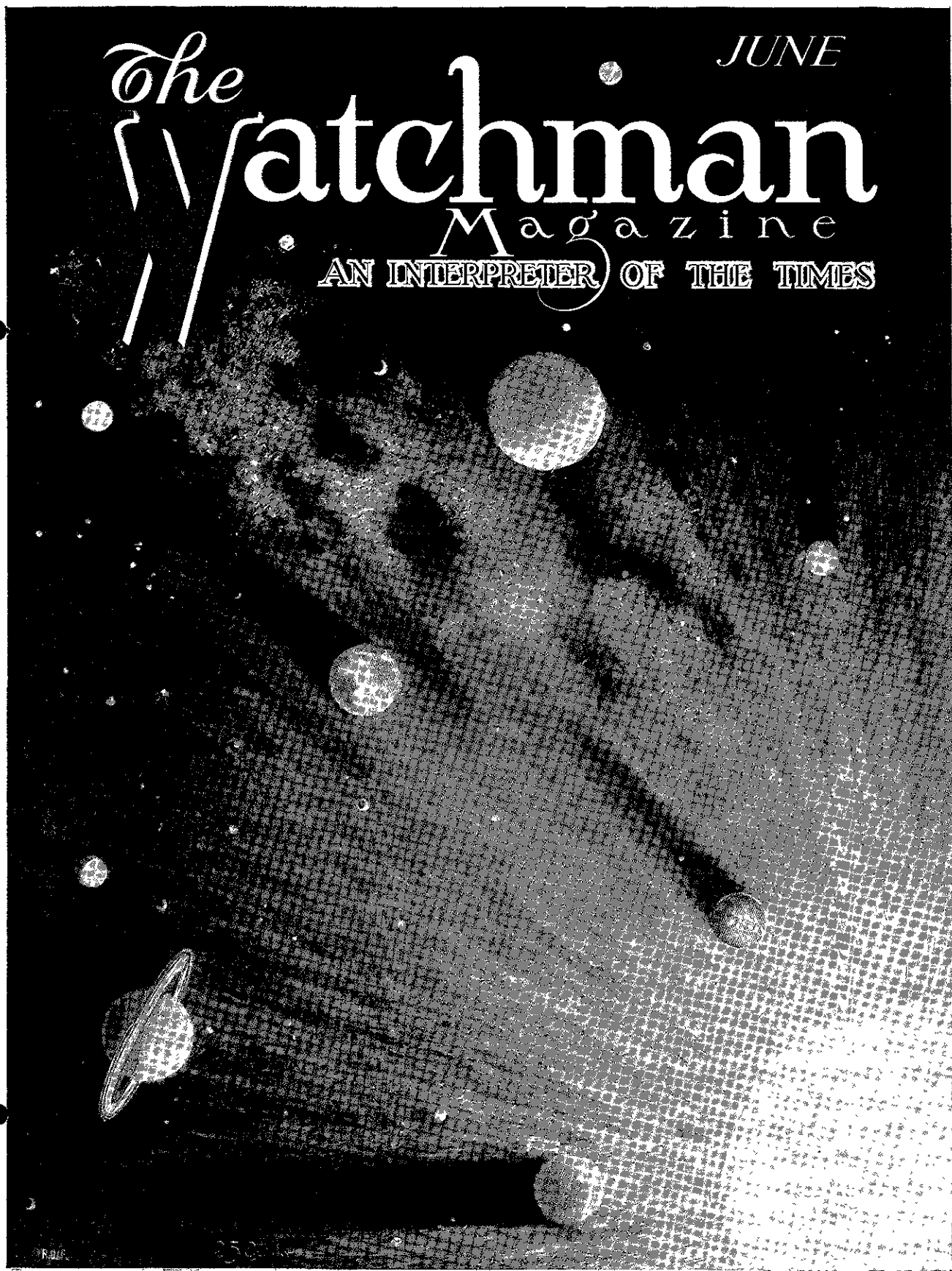


The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

JUNE



The NINTH PLANET--- Page 14



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NASHVILLE, TENNESSEE

June, 1930

The End of This World Is the Beginning of the Next

WHEN many people read in the Bible of the end of this world, they are afraid. They do not want this world to come to an end. They do not want to think about it. They want things to go on as they have been going.

Yet these same people shudder to think of the world going on as it has been and promises to be,— constantly increasing war, crime, disease, and immorality, together with atheism, capitalism, and class hatred. To all appearances our world is moving rapidly along the road toward something awful to contemplate.

So-called modernist and liberal Christians give us no hope for the future. Having decided that they will not believe anything they cannot sense and fully understand, they have "no vision," and "the people perish."

They see the utter collapse of every effort on the part of the nations to limit armaments or stop war; and as they know of no other way to bring peace, they are in despair. They have run headlong up a blind alley, and are too proud to back out.

They see Gandhi in India, an emaciated Hindu, putting into actual practice the principle of love against force, the very principles uttered and practiced by Jesus long ago, and which are the very foundations of Christianity; and they are ashamed that a heathen should thus be a braver Christian than Christians. But they see

even this brave Indian thwarted on every hand. If his policy fails, it will mark the triumph of might over right; if he wins, India will be plunged into a bloody shambles of revolutionary chaos.

To them there is nothing good ahead. They want something better, but they can have no expectation of it. They see dead and unpatronized churches, atheism making fearful inroads into Christianity, more than half of highly civilized Christian(?) America not even professing religion, lawlessness inherent in the rising generation; and over against this they have a hollow culture that fails to satisfy the soul. The prospect is disheartening.

We turn with hope and joy to the plan of the eternal God. Love and peace will yet win over might and war; but not by "passive disobedience," or anything of that sort, in this present evil world while might is on the throne. Risking the charge of inconsistency, true Christians long for peace, but predict war to the death before it can come. A war will end war, but only because it ends all warriors. And God will have a hand in that Armageddon.

Violent though it will be, we want the world to come to an end that we may have the beginning of the better world. And God has promised that His children will not suffer, only as they are able to bear; and the very suffering will fit them for the future life. It is a cheering outlook.

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International Newsreel

San Francisco by night, with battleships in the harbor playing their giant searchlights on the darkness

The CLANGOR of Arms

cannot be drowned by talk of peace. What our statesmen do about war makes so much noise that we cannot hear what they say about peace

By Merlin L. Neff



THE world is searching for peace. The past twelve months have seen the greatest movements toward pacificism that have ever been made by modern nations. The recent Naval Conference in London has held the center of hope for the past weeks, but with growing disappointment and disillusionment. Our eyes see too many things, and our ears hear sounds that echo louder in our ears than the voices of delegates around the conference tables. While we hear peace talked from the radio, the lecture platform, and the pulpit, the clang of warfare is everywhere. As we read the newspapers, books, and magazines containing the high hopes of securing peace, we also find the world spending more for war than ever before in history. Never have greater efforts been made to secure lasting world peace. And never have there been greater actual preparations for war.

Actions are prone to speak louder than words. What a nation says at a conference for peace can be taken for its face value until we find the greatest

military program ever planned going on behind the scenes. Then we begin to lose confidence in words.

The representatives who gathered at London were no doubt filled with the best intentions for peace, but they were also determined not to be unprepared for a war. If some battleships in their fleets are old and obsolete, they are willing to scrap them, if it means another nation with mighty cruisers of modern type must do the same thing. If one nation has few submarines, it is perfectly agreeable to having all submarine warfare abolished. But nations with fleets of modern vessels and many swift under-sea vessels will not part with their war paraphernalia. And so the battle of the peace conference came to an end without the longed-for Utopia of peace.

While nations may plan for a period of rest from battleship and cruiser building, they may turn their attention at the same time toward the construction of great air fleets and land fortifications. While they may agree to "humanize" submarine warfare they may be planning deadly gases and new explosives to drop from airplanes. The entire spirit of the nations must be changed before they can hope for peace. And that attitude will never be

reached while men and nations have fear, distrust, and hatred in their hearts.

King George, in his address to the delegates at the Naval Conference, declared: "Since the Great War, all peoples are determined that human statecraft shall leave nothing undone to prevent repetition of that grim and immense tragedy." Yet in the same issue of the newspapers we read the affirmation of a college historian and professor who says, "We have made no progress in disarming except in the case of Germany. Italy and France are likely to clash. Hungary is spoiling for a fight. Bulgaria is shut off from the seas, and Russia wants the straits and Bessarabia. *There are more potential causes for war than in 1914.*"

In the *Saturday Evening Post*, February 8, 1930, George Viereck begins an eye-opening article on war plans with this sentence: "Despite all lip service at the altar of peace, twelve years after the war to end all wars, Europe resounds with the beating of drums and the clangor of arms." The war to end war failed. The Kellogg Peace Pact has only set nations to work more feverishly in their munition plants. Disarmament conferences seem to call for an enlarged program in building battleships and cruisers.

Let us glance for a moment with Mr. Viereck at Europe as he sees it from these countries. "England spent more than twice as much on her army in 1927 as in 1913. . . . For the time being, Germany is pacifist by compulsion, not by inclination. . . . Poland, Czechoslovakia, Jugoslavia, once mere pawns on the chessboard of militarism, are today formidable opponents. Italy was never so strong as she is today. And in the East, like a cloud of locusts, vast and

threatening, looms the menace of the Red Army." These are actual situations of military affairs in the nations while the peace conferences are in progress. We are dubiously wondering how such rosy peace promises can be concocted.

In our United States we find a similar paradox. America is foremost in two things, according to Senator William E. Borah: "in talking about peace and in expending money for armaments." In those days when Premier MacDonald and President Hoover planned for peace, the United States and Great Britain were spending \$60,000 an hour on war instruments!

Debt-stricken Europe, with a burden of past wars upon her people and her future generations, is determined to arm more vigorously for conflict. Compare the sums spent for warships in 1904 and 1929 by the very lands that sent their representatives to plan for naval disarmament in London. The figures are compiled by Professor Glenn Frank. In 1904 Italy spent some 23 million dollars on her navy. Last year she spent over 63 million dollars. France almost doubled the amount last year of the sum she spent in 1904. Japan spent *seven* times as much on battleships in 1929 as in 1904. Great Britain expended \$278,478,000 last year on naval armament, which was almost twice the amount of twenty-five years ago. And the United States leads the world, having spent \$374,608,504 on the navy — a sum more than three times as great as in 1904. Does it seem from these facts that peace is assured? Why should five nations spend *a thousand million dollars* on warships if they never intend to use them?

We cry aloud for economy in government affairs.



International Newsreel

A portion of the battle of the Argonne in the World War re-enacted as a spectacle at Washington, D. C.

We allow bread lines to be found in our cities. We see some two million men without employment, and at the same time the United States uses 82 per cent of all revenues of the government to pay for past wars and to plan for future conflicts. Only eighteen cents out of every tax dollar goes to the guidance of our nation in peace and prosperity—the rest of the dollar pays the bills for Mars.

HELPLESS FEAR

THE intentions of the nations of earth are no doubt marked with sincerity, but they are helpless to plan for peace in the face of the distrust and fear that has gripped them since the close of the World War. Today France fears her surrounding neighbors. In less than a week two million soldiers could be marshaled under the tri-color of France in full fighting array. We are told by George Viereck that "France today possesses

twenty times as many heavy machine guns as in 1914 . . . Tanks and armored cars, which did not exist before the war, have reached a total of 5,800. The new French army law provides for the complete mobilization of the entire nation in case of war, including agriculture, business, and finance." Germany does not like the French methods, for while the vanquished Germans are paying reparations they claim that France uses the money she receives to strengthen her fighting forces. To the south is Italy. She fears France, and the French in turn are arming against Italy. Mussolini has planned that the boot-shaped nation shall be adequately prepared to fight in the air, on the land, and from the sea.

The Red Army of Russia is perhaps the most menacing machine of war in Europe today. Definite

figures are not to be obtained, but the Soviet government can muster 1,200,000 men immediately, and one writer estimates that twelve million men might be able to fight within a few weeks. The talk and plans of Russia are for war. Her citizens talk of

conquest and look forward to the day when it shall come.

