this cause came I unto *this hour*. Father, glorify Thy name. . . . Now is the judgment of this world: now shall the prince of this world be cast out." John 12:23-31. As He was going into Gethsemane that night He said, "My soul is exceeding sorrowful unto death." Mark 14:34. It is plain from these words that the *death agony* was already on. Not a great while after this, a band led by Judas came into the garden, and He said to them, "When I was daily with you in the temple, ye stretched forth no hands against Me: but *this is your hour, and the power of darkness.*" Luke 22:53. Here was a crisis in His life. He gave them evidence that He could escape out of their hands. He said to this band, "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. . . . As soon then as He had said unto them, I am He, they went backward, and fell to the ground." John 18:4-6. Yes, He could have taken Himself out of their hands, but instead He yielded, and we read, "Then *took* they Him, and *led* Him, and *brought* Him into the high priest's house." Luke 22:54. Here was a crisis. When He had yielded to them, He had made His final decision to go all the way for man. There was no turning back. There was no hand, human or divine, that could interpose now for His rescue. His time had come.

He was in the hands of the powers of the earth, delivered into the hands of wicked Jews, then into the hands of Rome, which was ruling the world, led by the

prince of the world, Satan. Right here, at this crisis, began a period that was consummated at His resurrection, and here began the "three days and three nights." This was on Thursday night, the first night of the three. On Friday He was crucified and lay that night in the tomb. This was the second night, and Saturday night was the third, and He was resurrected early Sunday morning. But there was only a part of Thursday night.

And the three days in question are very plain in Luke's gospel. "And that day [crucifixion day] was the preparation, and the Sabbath *drew on*. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:52-56; 24:1.

Here are the three days: the day of the crucifixion, called preparation (Friday); then the next day, which is called "the Sabbath day according to the commandment" (Saturday); and this day is followed by the first day of the week (Sunday), and in the early morning hours of this day, the third day, He was resurrected, as we have proved.

NO RELATION TO SABBATH QUESTION

FINALLY, the last question, How is it all related to the Sabbath and Sunday question? As regards Christ's resurrection on Sunday being a reason for the observance of that day in the place of "the Sabbath day according to the commandment," it has no relation. In God's plan no other Sabbath has grown out of the resurrection. No day has been divinely appointed to commemorate that event. If God desired His children to keep that day as a rest day, it would have been incumbent on Him, we say it reverently, to have inspired the writers of the New Testament to state it as plainly as the institution of the original Sabbath is stated in the Old Testament. There was certainly ample opportunity. The books of the New Testament were written many years after the resurrection, but they are utterly silent as to any change in the Sabbath brought about by the resurrection of our Saviour.

And the reason for this silence is because there is absolutely not a trace of connection between the resurrection and a Sabbath or any change in the Sabbath. Baptism is the gospel ordinance in commemoration of that great event, and not the keeping of a day (Rom. 6:1-3). There is not one text that says that the first day of the week is the Sabbath; there is not one text that commands Christians to keep the first

day of the week as a day of rest and worship; there is not a text that says that it is a sin to labor on that day; there is not a text that says that Jesus ever kept the day or ever enjoined any one else to do so; there is not a text that says that the apostles kept that day as a Sabbath; there is not a text that applies any sacred title to the first day of the week, or pronounces any penalty upon any one for its desecration. We must come to later than apostolic times for the establishment of Sunday observance, and it required centuries after the times of the apostles for its establishment, which certainly would not have been the case had it been of divine appointment.

It is true that the Christians did very early begin to esteem the first day of the week because Christ arose that day, but they did not esteem it as a Sabbath, nor in the place of the Sabbath. One historian says, "The earlier Christians met in the morning of that day for prayer and singing hymns in commemoration of the resurrection, and then went about their usual duties."

NOT OF DIVINE ORIGIN

IT WAS the Roman Church that took this day that was merely esteemed as the resurrection day and exalted it into the place of the Sabbath, commanding its observance and anathematizing those who persisted in keeping it. There were several steps taken in this that covered centuries, but space prevents our going into detail. One was the securing from Constantine, in A. D. 321, of the first Sunday law, which made the matter a law for the first time, and the second most important step was taken in the Council of Laodicea in A. D. 364. One historian informs us that the practice of keeping Sabbath on Saturday was quite general (latter part of 4th century), and that the practice was continually gaining ground in the churches, and that because of this a decree was passed in the Council forbidding this practice and admonishing them to keep Sunday. A Catholic priest, speaking of these matters in a lecture, said this: "Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1000.00 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. . . . It was the Catholic church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only *compelled* all to keep Sunday, but at the Council of Laodicea, A. D. 364, *anathematized* those who kept the Sabbath, and urged all persons to labor on the Sabbath under penalty of anathema."