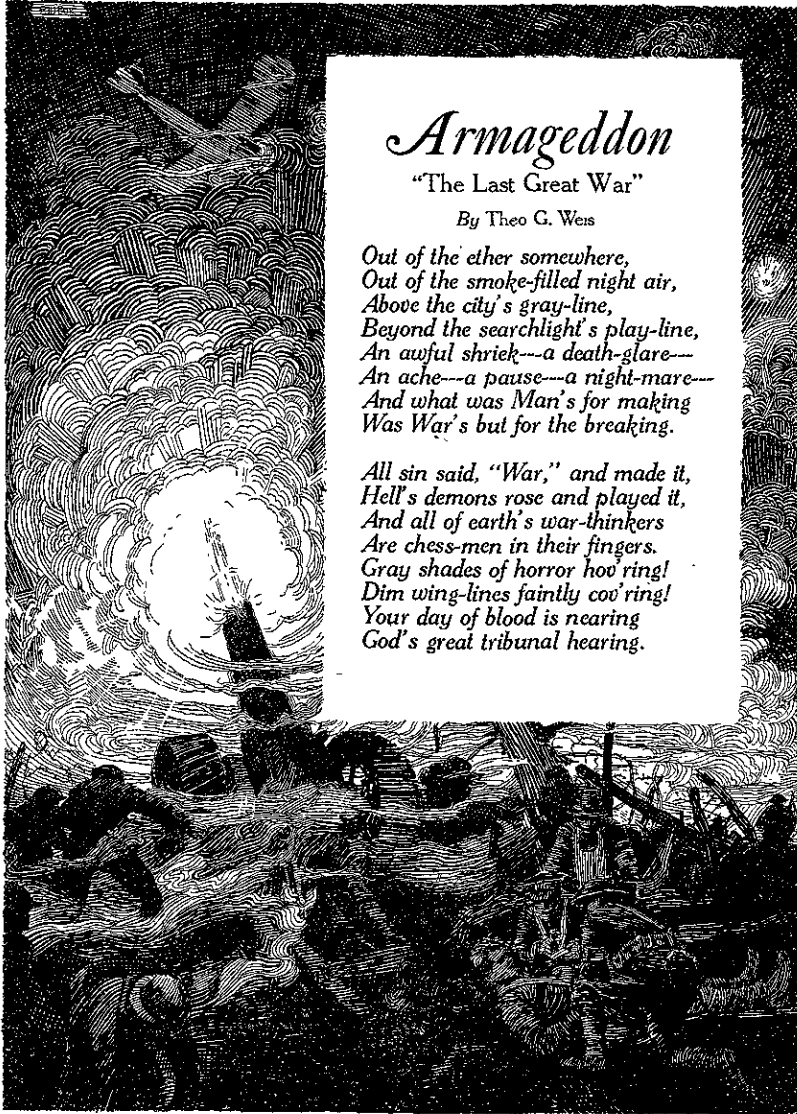
All that the Naval Conference accomplished seems to fall as an air castle before the onslaughts of this intensive militarism. What will treaties and scraps of paper avail if nations spend from ten to sixty per cent of their budget on a standing army and advancing war methods as Europe is doing now? Staggering under a debt of four billions of dollars for past war, the nations press steadily on toward another cataclysm.

What is the cause of this senseless struggle to be supreme in warfare? The greatest reason is fear and distrust in

the minds of men. Since the close of the World War the participating European nations have not forgotten the feud. The dread of another conflict is always before these people. "No European trusts his neighbors," states Viereck. "No one is prepared to disarm." If nations are willing to cut down their military equipment one may rest assured that it is because their neighbor nations are slashing more deeply into some disarmament than are they.

GOD SPEAKS

JESUS Christ gave the most accurate picture of the thoughts of the nations of earth today when He described the scenes of the closing events of earth's history for His disciples. He said, "Nation shall rise against nation, and (Continued on page 32)



Armageddon

"The Last Great War"

By Theo G. Weis

*Out of the ether somewhere,
Out of the smoke-filled night air,
Above the city's gray-line,
Beyond the searchlight's play-line,
An awful shriek—a death-glare—
An ache—a pause—a night-mare—
And what was Man's for making
Was War's but for the breaking.*

*All sin said, "War," and made it,
Hell's demons rose and played it,
And all of earth's war-thinkers
Are chess-men in their fingers.
Gray shades of horror hoo'ring!
Dim wing-lines faintly cov'ring!
Your day of blood is nearing
God's great tribunal hearing.*

CALENDAR REFORM

A paramount issue.---How it will affect business, government, religion.---The only consistent attitude Christians can take toward it

By GROVER R. FATTIC



will mean a complete reconstruction of all their present operating methods.

Here is the proposed simplified calendar. Look at it, and then let us see what it will do for us individually and in the mass.

EVERY MONTH

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

To get a little clearer view of the question let us look at a sample bill (opposite page) which may come before Congress if the League of Nations recommends a calendar change. The copy quoted here was furnished me by the chairman of the Rivers and Harbors Committee, Mr. Grant M.

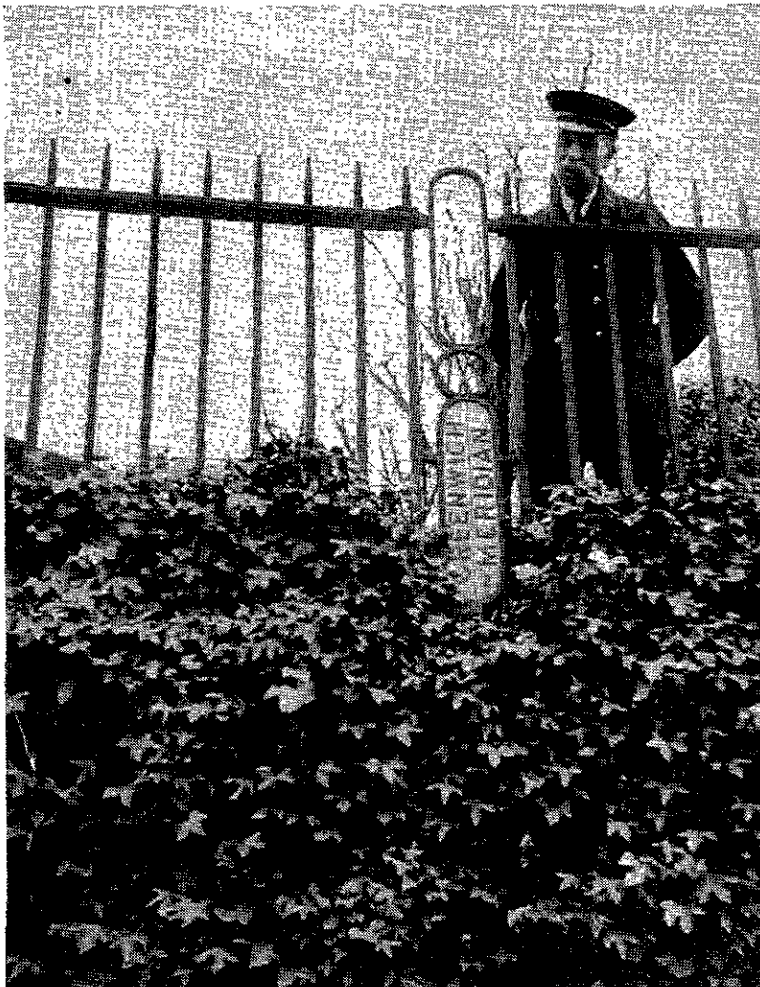
Hudson. It gives in a concise form one widely accepted plan advocated by calendar reformers, differing from others only in some names and unimportant arrangements of days and months.

Along with this, a brief historical sketch of the calendar reform movement is necessary, in order to help us to understand the movement. It will serve too, as a background for the present activities.

We start with the time when a man in England, Moses B. Cotsworth, a railway employee, began a study of calendar changes for his company, to make the compiling of certain statistical data less complicated. It is his calendar we have under consideration for world adoption now. He developed the idea of a twenty-eight day month, with each month beginning with Sunday. To care for the extra days of the year taken from each month, he proposed the addition of a thirteenth month, to be called Sol.

Thirteen months of twenty-eight days each give us a year of three hundred sixty-four days, instead

THE WATCHMAN MAGAZINE



Herbert Photos, Inc.

The tablet which marks the prime meridian at Greenwich, England, from which time is measured east and west

WE ARE hearing much about calendar reform, calendar change, and calendar revision. What is the significance of it?

It is my purpose to put in as plain a manner as possible the facts concerning this proposed calendar change. The National Calendar Committee and the United States and the International Chambers of Commerce have prevailed upon the League of Nations to call an international conference in 1931 to revise the calendar, unless the United States calls a conference for the purpose before that time. America will of course participate in such a conference.

The issue is squarely up to all of us. We need to be informed on the subject. This calendar-change program will not be a myth or a fairy tale; neither will it be a mental attitude; if it goes through, it will be a law. By this law religion, business, and society will be operated. Labor, science, and education will meet the necessity for adjustments that

of three hundred sixty-five days, thus making it necessary to account for this extra day every year, and in leap years two extra days.

To provide for this contingency, a blank day was to be inserted between December 28 and January 1, each year. But January 1 was to remain Sunday, so as to start the year's list of months with that day. Then in leap years the proposal is to have two such blank days.

This Cotsworth plan has been championed by many advocates for a long time; but it was left for our country to find an adherent and apostle in the person of Mr. Eastman of Kodak fame. He gave it real life again. He got behind the idea with money, and now it is often spoken of as the Eastman plan. It will be the plan we will doubtless adopt if we do not reject the calendar-change idea altogether.

HISTORY OF THE PLAN

QUOTING from a public statement issued by the International Fixed Calendar League of Washington, D. C. we are told: "In 1922 the Chamber of Commerce of the United States and the American section of the International Chamber of Commerce considered the need for simplifying the calendar, with the result that the International Chamber requested the League of Nations to take up the question. In 1923 the League of Nations appointed a Committee of Inquiry on calendar simplification, which, having analyzed one hundred eighty-five proposals from thirty-eight nations, reported at length. The Assembly of the League of Nations, by resolutions dated September 26, 1926, accepted the findings of the Committee of Inquiry, and the Secretary-General of the League of Nations accordingly transmitted to the nations, including the United States, a request for the establishment of National Committees to investigate and report on Calendar Reform.

"The United States, not being a member of the League of Nations, was not in a position to act officially in this matter, but Secretary of State Kellogg gave his sanction on January 4, 1928, to the formation of a National Committee on Calendar Simplification, as requested by the League, under the direction of Mr. George Eastman, who had for some time been active in the cause of calendar revision. Mr. Kellogg stated that after consultation with interested Government departments and bureaus he saw no obstacle to the formation of an unofficial committee similar to the one created in this country in 1925 for the purpose of collaborating with the Committee on Intellectual Co-operation of the League of Nations.

"As the result of this official sanction, the National Committee on Calendar Simplification for the United States was organized in Washington on July 9, 1928. The Committee is now engaged in the work of ascertaining public sentiment in the United States on the subject of revising the calendar.

"After completing its investigation, the Committee

A BILL

To provide for a modification of the time calendar now in general use in the United States, the modified form to be known as the Liberty Calendar.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That at the beginning of the first day of the year *anno Domini* 1933, the time calendar now in general use in the United States shall, in all business transactions relating in any way to the Federal Government or to any corporations under its control, be superseded by the modified form thereof hereinafter provided.

SEC. 2. That the first day of the year *anno Domini* 1933 and of each year thereafter is hereby designated as New Year's Day. It shall thereafter be and is hereby declared an independent legal holiday, and it shall be observed as a holiday, or a day of rest, throughout the United States. It shall not in the year 1933 nor in any year thereafter be named as a certain day of any week or numbered as a certain day of any month, nor shall it be included in any week or month. New Year's Day of the year *anno Domini* 1939 and of each seventh year thereafter shall also be known as New Year's Sunday; and such New Year's Sundays shall be observed as Sundays in the weeks observed.

SEC. 3. That the next day following the one hundred and ninety-seventh day *anno Domini* 1936, being the next day after the last day of June as hereinafter provided, and the next day following the one hundred and ninety-seventh day of each fourth year thereafter is hereby designated as Leap Year Day. It shall thereafter be and is hereby declared an independent legal holiday, and it shall be observed as a holiday, or a day of rest, throughout the United States. It shall not in the year 1936 or in any fourth year thereafter be named as a certain day of any week or numbered as a certain day of any month, nor shall it be included in any week or month. The day next following Leap Year Day shall be Monday, the 1st day of the month of July, as hereinafter provided: Provided, however, That Leap Year Day shall be omitted from the last year of any number of centuries not evenly divisible by the number 400. Leap Year Day *anno Domini* 1960 and each seventh Leap Year Day thereafter, shall also be known as Leap Year Sunday; and such Leap Year Sundays shall be observed as Sundays in the weeks observed.

SEC. 4. That the remaining three hundred and sixty-four days of each and every year shall be divided into thirteen months of twenty-eight days each. The days of each month shall be divided into four weeks of seven days each.

SEC. 5. That the names of the months of the year shall be as follows and in the following order, to wit: January, February, Liberty, March, April, May, June, July, August, September, October, November, December. The months of December, January, and February shall be known as the winter months; the months of Liberty, March, and April as the spring months; the months of May, June, July, and August as the summer months; and the months of September, October, and November as the fall or autumn months.

SEC. 6. That the second day of the year 1933, being Monday, shall become the 1st day of January and it shall also become the first day of the week. Thereafter Monday shall be the first day of every week and the other days of the week shall follow in their order, Sunday being the seventh.

SEC. 7. That, commencing with Monday, the first day of January, 1933, the first thirteen weeks of each year shall constitute the first quarter of the calendar year; the second thirteen weeks shall constitute the second quarter, and the third thirteen weeks shall constitute the third quarter; and the fourth thirteen weeks shall constitute the fourth quarter; each quarter commencing with Monday and containing thirteen complete weeks. New Year Day and Leap Year Day shall not be included in the quarters, nor shall these days be counted in the calendar year.

SEC. 8. That under the modified calendar, on the twelfth day of February and on the twenty-second day of February, respectively, shall be celebrated the anniversaries of the birth of Abraham Lincoln and George Washington. The twelfth day of March shall be observed as Good Friday. The fourteenth day of March shall be observed as Easter Sunday. The thirteenth day of May shall be observed as Memorial Day. On the fourth day of July shall be celebrated the anniversary of the signing of the Declaration of Independence. The eighth day of September shall be observed as Labor Day. The eleventh day of November shall be observed as Peace and Thanksgiving Day. The twenty-fifth day of December shall be observed as Christmas Day.

SEC. 9. That all contracts and agreements and all obligations entered into by the United States or by any corporations under its control or by individuals and other corporations within the United States prior to the first day of the year 1933 shall, except as hereinafter provided, mature on and after the first day of the year 1933 on the same numerical day of the year on which they would have matured under the calendar now in use.

SEC. 10. That all contracts, agreements, and obligations made, entered into, or assumed prior to January 1, 1933, and which by their terms require the monthly payment of any certain specified sum or sums, whether such contracts, agreements, or obligations were entered into by the Federal Government or by corporations under its control, or by individuals or other corporations, shall, on and after January 1, 1933, be so construed that thereafter the sum or sums to be paid each month shall equal one-thirteenth of the total amount to be paid annually under such contracts or agreements instead of one-twelfth the total amount as theretofore; and such monthly payments shall mature on the same day of the month as theretofore; . . .

SEC. 11. That all contracts, agreements, and obligations entered into by the Federal Government, or by individuals and corporations within the United States, on and after the first day of the year 1933, shall, unless otherwise provided, be construed to have been entered into or assumed according to the divisions of time made by the equal-month calendar herein provided for and established.

SEC. 12. That the . . . calendar herein provided for and hereby established shall be known as . . . the "Liberty Calendar."

will embody its conclusions in a report to be submitted to the Secretary of State for his use in connection with an International Conference to be called at a future date to decide the calendar question.

"Similar action to that of the United States in forming its Committee on Calendar Simplification is being taken by countries abroad. Other countries which are members of the Pan-American Union, which includes the United States, are expected to form national committees, in accordance with a resolution passed at the Havana Conference, February, 1928.

"The International Conference would be called under the direction of the League of Nations. At such a conference, a definite plan—the twelve-month or the thirteen-month plan—would be adopted, the details worked out, and a decision reached regarding the date on which a new calendar would be put into effect."

The first practicable opportunity to put a new calendar into effect would be January 1, 1933, as that is the nearest year beginning on Sunday. As three years are considered necessary to prepare for the change, it is desirable to hold the International Conference in 1929."

It will be enlightening to some and of interest to us all just to notice a few of the effects that the proposed calendar adjustments will have upon some of our established usages and conventions.

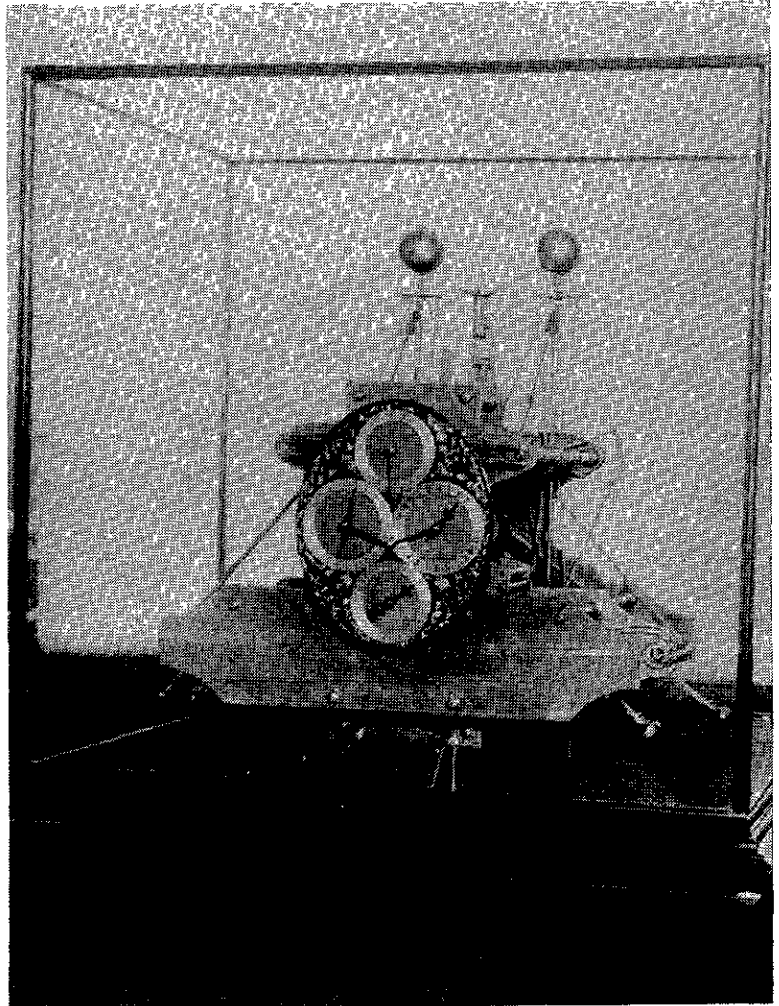
We will leave the advantages to be gained by such changes as are proposed, to be set forth by the proponents of the change. In this article it is my purpose to deal particularly with some of the adverse effects these changes will produce. I think this is fair, for the public is hearing quite enough of the benefits that are to accrue.

Here are some of the evils that you and I and all of us must meet. If we are wage earners, whether our pay comes to us in a weekly envelope or whether we receive this pay every two weeks, we are getting fifty-two weeks' pay each year under the present system. Whereas our gas bills, our light bills, our water bills, come only twelve times a year.

CONFUSIONS AND DISADVANTAGES

NOW, thinking in terms of weeks, we receive our wages on the basis of fifty-two times each year and pay bills forty-eight times each year. Under the new order of things we will continue to receive fifty-two weeks' pay, but will also pay fifty-two weeks' bills.

PAGE EIGHT



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The sidereal clock at Greenwich, near London, where the correct time of longitude 0 is kept

The banker will be compelled to throw away his present interest tables, and get out a new set of figures with which to compute the amount he must pay on your time deposits. In fact, if this calendar should be adopted, we will be left without comparative statistics of any kind or about anything, and must begin all over again to make up our statistical data. New tables will have to be constructed beginning with the year that the calendar becomes effective.

Likewise it is far beyond me to visualize the confusion that will arise from the dislocation of world chronology of historic events, birthdays, weddings, and all other anniversaries.

All our legal documents as well as all commercial papers must submit to complete and thorough revision. In fact, any contract in which the element of time is involved must be altered to suit the changed calendar of time. All this constitutes a set of alterations that will cost a tidy sum.

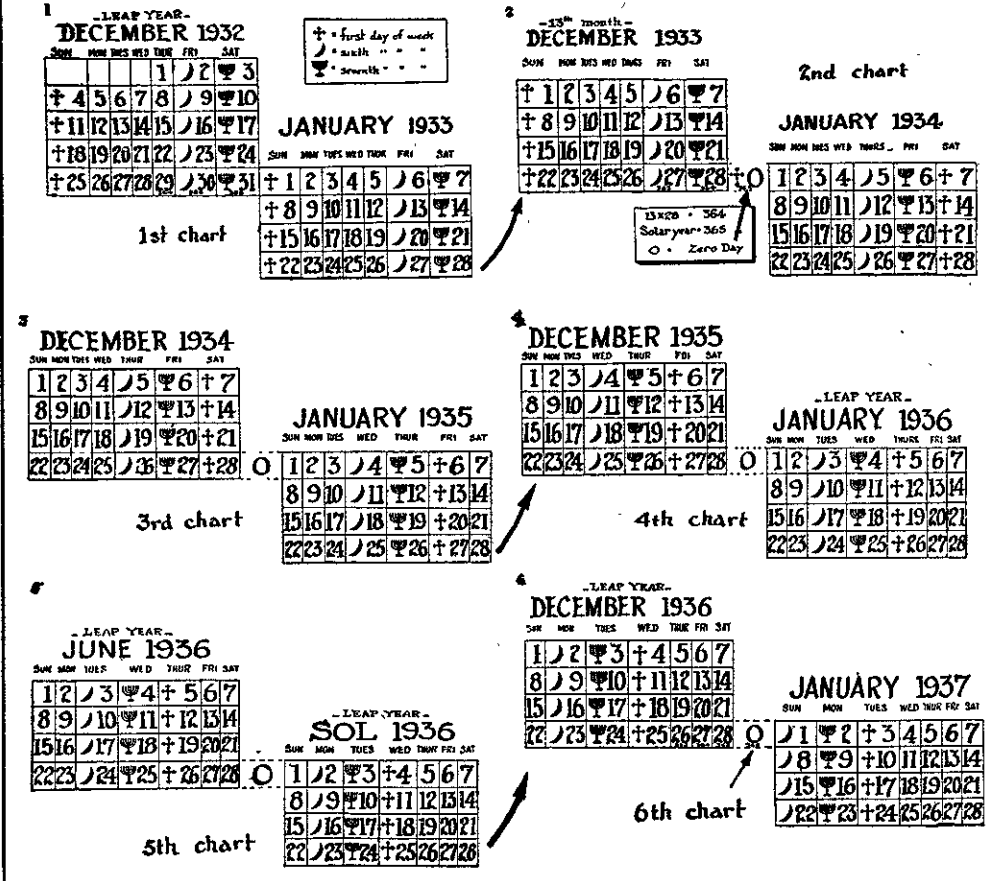
It ought not to count for much, but it will give a thorough test to the vitality and hardihood of the age-old superstition about Friday the thirteenth. For there will be thirteen such Fridays every year.

THE WATCHMAN MAGAZINE

CALENDAR CHART SHOWING

- The "Wandering Sabbath";
- Accumulation, in six years, of seven "blank-days," equaling one week.

PLANNED & DESIGNED BY SOL BLÖM



instead of twelve times a year, which cost would be passed on to the consumer.

Our tax rates would become subject to change, as would also our insurance.

RELIGIOUS ISSUE

ALL THESE questions, however, are minor when compared to the religious issue involved. The week, and with it a fixed Sabbath or sacred rest day, would be gone. Catholics, Protestants, Jews, Seventh-day Baptists, Seventh-day Adventists and Mohammedans would all have a wandering Sabbath. The week will be almost lost and emphasis will be placed on the month. Thirteen of these twenty-eight-day months provide for three hundred sixty-four days;

The second Friday of each month will be Friday the thirteenth.

With thirteen months in the year, it remains to be seen what will be the result of not being able to divide the number by two, three, four, or six. It will prove a difficult thing for the entire world to adjust itself to a calendar year without quarters or halves. There could be no first, second, or third quarters and no biennial reports possible in the business world. Our Sunday school lessons could not come "once a quarter," and "every six months" would cease to have a meaning.

In all business it would necessitate closing the books thirteen times instead of twelve times, thereby increasing by eight and one-third per cent the book-keeping of every firm in the world and causing in the aggregate millions of dollars of extra expense to commercial firms.

It would increase the expenses of the public utility companies eight per cent yearly in reading gas and electric meters and mailing out bills thirteen

and, whether we will or no, there are three hundred sixty-five days in a year. There is to be a "zero day," a lost day every year, and an additional skip day every fourth year. This will be the beginning of a new month, with its first day Sunday; for the day cannot be ignored, so the year begins one day earlier each three hundred sixty-four days, and the three hundred sixty-fifth day will be called Sunday.

This time it will be only six days away from the last Sunday, however, and so all orthodox Christians, Jews, and Mohammedans must wait another day for their Sabbath to come around, whether that Sabbath be the Friday of the Mohammedans, the Sabbath of the Jews, Seventh-day Baptists, or Seventh-day Adventists, or Sunday of the Christian Protestants and Catholic churches.

Suppose a man wants conscientiously to rest on that Sabbath. In 1933, the year of the proposed adoption of this calendar, it will come on Thursday for the Mohammedan, on Saturday for the Sunday believer, and on Friday for the (Continued on page 33)

ONE BOOK SCIENCE

Some remarkable "finds" that have been published for millenniums, and yet which science is just beginning to discover. This is especially interesting in view of the recent discovery of a ninth planet



HE Bible was not written only for the men in the age in which it was produced, but it was written in a special sense for the men now living upon the earth. The apostle Paul says the Scriptures were written for those "upon whom the ends of the world are come." (1 Corinthians 10: 11.) Doubtless God saw the present flood of doubt, of unbelief, and of skepticism brought in by the popular pseudo-science — evolution — and, as a special appeal to this class of men, revealed certain scientific truths far in advance of their discovery by scientists.

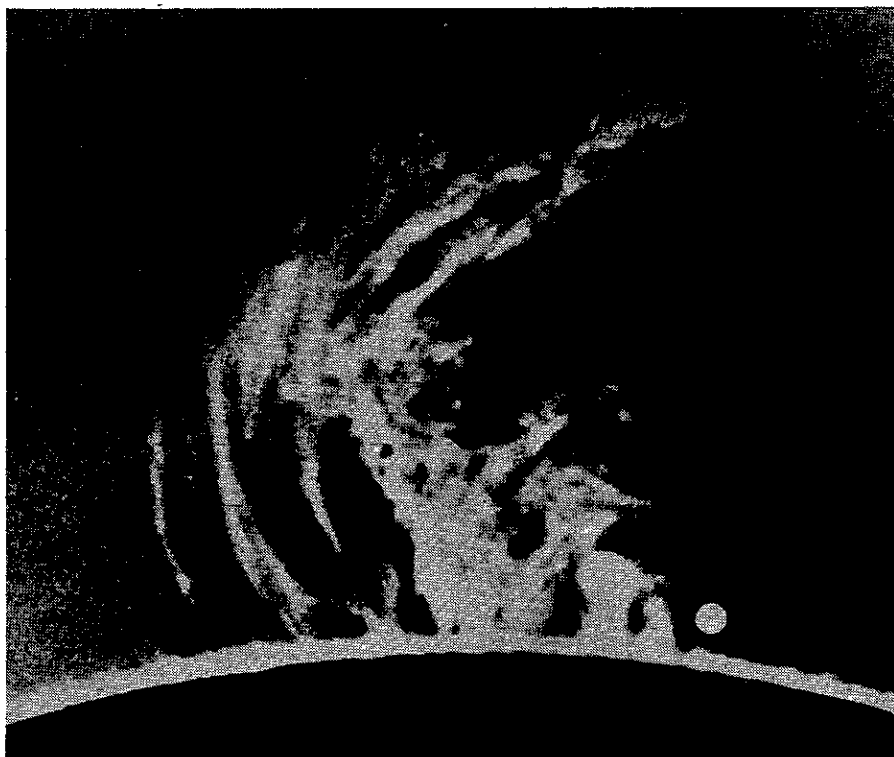
And in our great deluge of infidelity every now and then eminent scientists acknowledge the truthfulness of the Bible's scientific statements. Not long ago, one of the world's leading scientists, Dr. Bateson, President of the British Association for the Advancement of Science, stated: "Descent used to be described in terms of blood. Truer notions of genetic physiology are given by the Hebrew expression 'seed.'"