This is the origin of the so-called Christian Sabbath. It is not ordained by

divine command. It is simply an institution of the church, which has claimed God-given authority to change the Sabbath day. But God's law and God's Sabbath remain immutable and unchanged.

Before Christ Came

(Continued from page 19)

tion of Jesus Christ, the Son of David, the Son of Abraham." Matt. 1:1. In his opening statements in the book of Romans, the apostle Paul says: "Paul, a servant of Jesus Christ, . . . separated unto the gospel of God, . . . concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom. 1:1-3.

Jesus is the seed of the woman, and all through the ages He only has been the hope of mankind.

It is well to investigate some of the elements that enter into this plan of human redemption: 1. To man God gave His law. This man transgressed. 2. Transgression of the law is sin. 3. To restore man to his first estate, redemption must make possible again man's ability to obey the Creator's law. 4. The law demands a perfect life. 5. The penalty of that law must be met. The wages of sin is death. 6. The redemption of man therefore must necessitate (a) a perfect life able to meet the requirements of a perfect law; (b) the payment of the debt due to sin—death of the Redeemer; (c) the ability to raise the sinner to the standard God requires; (d) complete restoration of all that was lost in the beginning.

From the dawn of human history, after God made this promise of a Deliverer to Adam and Eve, there was given to men in Old-Testament times the unfolding of God's plan of human redemption through Jesus Christ.

Adam was instructed to offer sacrifices, which typified the sacrifice of Christ. The first man taught this truth to his children. Cain refused to acknowledge his need of a Saviour. He insisted on presenting the first fruits of the ground instead of bringing a lamb. Says the apostle Paul: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

Enoch was translated to heaven without tasting death. He had a faith in Christ that completely cleansed his life from sin. This accomplishment was brought about only through faith in the perfect life of Jesus. (Heb. 11:5.) Abraham was a man of great faith. (Gen. 15:6; Rom. 4:12,13.)

Moses endured as seeing Him who is invisible. He esteemed the reproaches of Christ far greater treasure than the riches of Egypt. (Heb. 11:24-27.) To the Israelites was given the gospel. (1 Cor. 10:1-4; Heb. 4:1, 2.) The children

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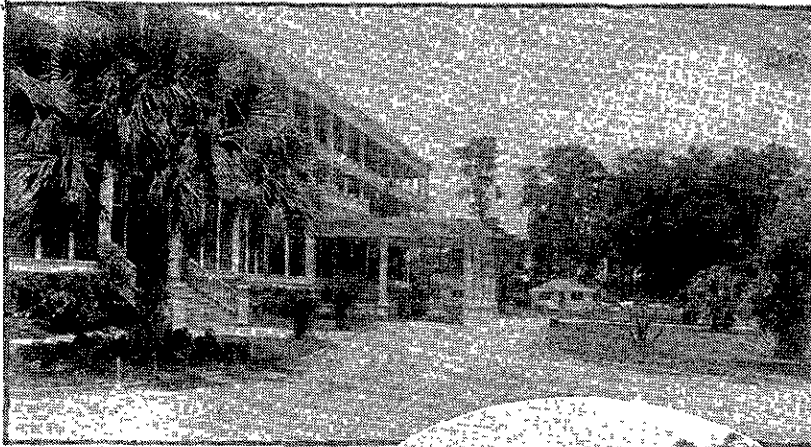
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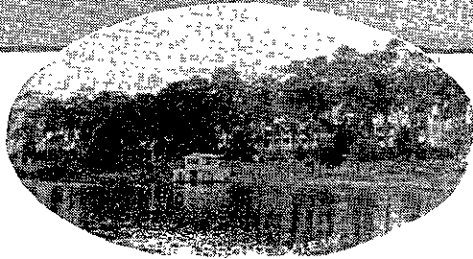
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of Israel were all baptized unto Moses in the cloud and in the sea. The gift of the Holy Spirit was poured upon the Old-Testament saints. (Isa. 63: 10-12.)