According to George Rawlinson, in his "Historic Evidences," page 72, our modern students of the divisions of the human race follow the scheme of racial divisions given in the tenth chapter of Genesis, because it is pronounced "safer" to follow than any other.

God calls the attention of all men to the heavens. He says: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40: 26.

"Not one faileth," presents to us the idea that every planet and sun in the universe is in harmony with law. Our minds cannot begin to imagine what

PAGE TEN



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A great flare of hydrogen gas brilliance on the surface of the sun, 140,000 miles high. Some idea of its size may be obtained by comparing it with the size of the earth, shown as a white circle

a chaotic state would result if the universe were without law for a minute.

When God created the sun, the earth, and the other planets, God placed every planet in its orbit according to certain laws. And hence God asks man this question: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isaiah 40: 12.

KEPLER FOUND OUT GOD'S LAWS

THERE are three great laws that govern the entire modern theory of the planets; namely, (1) every planet describes an ellipse, the sun occupying one of its foci; (2) the radius sector (the line joining the center of the sun to the center of the planet) of each planet sweeps over equal areas in equal times; (3) the squares of the periodic times (the periods of complete revolution around the sun) of two planets are proportional to the cubes of their mean distances from the sun. These are known as Kepler's laws, but they are God's laws, for Kepler only uncovered them.

The Bible stated 2,500 years ago that "the host of heaven cannot be numbered." (Jeremiah 33: 22.)

THE WATCHMAN MAGAZINE

HAS OVERLOOKED::

By L. Ervin Wright

How must the astronomer of B.C. 150 have looked on this statement, when Hipparchus, one of the bright lights in the scientific world at that time, gave out the total number of stars as only 1,022! Even Ptolemy, in the second century of the Christian era, had discovered only four more stars than Hipparchus! At the present time, on a clear night and with unaided eye, the greatest number reported to have been seen is only 1,160. About 3,000 stars could be seen if one could take in the whole celestial sphere.

THE STARS INNUMERABLE

BUT when the telescope began to be focused on the heavens, less than three centuries ago, by Galileo, then men began to understand that the stars are as countless as the sand on the seashore. Today several hundred million stars can be seen by our modern telescopes, and many more can be numbered through the means of photography. When Jeremiah wrote, "the host of heaven cannot be numbered," he was not indulging in a wild, poetic outburst, nor was he making a lucky guess. He was telling the truth, for God was Jeremiah's teacher in astronomy.

While man cannot number the stars of heaven, God "telleteth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is infinite." (Psalm 147: 4, 5.)

The Bible states that God "hath made of one blood all nations of men." (Acts 17: 26.) The intermarriage of the Dutch with the Hottentots, the English with the Tahitians of the South Seas, the Spanish with Indians of Mexico, and every other possible intercrossing, proves that the human race, whether it is now colored white, black, yellow, or red, is of one blood.

In one of the oldest books of the Bible, there was an important truth stated for more than three thousand years before science found out this same truth. This truth is stated thus by Moses: "The life of the flesh is in the blood." Leviticus 17: 11. That the blood actually possesses a living principle, and that the life of the whole body is derived from it, is a doctrine of revelation, and a doctrine which the most accurate anatomists have served strongly to confirm. Dr. Harvey in 1628 was the first who fully revived the Mosaic notion of the vitality of the blood. Today, we wonder why it was not always believed.

The proper circulation of the blood through the whole human body was first taught by Solomon in JUNE, 1930

figurative language. He first states: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; . . . in the day when the keepers of the house shall tremble [the hands and arms become palsied with age], and the strong men shall bow themselves [their knees weaken and men get humped over], and the grinders cease because they are few [the teeth decay and come out], and those that look out of the windows be darkened [the vision becomes dim], and the doors shall be shut in, the streets [the hearing is gone], when the sound of the grinding is low [mastication is almost impossible], and he shall rise up at the voice of the bird [he is easily disturbed], and all the daughters of musick shall be brought low [the vocal organs are impaired]; also when they shall be afraid of that which is high [they are easily alarmed], and fears shall be in the way [everybody seems to be in the way], and the almond tree shall flourish [the hair becomes white like the almond tree in full bloom], and the grasshopper shall be a burden [everything is magnified beyond its importance], and desire shall fail [life holds out no future]: because man goeth to his long home [the grave], and the mourners go about the streets [the funeral is over]; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. "Ecclesiastes 12: 1-6.

BIBLE PHYSIOLOGY

IT IS at death when "the silver cord" is "loosed," and the "golden bowl" is "broken," and "the pitcher" is "broken at the fountain," and the "wheel broken at the cistern." Verse 6. This "silver cord" is none other than the spinal cord, which has its head in the basin of the "golden bowl," the brain, and here is a perfect description of the cerebro-spinal system. The "pitcher" is the lungs, the respiratory system. The "wheel" is the heart, and this picture brings to our minds that wonderful circulatory system of the blood with the heart like a wheel at the cistern pumping up blood from one pipe and discharging it into another. These are the three great systems upon which the health of the body depend, and inspiration recorded these scientific truths nearly three thousand years ago.

"I could believe the Bible, if it didn't teach miracles," say many. Perhaps what they really do not believe is the interpretation that many theologians put upon the Bible miracles. The defense that many Christians make of miracles is confessedly unsatisfactory.

The great popular Christian belief of miracles is that a miracle is the suspension (Cont. on page 32)



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Historic St. John's church in Richmond, Va., built in 1741. It was in this building that Patrick Henry made his famous "Give Me Liberty or Give Me Death" address

THE church is a good thing. Christianity propagated by the church of the living God is a mighty blessing to the world. The eternal, living God is the sure Rock Foundation; and the safe Builder of the members of that church on the Rock Foundation is Jesus Christ. (Matthew 16: 18.) And "the word of His grace," by which hearts are won, souls saved, and characters formed for eternity, still stands. (Acts 20: 32.)

The Head of that church is Jesus Christ. The church is Christ's body, through which He witnesses to the world. (Ephesians 1: 22, 23; 1 Corinthians 12: 13.) The *standard* of that church is the eternal, unchangeable law of God as it is in Christ Jesus. (Ecclesiasties 12: 13, 14; James 2: 8-12.)

The *life* of that church is the Holy Spirit, who calls, convicts, and converts men from self and sin to the living truth of God and the service of their King.

That church thus called, enlightened, saved, commissioned, endowed, unified, is God's mighty human force in the world to overthrow the power of sin and to save souls from its shackles of death.

To such a body the world, or any world organization, can add nothing. The church feeds on food the world does not know. She is endowed by a life the worldling has not understood, nor can understand, until he becomes one with Christ. She has an unselfish service the world cannot comprehend. She

CHURCH *and*

The proper sphere of each, and their relation to each other

(Third article in a series on "The Conflict of the Ages")

By Milton C. Wilcox

has a love for souls — foreign, ignorant, savage, besotted, vicious souls — that the world does not, cannot, understand, and before the manifestation of which the best of the world stands amazed. She bears no weapons of carnal warfare, no bows and arrows, no war clubs and spears, no powder and ball, no rifle or bomb. Yet before her forward marching forces kingdoms have opened their gates, listened to her messengers, yielded to her message, and many have been born into her spiritual kingdom, their hearts, lives, and motives changed to those of children of God. Oftentimes her forces have fallen in death, but death triumphant,

Everywhere she moves, prays, preaches, bears the message of her divine Master, she is a blessing. Limited space forbids all but the barest mention of her work.

The state — civil government — is a good thing, a positive necessity in a sinful world. Man by his sinful heritage is selfish. His general aim is to please and serve self: to acquire and possess all he can, to get and take from whom he can, even from the poor and needy.

Under such conditions men are compelled eventually to combine to protect themselves; and to do this the plan is often — always, if right and just — to protect the individual in his equal rights with all others.

PURPOSE OF LAWS

AMONG savage peoples there are tribes and tribal laws. Within and among nations we have national and international laws. These laws, if rightly conceived, are to protect the weakest, the individual, from the covetous, selfish, overreaching of the strong. When the individual is protected by law, all are protected.

Free Christianity in a country has always an influence for good. Its teachings appeal to many, especially those pertaining to justice, equity, education, advancement, refinement, care of the sick, the building of hospitals, orphanages, refuges for crippled and aged, and various charitable institutions. None of these demand organic union between church and state, and are generally helpful to humanity.

The evil enters when the church wants to use the power of the State. Her desire takes various forms. Sometimes the church wants the state to pay the salaries of her religious teachers. She reasons thus:

STATE

The teachers are giving good instruction in the making of citizens. Why should not the state pay their salaries, or appropriate money that can be used for that? The printing of religious textbooks is expensive; why should not the state contribute toward that? Here is an institution, the Sunday, a day of rest and religious instruction; why should not the state guard its sacredness by law, and prohibit secular work, or business, or boisterous games, or merchandising, on that day?

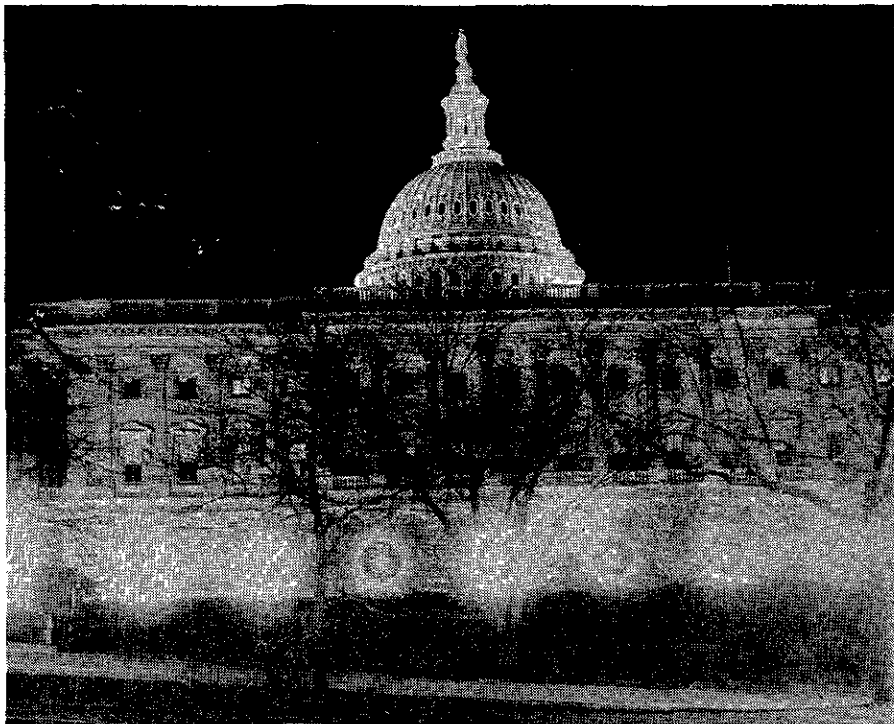
And the matter is agitated, petitions for the particular thing desired are circulated, until the members of Congress or the State Legislature are alarmed, and support the religious demand of the church for fear of losing their seats as lawmakers.

In ways like these the church acquires a control over the state. One American statesman in a report to the United States Senate, January, 19, 1829, which was adopted by the Senate, well said: "Extensive religious combinations to effect a political object are, in the opinion of the committee always dangerous. . . . If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."— *American State Papers*, p. 239, ed. 1911.

ANY CHURCH-STATE UNION EVIL

A UNION of church and state in any form is evil. Not because of the people who compose it; for the persons in both church and state may be earnest and honest, devoted to what seems to them best, but mistaken in policy. The principles, the plan, the combination, are evil. The union of two elements, each proper and beneficial in its proper sphere, develops another that is evil—and only evil. Chemistry gives us many illustrations of this. Take, for instance, the elements, oxygen, hydrogen, nitrogen, carbon, sulphur. In their natural state they are necessary. But in certain combinations

JUNE, 1930



International Newsveel

The lighted Capitol of the United States, which to every American heart stands for civil and religious liberty

they are evil. Certain combinations of carbon, hydrogen, and nitrogen produce a powerful poison, nicotine. Carbon, hydrogen, nitrogen, and oxygen in certain combination produce strychnine, another powerful poison. Hydrogen and nitrogen and oxygen give us nitric acid, a corrosive poison. Combine in a specific way hydrogen and sulphur and we have hydrogen sulphide, a foul-smelling poison. A certain combination of hydrogen, nitrogen, carbon, and sulphur makes nitro-glycerin, a powerful explosive. Hydrogen, carbon, and nitrogen may be so combined as to produce one of the quickest and most fatal of poisons, prussic acid.

Even so, when the good church and the good state are combined, they produce a religio-political tyranny.

In symbolic prophecy the Holy Word represents such union by cruel wild beasts, which the devil uses to persecute and oppress those who do not submit to the beast's decrees. The greatest picture of this in the Bible is found in the Revelation, chapters 12, 13, and 17.

Chapter 12 sets before us God's true people under the figure of a beautiful woman, seen by the prophet in heaven, the spiritual world; for God counts His people as being there, "in the heavenly places." (Ephesians 1:3; 2:6; 3:10.) Her great foe, the dragon, the old serpent, the devil and Satan, the deceiver of the whole world (Revelation 12:3, 9), is also shown "in heaven,"—"the spiritual hosts of wickedness in the heavenly places." (Ephesians 6:12.) During all the centuries of world conflict the devil waged war against the church, the people of God, and His truth, and the Son of (Continued on page 31)

PAGE THIRTEEN

The Ninth Planet

*An astronomer who believes the Bible makes some interesting observations
on the significance of its discovery*



THE discovery of a planet beyond the orbit of Neptune is a striking example of what may be reached through a knowledge of laws governing celestial motions. Many agencies were concerned in the final result. The laws of motion, of influence, and of light have been contributing factors to this end, and the discovery is the result of a vast amount of work covering many years of investigation and research. Such scientists as Professor W. H. Pickering, brother of the late Director of Harvard College Observatory, and Professor Percival Lowell, founder of the observatory at Flagstaff, Arizona, were engaged with this problem.

As in the case of Neptune, astronomers had observed deviations in the movements of planets and also in the movements of comets, which might indicate that they were being acted upon by a body, the existence of which was made probable by the observation of these deviations covering a period of years.

Without light, either direct or reflected, from the object itself, there could have been no discovery made. Astronomers assume that suns far beyond

By Frank Edgar Hinkley

our solar system have their own retinue of planets revolving around them; but they cannot be sure of this, for no light reaches us in volume sufficient to impress their images upon the photographic plate. Sometimes an observer will note a variation in a star's brightness, and cannot account for it in any other way than that a dark body must have intercepted its light at the time of observation.

WAITING FOR MORE LIGHT

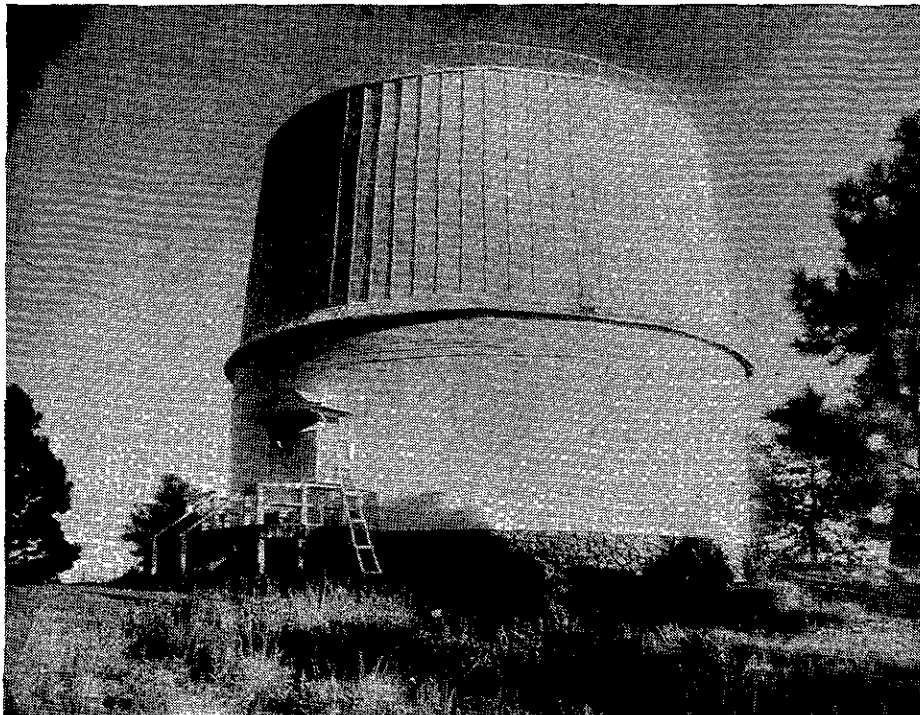
OUTSIDE of analogy, this is all the evidence we have that other systems are similar to our own. But when it is possible to photograph celestial objects, we then know that they are either self-luminous or they derive their light from some other body.

Until a spectrum is obtained of the new planet, which may be difficult owing to its faint light, we cannot know much about its physical nature. What its discovery definitely conveys, however, is that it has some other source of light and heat than the Sun, for it is so far removed from that luminary that

no light from it could possibly be reflected to us to impress its image on the sensitive plate.

Further details of its discovery, position, and magnitude may not seem necessary here, since the newspaper dispatches have supplied this information and some imagination besides; but to the very natural question arising in our minds, as to what may be expected from this discovery, and what it may mean to us on the earth, let us turn for a moment.

To many, this event ranks in importance with the discoveries of mountain ranges and polar wastes recently discovered in the antarctic regions. They see no real benefit to be derived



Wide World Photos

Dome of the Lowell Observatory at Flagstaff, Ariz., where experiments were carried out which made possible the discovery of a ninth planet on the edge of our solar system



Wide World Photos

A photograph of the heavens which shows the ninth planet (indicated by the arrow). The large luminary is a distant sun, or star

from either, because in a country where the material sentiment is as prominent as it is in America, our first thought turns to things that our senses can grasp. But if we will stop to consider, material benefits are not the most important blessings that come to us through a knowledge of material things. Nothing is more false than a belief that man becomes happier and better by the increase of outward well-being.

The benefits from this discovery would be no different from that of others of like nature, excepting as they reveal new laws or new applications. The mere facts themselves are of little value. It is not facts that are important, but the impression or effect of the facts on our minds, that are of worth. It is the use we make of knowledge that counts.

Our first thought in this connection is relationship. But why should we seek to connect ourselves with an object so remote as to be almost beyond mathematical vision? Because of what it confirms in us.

The same laws governing this body out there in space, govern us individually. These laws and operations reveal our own powers and the method for their development. The compensation, action, and reaction, the periodicity, in fact all the laws of nature are in the soul of man, operating as majestically and with the same precision and accuracy as out there on the planet, so that every new discovery in nature should awaken in man new faculties and

powers calling for expression. A thief, because he is not caught, may have great satisfaction in thinking he has gained something, but the compensatory law which governs the planets in their relation to each other, sees to it that the account is balanced, instantly and entirely.

COMPENSATION IN LIFE AND PLANETS

THUS it is with every form of injustice; the laws seated deep in the very constitution of the individual and which execute themselves, watch over every transaction and pay every debt. Every act of a man, whether good or evil, reacts upon himself in blessing or cursing.

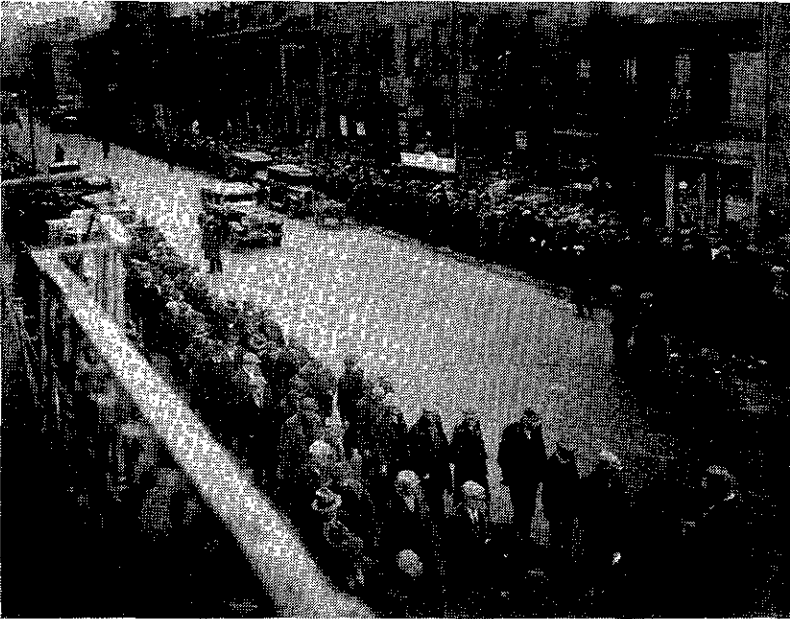
Action and reaction is not only the law of planets, but the law of life.

Men understanding laws governing planets discover other planets, so we when seeking to understand the same laws will be able to discover ourselves. If we follow these laws, new constellations will be discovered in us as real as any found in the material world. Love and truth will shine in the infinitude of our inner lives as brilliantly as the light from those distant orbs of the skies. Thus the saying, "Know thyself," finds an echo in the counsel to "study nature." Faraday once said that his "best discovery was Michael Faraday."

We have seen that this new neighbor of ours must of necessity obtain much (*Continued on page 28*)



The News Interpreted



Wide World Photos

As an indication of the critical unemployment situation in the large cities during the past winter, witness this long bread line of hundreds of men waiting for their daily dole of food at a dispensary set up by charity

Fruits of the Naval Conference

THE London Naval Conference is over, after two months of negotiations, and the delegates have returned home. Perhaps the fairest way to judge of how much they have accomplished is to compare what they did with what they expected to do. Looking at it with that in mind, there is not much hope in sight for real limitation of armaments, not to speak of reduction of armament, or disarmament, or peace. It was simply a "naval conference." The five powers "saved their faces" in the eyes of the world by signing an inadequate pact that did all they found they *could* do, and Great Britain, the United States, and Japan got together in a three-power agreement. Secretary Stimson is quoted as being highly optimistic that a beginning has been made toward ultimate limitation of arms. But the optimism sounds very much like a whistle to keep up courage.

The Conference has been a keen disappointment to all peace advocates. No doubt they expected too much. The statesmen who went to London are now saying that they themselves did not expect much, and they really seem to believe that they got more than they expected. However that may be, the great majority of the people in the nations concerned were looking for something in the way of peace accomplishment far in advance of what was at-

tained. Hark back to the confident predictions that at least the almost obsolete battleships would be all but completely scrapped. Well, a few worn-out battleships are to be cut up; but we are immediately to launch a program of building many cruisers to take their places, any one cruiser being more effective in the latest method of sea-fighting than a battleship ever could be, if we are to believe the naval experts.

So the talk of peace and the preparations for war go on, the one being the negative of the other. Noted peace fanciers diagnose the trouble by saying that the Conference got off on the wrong foot — it negotiated in view of war, instead of planning in view of peace as visioned by the Kellogg Pact. It prepared for war instead of preparing for peace. But wise statesmanship saw things as they are, not as we wish they were. Peace is altogether desirable for all of us. But there was only one foot to put forward first, and that was the war foot. For war is here; and the determined and even bitter spirit that was manifested at the London Conference by certain of the powers shows that war is ahead as surely as the sun rises. On the other hand, peace is a vanishing vision.

The eye of faith in God's word of prophecy for this time sees the best way out of the dilemma to be the way straight through inevitable war to inevitable

peace, after war (Armageddon) is abolished. And peace is summed up in the Prince of peace at His coming.

Out of Work

NO ONE who comes in contact with men need be told that the country is swarming with men out of work and therefore desperate. One reason why crime is getting entirely beyond control is because starving men with starving families are helping themselves to what they feel they must have. Who is to blame for it? One man, himself a capitalist and a statesman, dares to place the blame where it belongs. We quote from a speech by Senator Couzens before the Michigan Manufacturers Association of Detroit, one of the largest groups of employers of labor in the United States:

"I do not charge you men with being inhuman. I charge you men with being careless, with being thoughtless of the results of your failure to solve this problem, and I have a right to charge it, because ten years ago I had the honor of being your Mayor when 150,000 men were laid off in a day by the snap of a finger at the command of industry, and we, your city servants, were left to grapple with the situation; we were left to find a way to buy shoes and milk tickets, pay rent, and send children to school.

"You passed it off like the water on a duck's back. Government came to the relief. But you paid for it, however. You paid for it. You paid for it through the nose, through taxation, and you will



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A new speed flash gun for photographers, making possible the taking of pictures in the thousandth of a second

The News Interpreted

continue to pay for it; believe me, you will pay for it, and you will pay for it in the most expensive way; you will pay for it through government, which is the most expensive way.

"Does it mean anything to you that 3,000,000 men with perhaps 15,000,000 people to support are out of work in the United States?"