All that Christ accomplished for men since His advent to earth — in His life, by His death, resurrection, and ascension to heaven as intercessor — was anticipated by those who had faith in His advent. They looked forward by faith to Jesus as their only hope, as we look back to Gethsemane and Calvary where center our hope in Christ. In the fullness of the time hope was changed to fruition.

The services of the sanctuary, including the work of the priesthood, the ceremonies comprehended in the sacred and holy feasts and festivals, the gathering for sacred worship daily, weekly, monthly, and at specially appointed seasons — all foreshadowed the work that Christ as Messiah and Saviour would accomplish by His personal appearance on earth.

MOSES AND CHRIST

SAYS the great apostle to the Gentiles: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3: 5. Of the "things which were to be spoken after," we read: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory, . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15: 2, 3.

Jesus said of the prophet Moses: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 46, 47.

Christ, the Saviour, was precious to many saints in Old-Testament times. Among the redeemed in the kingdom of God will be patriarchs, prophets, righteous men, and worthy saints whose faith centered in the Lord Jesus as their only hope and Saviour.

Of those Old-Testament believers we read: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 13, 39, 40.

The only true faith that those holy men and women of Old-Testament times enjoyed is recorded as follows: "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2.

California's Tide of Destruction

(Continued from page 6)

further unexpected rise in the water swept 100,000 of these poor souls into eternity.

WHAT IT MEANS

OUR Saviour, looking onward to our day, told of "fearful sights and great signs," of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 11, 26. Does some one suggest that the collapse of a structure built by man cannot be classed as a sign of the times? Let us examine that query. The Bible explicitly mentions the increase of knowledge and the hurrying to and fro of multitudes as heralds of "the time of the end." Many lines of scientific achievement are attended with uncertainty and peril. Man's attempt to conquer frequently ends in tragedy and prodigal loss of valued property and human life. Is it not consistent to believe that our Lord foresaw all this, and that added to the destructive power of the elements in these "last days," the defeated prowess and ambition of man contributes to the world's casualty list and to the fulfillment of Scripture prophecy?

Thus the prophet exclaims in his anguish: "Destruction upon destruction is cried; . . . I beheld, and, lo, the fruitful place was a wilderness." Jer. 4: 20, 26. That catastrophes, various and sundry, are becoming more and more numerous, is everywhere apparent. The world is becoming less safe for democracy, and for almost everything else. That which is heard today is but the warning voice divine to awaken men and women from their carelessness and sin, lest the great and final day of destruction find them unsaved and unprepared. Hurricanes, storms, tempests, fire and flood, disasters by land and sea, follow each other in rapid succession. Science vainly attempts to explain; but the sure word of prophecy combined with the voice of the elements declare that "the day of the Lord is at hand" "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord."

May the Holy Spirit that dictated the following appeal, strengthen you and me for a loyal, victorious response: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

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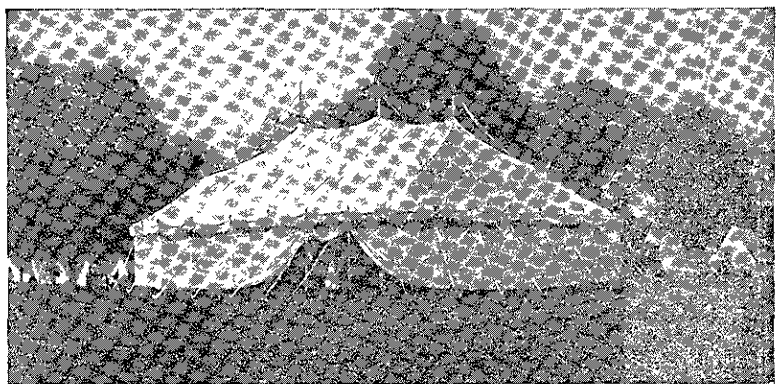
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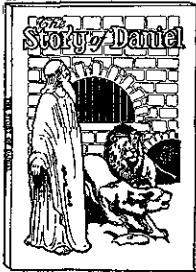
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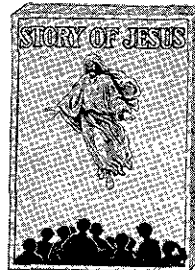
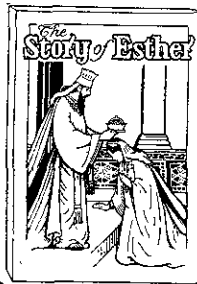
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