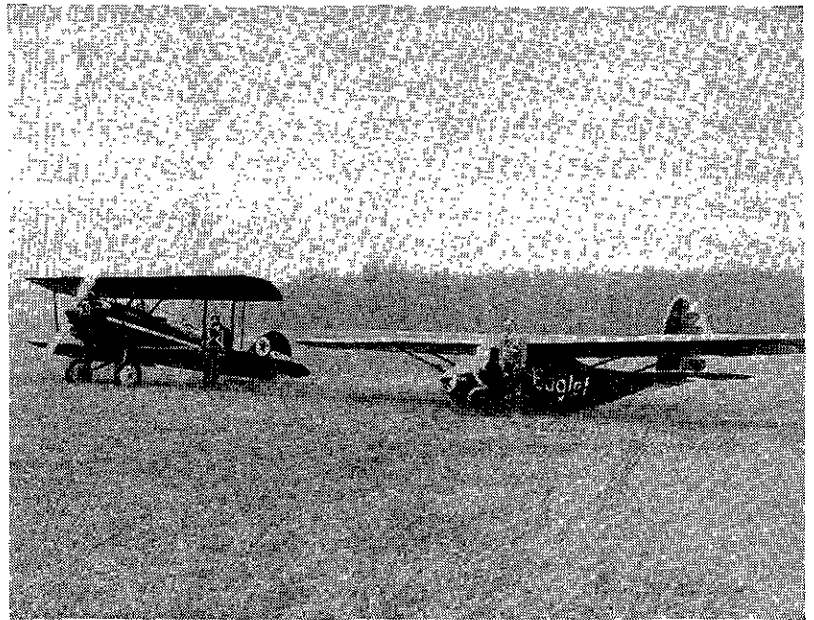
"This unemployment situation that enters into this winter's depression is your fault; no one's but yours. You could have prevented it. You could have refrained from your high pressure salesmanship; your forcing luxuries upon people who are unable to buy them, which you in your sane moments know they can never pay for.

"I wonder if you really thought that this pyramiding of installment sales up into the billions of dollars could keep up. Did you really think there was no stop to it? Did you really think that people would go on buying on the installment plan forever and ever? You had a temporary glory, and you got some temporary benefit from it, but you are paying the price now.

"I do not care how much propaganda is sent out, how many statements are issued that business is sound; I do not care how many brilliant college professors and captains of industry issue statements that business is normal. I am here to try, if I can, from my experience and observations to instill upon you men the necessity for recognizing sound economic principles and adhering to them; for stabilizing the income of the workers so that they can consume, for by that means only can you stabilize business and have good business."

One could believe that the Senator had been reading Nehemiah 5:1-13 and James 5:1-6, though he says he is no church-goer. However, he has softened the rebuke of the prophet James for the rich men of our times. For God *does* make it plain that the rich are inhuman, greedy, grinders of the faces of the poor. Mr. Couzens points out the dire economic result of such oppression on business conditions now. God also points out the much more terrible results in the judgment:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1. It is a significant fulfillment of the prophecy that not only do the employers "live in pleasure on the earth" and are "wanton"; but they have induced their employees to live the same way — by high pressure salesmanship and installment buying— leading to ultimate poverty and worse than poverty. Thus the carelessness



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The "Eaglet," glider plane in which airman Hawks made his famous glide across the United States, together with the airplane which supplied the motive power

and wantonness sweeps all classes off their feet, and the end is misery.

Such situations have been repeated too many times in history to need special comment now, if it were not that in this machine age, — this careless, lawless, godless age — it is more widespread, more incurable, more desperate than ever before. And this makes it constitute a sign of our Lord's return. When unemployment and its attendant evils terrorize the earth, then "the coming of the Lord draweth nigh." (James 5:8.)

Crowded Prisons

THE headlines of today herald the awful tragedy of fire in the Ohio State Penitentiary, wherein over 300 prisoners were roasted or suffocated to death and more than a hundred seriously injured. Investigations seem to indicate that a wholesale jail delivery was planned by some of the prisoners, with fires started in various places to aid the attempt; and the plot turned on the plotters. Whether their caged lives were worth as much to society as free lives may be a question, but they were certainly entitled to no more than their sentences.

And there are those who are blaming the prison authorities for such a holocaust, because of certain delays and inaction; but more especially because of the overcrowded condition of the prison, — 4,300 men incarcerated in cells made for only 1,500. This packed-in

situation no doubt had much to do with making the men dissatisfied and with inciting the attempt to escape, as well as making the catastrophe more terrible when plans did not carry.

Overcrowded prison conditions are chronic in almost every penitentiary in the country. Mass movements among prisoners to escape are becoming common. The problem is serious, even alarming. Jailed criminals should be made to suffer the just penalty of their crimes, but no more than is their due before the law. But the prisons will not hold anywhere near all the criminals caught, even though additions are being built in various places.

Shall we back up on the whole crime business? In fact, prison wardens have already warned the judges of our courts not to send them any more men, as more prisoners simply cannot be accommodated in the cramped quarters provided. Are prisons getting fewer or smaller, or tumbling to decay? No, just the opposite is true. The congestion results from more and more criminals; for all this is a backwash of crime.

What can the judges do? The laws must be enforced; crime must be punished. Society must be protected. The question goes back to the reasons for crime increase; and they are not hard to discover. Crime is nothing more than sin which has become so outbreaking and dangerous to social welfare that it has to be dealt (Continued on page 34)

FORGET GOD'S SABBATH

*And the seventh day of the week is
God's Sabbath,—and man's*

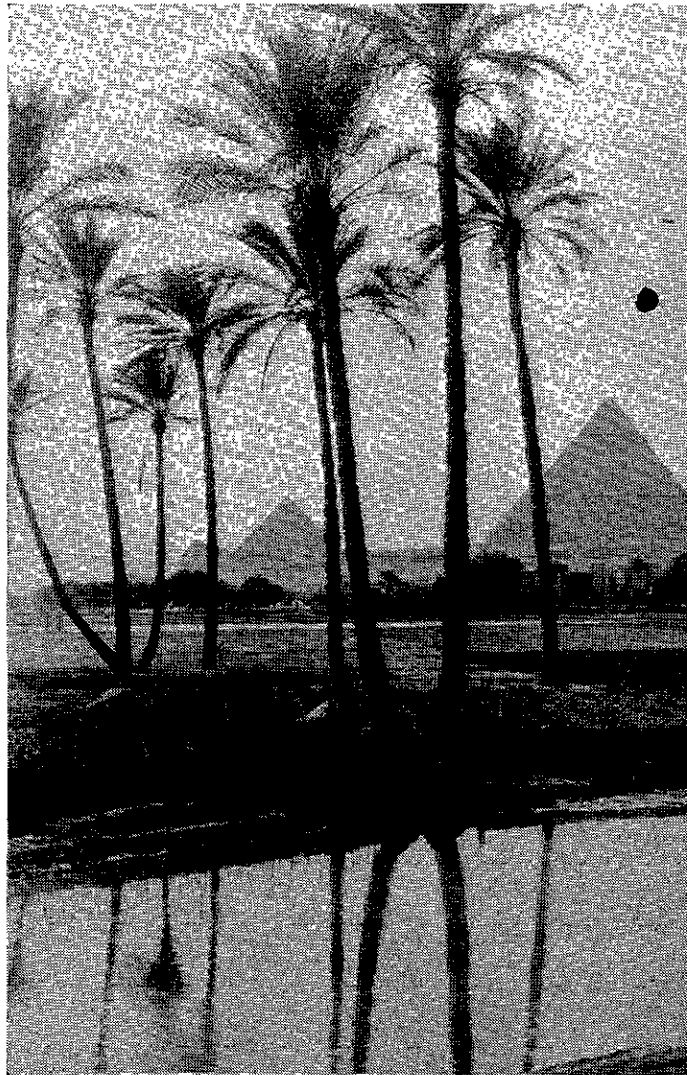
THY name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135:13. God's memorial—what is it? What is any memorial? The Standard Dictionary gives the following concise definition: "Memorial.—Something designed to keep in remembrance a person, event, etc." God's memorial must therefore be something designed to keep in memory God himself as the great and only Creator. That there is such a memorial would be but reasonable. We have memorial days to keep in mind men and events. Surely the great God himself, who rules the universe and who is the maker and sustainer of our world, would naturally have some such memorial to ever hold in memory before all of His creatures His great and wonderful work of creation. That there is some such memorial is evident from the words of the Psalmist just quoted.

Again from the same Psalm writer we read: "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endureth forever. He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion." Psalm 111:2-4. Truly the works of the Lord are great. His work is honorable and glorious, and all of His wonderful works are made to be remembered. Since His works have been made to be remembered, there must of necessity be some memorial of that fact—some event that would ever keep suitably in memory that glorious event of the making of all of His "wonderful works."

In this connection, therefore, it may be well for us to go back to the record of creation and see whether or not the Creator did establish some such memorial of His creation. The story of creation as given to us in Genesis is wonderfully interesting. Let us see whether any such memorial of creation was established; and if so, what, why, and how?

LOVED MEMORIALS

EARTHLY governments have memorial days. In our own beloved country we observe July the Fourth as our national day of liberty and independence. So long as the American government shall exist, this day will ever be observed as the day of American independence and liberty. Wherever the Stars and Stripes floats it holds dear to the memory of all liberty-loving people that on July 4, 1776, a new day broke, a new era was entered, a new nation was given birth. So through all the years, on every Fourth Day of July, every American citizen,



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Much older than the time-worn monumental pyramids of Egypt

whether in the homeland or journeying afar, is reminded of our birthright by this memorial day of our independence. What loyal citizen can be unmindful or forgetful of this memorial, which is designed to keep in memory the great event of the signing of the Declaration of Independence? Surely not one can ignore, or would be guilty of lightly regarding, that for which this day stands.

Going back now again to a study of the events of creation, let us note what event or institution the Creator established in the morning of this world's history as His memorial. What event was established designed to keep in memory His "wonderful works," which are to be remembered? Genesis 2: 1-3 says: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He

HATH---FORGET GOD

By Alfred R. Ogden



Sabbath of Jehovah, monument of the creation of the world

He had made." It is therefore clear to begin with that the resting on the seventh day from all his work was the "finishing" of creation. In other words, the seventh day *rest* comes down to us as a part of the creative work. As long, therefore, as the creation exists of which the seventh-day rest is a part, the seventh-day Sabbath rest must exist. It is co-existent with creation. One had as well imagine to destroy the creation as to think of destroying the seventh-day Sabbath rest, for it is a part of the creation, made so by God's "finishing" the creation by "resting" on the seventh day.

FOUNDATION IN ETERNAL FACTS

"AND God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3. Note that the blessing and sanctifying of the day came after God "had rested" on that day, from all His work which He had created and made. Therefore, as already stated, the seventh-day rest comes to us as a part of creation, bearing the special blessing and sanctification of the Creator. Clearly, therefore, the seventh-day Sabbath institution rests upon these fundamental and eternal facts of creation: 1. God finished creation by resting on the seventh day. 2. After resting on that day from all of His work, and thus finishing creation, He blessed the seventh day. Thus the seventh day is different from all other days of the creative week in that it is "blessed." 3. After resting and pronouncing His special blessing upon the day on which He had rested, He "sanctified" the day. Thus the seventh day becomes not only an ordinary rest day but God's *blessed, sanctified rest day*. No other day was thus distinguished or memorialized.

rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3. These verses are worthy of careful thought and consideration, especially in view of the premise laid down by the Psalmist in the references already quoted that the Lord "hath made his wonderful works to be remembered." With this thought before us, let us now proceed to a careful study of these facts of creation.

The first chapter of Genesis gives us the interesting record of what was created upon the first six days of the creation week. The second chapter opens with the record of the finishing of God's creation, which was *rest*. He finished the creation by resting "on the seventh day from all His work which

Let us in the light of reason and logic look at these facts for a moment. I would like to submit a proposition for the candid consideration of the readers of these lines. Could God have performed this work of the creation of our world, this earth of ours, in a longer or shorter time? That is to ask, might God have made a shorter or a longer week in the creation? I believe that every reader will readily answer in the affirmative. Without thinking of a longer period of time that God might have occupied in the creation, let us examine the results of a shorter week. Could God, since "He spake, and it was done; He commanded, and it stood fast" (Psalm 33:9), have done the mechanical work of creation in five days and finished His work by resting the sixth day, thus having given to the world a week of six days? All will answer emphatically, "Yes." Thus the sixth day would have been the (Continued on page 27)

ALL EYES EAST



Herbert Photos, Inc.

The statue of Lenin in Moscow. The man might be called the patron saint of the Soviet government, around whom a new religion is being built. The new Russian calendar reckons time from his death

India, Russia, China,—are any great countries more filled with political dynamite now than these? The coming crisis in the Orient.—What does it mean?

By THEO. G. WEIS

interests us so vitally. From any point of view, whether it is social, economic, or political, you are bound to feel interested in the tremendous experiment that is going on in Russia. You cannot ignore it. Russia has interest for us for other reasons. The problem of Russia must be interesting to us, because the problems of Russia and India are almost similar."

It is well to remember that an effort to establish *Swaraj*—self-rule—has prompted Pandit Jawaharlal Nehru to visit Moscow. He wants not the *Swaraj* for the few but the *Swaraj* for the workers and peasants, for the rank and file in the country. *Swaraj* to him means cessation of exploitation in any form by anybody.

Recent agitations for the absolute independence of India are far-reaching in their consequences because of the part taken by such men as V. S. Srinivasa Sastry, P. C., defender of British rule and leader of the Moderate party in Indian politics; S. Satayamurthy, independence propagandist and Congress representative from Madras; S. Srinivasa Iyengar,

who proposed the resolution for independence; to say nothing of the national idol and sage of *Swaraj*, Mohandas Karamchand Gandhi who since March 11, 1930, has openly defied British law.

THE INDIAN TIGER TURNS

SINCE the post-war hysteria that raged immediately after the Armistice, India has been a different India. The half-subdued, cowed Bengal tiger has turned upon its keeper, ready to spring for a deadly attack should the unguarded moment arise.

India today, with its three hundred million subjects, only two per cent of which are literate, is not the India of the eighteenth century. In spite of sixty million "untouchables" held by the age-old fetters of caste bondage, India has greatly benefited by English lives, money, and brains. The gospel of Jesus has had its influence too. Jesus means far more to the intellectual mind of India than all the Christian armies combined. Indians have said again and

THE eyes of the British Empire, and other nations as well, have turned toward India and the Orient. The bitter resentment against foreign domination felt in India, the political upheavals of China, the protests of Japan, and the uncertainties in small countries like the Philippine Islands, rise like smoke clouds from some age-old, dormant volcano seething into turbulent action, and loom like warning shadows on the horizon of the Western economic and political world. The image of the bloody hand of Russia lurks behind the danger cloud ready to fasten a death grip on those awaking millions. The violence of the Orient is breaking loose. What is happening now is only the rumbling of some great clash in the future.

Pandit Jawaharlal Nehru, who received his education in the famous English public school at Eton and later Oxford University, says: "There is no doubt about it that Russia is the country which

again what they voiced in the Congress held in Jerusalem at the time of the Kellogg Anti-War Compact: "Revolution is bound to come in India unless conditions are changed."

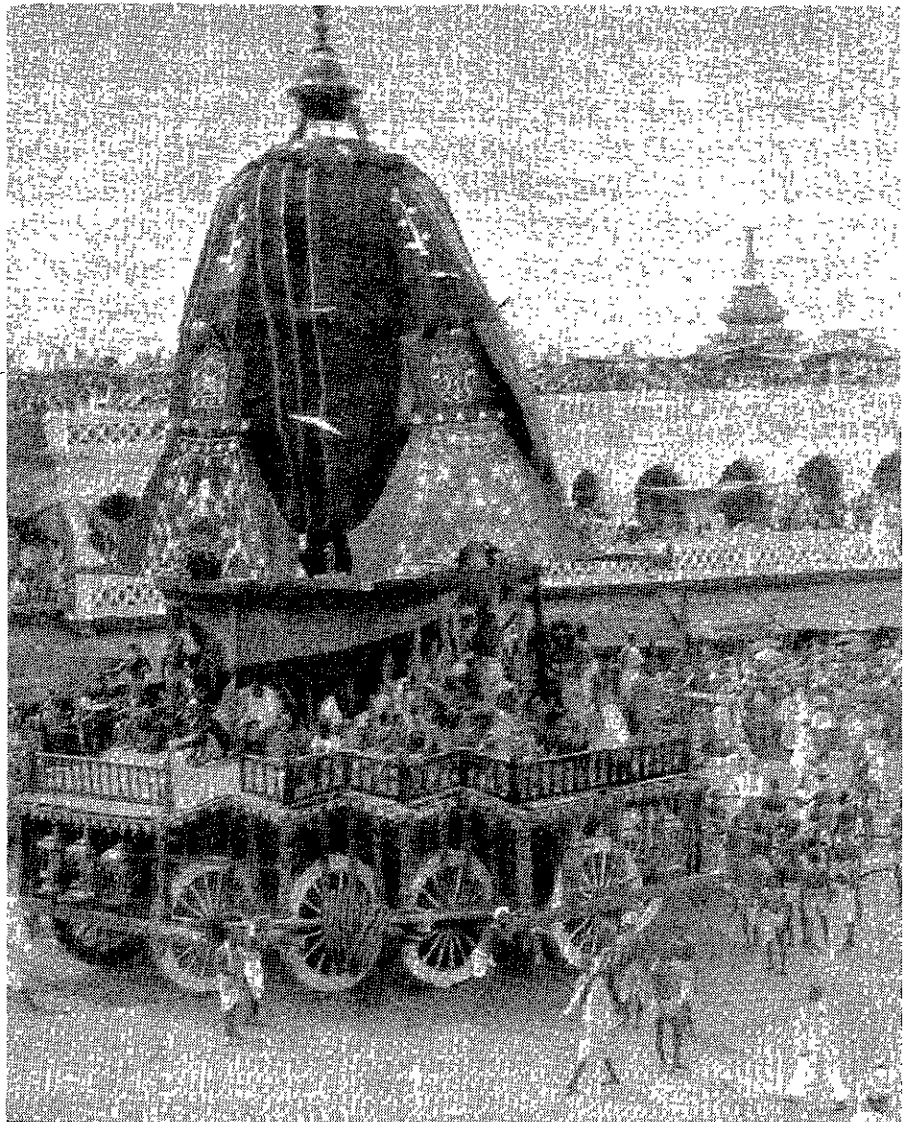
On January 1, 1930, the Indian National Congress drew up their resolution for independence. On the following March 6, Gandhi issued his ultimatum to Viceroy Lord Irwin. On March 11, he took what he termed, "such measures as I can take for disregarding the salt tax, which is most iniquitous from the poor man's viewpoint and which never should have disfigured the statute book." So, with rapid strides, the Indian question has grown from a party trifle to a tremendous empire-wide discussion.

AWAKENING TO WHAT?

EACH day brings a new situation to our attention. Riots, ultimatums, resolutions, non-co-operation schemes, boycotts—these are the catch-words, the slogans, the missives frequently hurled into the air at certain centers. Prejudiced, unchanging, backward-looking *mother* India is goading some of her zealous sons to wade the mud of rivers, bear the heat and dust of long marches, moisten their dagger's point in the blood of their fellow countrymen, and even face the danger of self-annihilation, in order to win freedom from the hands of foreigners. India is awakening, not so much to the faults of her people and the destructiveness of some of her religious practices, but to the strength of her millions, were united action possible. India wants political, social, economical, religious freedom from the fingerprints of foreign meddlings. Just what will happen in the near future no one dares to say fully. Not even the keenest agitator for *Swaraj* is safe to commit himself. We can, however, be guided by the signposts of the past, and they point to a strange and startling future.

In 1919 the Montagu and Chelmsford Reform Act granted India lessened dependence. Then the Simon Commission of 1928-1929 was appointed to investi-

JUNE, 1930



International Newsreel

The famous Juggernaut car of Puri, India, beneath whose ponderous wheels fanatical devotees used to throw themselves that they might be crushed to death in sacrifice to the god. Today the people of India are making their country a god, calling it "Mother India," and hundreds of them are prostrating themselves on the railway tracks in front of the trains, hoping that they may thus, by passive resistance, win their cause for the independence of India

gate the success of the new reform as well as the advisability of granting India increased autonomy. The commission was to spend six months of 1928 and nine months of 1929 in acquainting itself with the Indian situation. Strange enough, Sir John Simon, who heads the commission, objected to a joint committee, consisting of seven commissioners and seven Indians chosen by the Indian National Congress. He preferred to have the commissioners give their report to the House of Parliament, and if a committee of Indians wished also to report, they could do so in the form of an appendix to the main report. Then came the clash on *equal status*. The pacifying commission was greeted with opposition. Riots, anti-governmental agitations, started and spread from Bombay and Poona in the west to Calcutta and Dacca over a thousand miles in the east, including Allahabad and Lucknow. As (Continued on page 26)

M I S S I O N S

Have made the world safe for civilization. A demonstration in the South Seas.

By C. H. Watson



HE large mail-steamer had just arrived at Suva, and an expectant crowd had gathered at the post office to receive the mail. Amongst them a gentleman who had resided in Fiji some nineteen years stood talking to a Fijian chief—at that time the highest chief in the Suva District. Of fine physique and princely bearing, spotlessly clean in white shirt and sulu (loincloth), with walking-cane in hand, and his well-rounded bronze countenance revealing an intelligence becoming his station, this man could not but attract the attention of visitors just arrived by the steamer. As the gentleman with whom the chief had been conversing received his mail and turned aside to examine it, the chief was accosted by a group of tourists who had but a few moments before stepped off the ship. They plied him with questions, and soon were impressed by his respectful answers. At last one of them, after praising his beautiful island, and speaking confidently of several things with which the chief well knew that the visitor had little or no acquaintance, affirmed that the Fijians had been far better off had they remained in their heathen state. This utterance caught the ear of the gentleman with whom the chief previously had been speaking, and this is what he heard:

"The story," said the visitor, "that the missionaries have told you is more or less a myth. The Bible, too, upon which the missionaries depend for their story, is not now believed to be an inspired book."

To all this the chief listened in silence, but when this conceited "globe-trotter" had reached so far as to discredit at once the missionary and his Bible, his Christian dignity could endure no more, and

he indignantly broke forth, "Isaka malua manda [Sir, wait a little]. Do you see that stone standing there?" at the same time pointing to a cylindrical stone some three feet high and eighteen inches in diameter with a niche at the top. "Well, do you know that before the missionary came to Fiji with the Story and the Book that you despise, we used to place human necks across that stone and then club our victims to death and roast and eat their bodies? Let me tell you, sir, that you should be profoundly thankful for the missionary, his Story, and his Bible. Were it not for these, you would not be standing here today."

The greatly surprised and much humiliated tourist, under the fire of such a testimony, soon moved away, despised for his arrogance and ignorance by one who, years before, had been turned by that Story from the dark ways of Old Fiji, and who still, as a member of the Seventh-day Adventist Mission there, knew by personal experience the saving power of the gospel of Christ.

A MIRACLE

IT WAS in the year 1920 that the chiefs of a village on a small island in the Western Solomons sent an appeal for a missionary to the Seventh-day Adventist Mission in another part of the group. The inhabitants of this village numbered 260, all heathen of a most degraded type, living in filthy hovels, which they shared with their pigs and dogs. They were devil-worshippers, and the large temple dedicated to the demons whom they served, together with their skull-house, which evidenced their former activities as head-hunters, were the places of note and of influence in their dark lives. The heathen priests who officiated at the temple granted all sorts of indulgences for such considerations as pigs, native money, or food; and altogether this people presented as serious a challenge to gospel power as could be found in the South Seas.

Into that place a young native Christian was sent, and, surrounded by witchcraft and devilism, he began to tell the gospel story. Only a few years before, that young man was as those to whom he was now sent. He was a devil-worshiping heathen; but he had experienced the power of the gospel to transform human life, and had seen



Photo by F. A. Allum

The mission launch "Cina" visiting the islands of the South Seas

just such conditions as now surrounded him completely changed in his own locality by the same power. He at once began to teach and to preach. He prayed for the sick and saw them recover. He denounced devil-worship and devil-possession, and in the power of the name of Christ saw their victims liberated. He began this work on March 10, 1920, and the entry in his mission diary on May 10 three years later gives the following facts: "Of the 260 inhabitants, 258 were then nonsmokers, 258 did not chew the betel-nut, 257 no longer worshiped the devil, 219 both prayed and testified, and 58 had forsaken their bad tempers."

AMAZING PROGRESS

AT THE time of his arrival these heathen had no knowledge of a written language, yet within those three years he had taught 114 of their number to read and write their own dialect, and 91 to read and write simple English. He had also erected a church building 70 feet long and 27 feet wide, had a Sabbath-school enrolment of 230 persons, and reported that 214 were contributing regularly to church support.

The new church building stood in the midst of a number of well-built houses raised from the ground on piles, with neat lawns and well-kept walks, these bordered by the gorgeous shrubs of those tropical isles, planted in an orderly way. Both the old devil-temple and skull-house had fallen into decay, and were overgrown by the creepers of the jungle. The people were dressed, and enthusiastically supported a well-attended day school. Native food was plentiful, and happiness exuded from the people as they sang their songs and plied their tasks in the daily round of their village life.

During those three years this native Christian had worked without assistance from a white missionary. Such facts as his work—numerous far beyond the space to describe them, and representative of a work that in its grandeur and effective uplifting force is too little known and understood by the American people,—illustrate the truth that these races of deepest and most horrifying savagery can intelligently grasp the principles of the Christian faith, and do experience its redeeming, transforming power.

Far too much has been said and written to the



By Ewing Galloway, N. Y.

Chief Nggapoote, of the Big Nambus tribe of the New Hebrides Islands, perhaps the lowest and most savage people in the heathen world

contrary by those whose contact with the islands and the islanders is for far other purposes. To these lands of the South Seas has gravitated a certain class of white people noted both for their godlessness and their easy drift toward the debaucheries of tropical existence. These persons have always been active both by voice and pen in seeking to discredit not only the results of missionary effort for the islanders, but also the intellectual capacity of these island races to grasp the principles of the Christian faith.

But there is in these lands another class of European residents who acknowledge the reality of the gospel's power in the lives of these peoples, and seek by every means to encourage the advancement of the gospel in all places. In (Continued on page 30)

After Death---WHAT?



Herbert Photos, Inc.

Recently a former Russian general disappeared in Paris, and has not been found. The celebrated French spiritist medium Kardec is here seeking trace of him by spirit means

There is but one solution to this mystery of the ages

By W. E. Gerald

SINCE the time when the first man closed his eyes in dreamless sleep, what a variety of ideas have been extant in the world as to the conditions that obtain in "that mysterious realm where each shall take his chamber in the silent halls of death"! Some believe that at death they will go to a Universalist heaven; some to a Protestant paradise; some to a Catholic purgatory; and some to change into a Hindu cow or, mayhap, elephant. But it has been Satan's constant purpose since his first lie in Eden, "Thou shalt not surely die," to pull the wool over people's eyes and make them think they are more alive after death than before; or that "there is no death,— what seems so is transition." But the proofs are always decidedly "shady" ones; for no one, in our day at least, has ever come back, in any substantial manner or form, to settle the mooted question.

PAGE TWENTY-FOUR

But if we take the Bible for our ground of inquiry, we shall find a very consistent testimony on the subject that leaves the earnest seeker after truth not a shadow of doubt. Let us start with the declaration of Paul, in Hebrews 9: 27: "It is appointed unto men once to die, but after this, the judgment." That there is plainly an ellipsis here is seen by his statement in his second letter to Timothy that Jesus Christ "shall judge the quick [living] and dead at His appearing and His kingdom," thus leaving a gap to be spanned between death and the judgment; for the latter verse shows that the judgment occurs in connection with the second coming of our Lord, the day, or the hour of which "Knoweth no man, no, not the angels." That gap represents a prison that would never be unlocked were it

not for Him, who, by his own death and triumphant emergence from the tomb, proclaims: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [grave] and of death." It represents a silence so profound that no power except that of the Omnipotent Creator can ever break it. It represents the black waters of the mythological Styx, but the only boatman who can land a passenger on the side of the green fields of Eden is the Pilot of Galilee. While the great deceiver makes it appear that there is more light after death than before, the great loving Shepherd knows that to the soul that refuses His ministry and guidance death is in the end the sleeping of "a perpetual sleep" (Jeremiah 51: 39); it is "gross darkness" itself (Jeremiah 13: 16); yea, it is even "the blackness of darkness forever" (Jude 13).

How fitting is the figure of "sleep" that is so often employed in the Scripture

THE WATCHMAN MAGAZINE

to represent death! In sound sleep there is no measurement of the passing of time; there is no cognizance of anything that is going on. A thief has been known to steal a purse right out from under a man's pillow while he was sleeping. The reason why Paul could say that "he had a desire to depart, and to be with Christ" (Philippians 1: 23) was because he knew that from the moment when his brain stopped thinking to the time when the Lifegiver, at His glorious appearing, should call him from the embrace of death, would seem instantaneous, though long ages might intervene. This is made plain in his second letter to Timothy, where he said: "The time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all those that love His appearing." And over and over he uses in his epistles the figure of sleep to represent death, in such expressions as: "I would not have you to be ignorant, brethren, concerning them which are asleep. . . . Them which sleep in Jesus will God bring with Him" (1 Thessalonians 4: 13, 14); "Our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him" (1 Thessalonians 5: 10); "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed" (1 Corinthians 15: 51).

PATRIARCHS AND PROPHETS TESTIFY

IN A similar strain both patriarchs and prophets of the Old Testament speak of the condition of man in death as one of complete oblivion and absolute quietness. Said David: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Psalm 6: 5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. "Wilt thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy wonders be known in the dark? And Thy righteousness in the land of forgetfulness?" Psalm 88: 11. Solomon, the wisest man of his age, eloquently discoursed on the dissolution that is the inevitable lot of mankind, describing it by such similes as "man goeth to his long home, . . . or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Ecclesiastes 12: 5, 6. "The living know they shall die; but the dead know not anything." Ecclesiastes 9: 5. But it remains for Job to add some fine poetic touches to the subject: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . There is hope of a tree, if it be cut down, that it will sprout again, . . . but man dieth,

and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 1, 2, 7, 10-12, 14, 15.

We have now heard from Paul, David, Solomon, and Job, and what remarkable unison has been in their testimony! Many of the modern poets, in touching this subject of death, have woven in more or less of this hazy, "go-to-heaven-when-you-die" theory into their writings. A notable exception is William Cullen Bryant. His poem "Thanatopsis" is rich with allusions that do no violence to the Biblical teaching. As for example:

Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth
again,
And, lost each human trace, surrendering
up
Thine individual being, shalt thou go
To mix forever with the elements

All that tread
The globe are but a handful to the tribes
That slumber in its bosom. . . .

And millions in those solitudes, since first
The flight of years began, have lain them
down
In their last sleep."

One of the principal objections to the idea that the good go at once at death to the glory-land to dwell with the angels, is that it renders the beautiful truth of the resurrection null and void. For if the saints at death enter a state of perfection, they have passed far beyond the point where the resurrection could possibly be a factor in their experience. It would be absolutely incompatible with reason, utility, or revelation to think of those who have begun to enjoy the glories of the paradise of God, being obliged to take a step backwards to the tomb, in order to fulfill that part of the great drama of salvation, referred to by Jesus when He said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29.

DEATH THE OPPOSITE OF LIFE

THE fact is that the main stumbling-block to a correct understanding of the condition of man in death arises from a misunderstanding of what a man's life consists of; that is, how he was constituted originally by his Maker. Moses furnishes the first pronouncement on this mysterious subject: "And the Lord God formed man of the dust of the ground, and breathed into his

nostrils the breath of life; and man became a living soul." Genesis 2: 7. One modern religious writer, with more cunning than honesty, when faced with this verse, and perceiving that this one text alone sounded the death knell to the theory of an inherent immortal soul, replied pointblank to the question: "Is this the truth, or is it a lie?" "It must be a lie."

But a little attention to the context of the story shows that man's immortality is by no means inherent and absolute, but contingent upon his access to the tree of life. By disobedience he severed his connection with that tree, and his life was limited to a span never to exceed a thousand years. Methuselah's heart beat for 969 years; but when it stopped, he had dissolved partnership with life, including all of its activities, and will have no part in them again till that time when the voice of the Son of God breathes into his nostrils again the breath of life and starts the wheels of the human mechanism revolving once more.

Also, eternal life can be obtained only by those who comply with the plan of God for men. Only those have "right to the tree of life" throughout eternity who "do His commandments." (Revelation 22: 14.) The young man who came to Christ asked, "What good thing shall I do, that I may have eternal life?" And He said unto him, . . . If thou wilt enter unto life, keep the commandments." Matthew 19: 16, 17.

ASLEEP IN THE DUST

IF A man assembles the parts of an engine, and then introduces the steam that makes it go, which is the most important part of the engine — the mechanism or the steam? It is hard to say. But one thing is certain: The assembled parts need the steam, or else it is a dead engine. And the steam needs the parts if ever there is to be a real engine. Supposing a man builds a saw-mill by arranging a waterwheel, pulleys, and saws, and erecting a roof. The man moves away; the mill decays; the roof falls down; the pulleys drop; but the source of the power is still flowing by the ruins. Because it survives, you would not say the mill was still in existence. So man dies. The complex and intricate mechanism of his body decays; the cogwheels of his thought works have stopped; the battery of his brain cells corrodes; he wastes away, and as Job says: "Where is he?" What better answer can be given than that of Solomon's: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The solemn fiat of Almighty God, the Creator of the universe, is: "Dust thou art, and unto dust shalt thou return." Genesis 3: 19. "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14.

All Eyes East

(Continued from page 21)

a result many search warrants were issued, many prominent persons were arrested, including a former president of the Indian National Congress. One hundred seventeen persons were killed and seven hundred injured.

British editors in India pronounced the sponsors of the boycott of the Simon Commission as short-sighted and perverse. The Indian view is quite different. Sir Ali Iman, the first Indian Moslem to be admitted into the Executive Council of the Viceroy and Governor General of India, has this to say:

"Our masters are pleased to give us audience to appear before the Simon Commission of inquiry into Indian fitness for self-government as petitioners. I may ask, was it not only a few years ago, not many years ago, when there were clouds of war, when there was trouble in the Empire, was it not at that time that we were promised equal partnership? Did we not then hear of the change of the angle of vision and of equal partnership? We were then told we were comrades. Then we believed those words, millions of our people died in distant lands, in the theaters of war, the prince and the peasant alike of India supplied men, money, and war materials. And above all, India as a country rendered the greatest possible service during those terrible days of war by maintaining perfect calm and order throughout the length and breadth of this vast country. . . .

"But now that the war clouds have passed away, and there is no interest in courting or cajoling our sentiments, now, by reasonable pronouncements, we are relegated once more to the position of petitioners."

INDIANS TALK WAR

ON MARCH 1, 1930, Vallabhai Patel, Gandhi's chief lieutenant said: "War, unprecedented in the history of the world, will begin in a few days and the beginning will be made at Gujarat [division of Bombay]."

Gandhi, when asked by a reporter from the Ceylon Times [a British paper], "Do you honestly believe that India would be happier if the British got out of the place altogether?" bluntly replied: "Yes, I believe that that is the only solution of India's problems — and not only the problems of India, but also those of Africa. There is no half-way house to that solution. Of that I am convinced. It would be better, I admit, if the British remained as friends, at the mercy of India — and they would have to be at the mercy of India, if they remained without the bayonet and the physical force which keeps them there now — and did penance for their past deeds. I admit, too, that there would be strife if they went, internecine trouble, probably much innocent blood would be

shed, but India ultimately would find herself."

In issuing his ultimatum Gandhi addresses Viceroy Lord Irwin thus: "My dear friend, before embarking upon civil disobedience and taking risks which I have dreaded all these years, I would fain approach you and find a way out. My personal faith is absolutely clear. I hold British rule to be a curse, but I do not intend to harm a single Englishman or any legitimate interest he may have in India. . . .

"It is open to you to frustrate my design by arresting me, but I hope there will be tens of thousands ready in a disciplined manner to take up the work after me."

To this the secretary of the Viceroy wrote a formal reply of non-committal:

"Dear Mr. Gandhi: His excellency the viceroy desires me to acknowledge your letter of Monday, March 3. He regrets that you contemplate a course of action which is clearly bound to involve violation of the law and danger to public peace.

"Yours very truly, (signed) C. Cunningham."

In this recent outbreak, India presents the most dangerous question, the most complicated problem, that English representatives in the East have ever been asked to unravel.

AN ANGRY EAST

FROM an editorial entitled "India's Crisis," and appearing in the February number of this magazine, we quote: "Asia is awake. India is following Japan and China is demanding freedom from Western rule. But India's break for liberty augurs much more serious consequences and a much greater struggle than those of the others, for it had been dominated so much longer and more completely. And for Britain to lose Indian trade now means taking bread out of millions of English mouths."

Asia is awake! India, which has been exploited and snubbed since the impeachment of Warren Hastings (1786) with only such concessions as sane, self-respecting governments shrewdly make, has now followed the beaten path of revolt. China, Japan, Korea, and the Philippine Islands have long ago demanded freedom. Once India lands the united force of her three hundred millions on the side of China's four hundred millions, aided by the millions from other Oriental countries, they will form a triple-headed monster too many-lived for Western nations to decapitate. Such an over-balancing of war forces will upset peace from its present unstable and tottering basis.

Manchuria, vast, rich, sparsely populated, has been prize money for both Japan and Russia. It is like a wound in the side of China. The great Manchurian plains form a large part of her northern areas, and lie well within her boundaries, yet two rival nations have

built their commercial highways through it without acknowledging Chinese law or Chinese governmental rights.

Russia wants a port in the warm waters of the China Sea. Hence the great Siberian Railway from Moscow to Vladivostok holds a key to the peace situations of the East. The Chinese Eastern Railway forms a part of this and is run by Russian officials residing in Chinese territory but not subject to Chinese law. Too, Japan has the railway from the sea north to Changchun. It is to the good of Japan to keep Russia as weak as possible near the coast. China objects to both, especially the Chinese Eastern Railway affair.

PEACE PACT POWERLESS

BOTH China and Russia signed the Kellogg Peace Pact, yet when the consul-general quarters at Harbin were raided by Chinese soldiers almost two years ago and many Soviet representatives as well as hundreds of employees imprisoned, it seemed as though a very serious situation would result.

It is true, looking at the Harbin situation from this angle of 1930, it seems only a small affair. Yet just so small and just so sensitive a problem will involve the world in another convulsive struggle.

With conference tables loaded with agreements, resolutions, pledges, promises, and stipulations; with experienced, burden-ridden, half-exhausted statesmen folding their notebooks and returning to their separate countries, this year A.D. 1930 faces no greater assurance of peace than the year 1910. Twenty years ago the world had certain very sensitive wounds; today those wounds have been bled dry, but other parts are beginning to ache. No absolute agreement stands between East and West; no absolute assurance rests between any part of the world and any other equally independent part. War has not yet been outlawed. The East is at war with itself and it threatens to war upon the West. With rivalry, suspicion, unfulfilled pledges, and zealous patriotism flaring like skyrocketers from nearly every corner of the globe, a new war can easily break out when men least expect it.

The Bible plainly foretells the conditions we are surrounded with today. It foretells, also, the conclusion of such a tremendous tension — a "war to the finish" — unknown before to the world in greatness.

Yet the tragedies written in the dust of this earth should not be the things to hold our minds' attention. "Things are gloomy enough without making them more gloomy," someone says. We agree, and it is only the "gloomy enough" and not the "more gloomy" that we are stressing. There is no security anywhere or in anything on this planet. It is not our aim to be pessimists, prophets of doom, or leather-

girded calamity howlers. But since God's word predicts a sudden and dreadful change, we wish to prepare for it. There is a ray of hope shining through every gloomy phase of history or of prophecy. The terrific cataclysm of the last day is but an omen of a happier day to come. Joel, speaking in prophetic vision, said:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; . . . let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehosaphat." Joel 3:9-12. John of Revelation, seeing the same situation, puts it in these words: "And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:16. Before this takes place, the prophet of God calls our attention in the twelfth verse to another important event. An obstacle in the territory of the Euphrates River will be removed to prepare "the way of the kings of the east."

All of this, the preparing and the great battle, takes place just before the great day of God's judgment. "Blessed is he that watcheth," to be prepared when that hour strikes. The Lord has promised to be "the hope of His people" (Joel 3:16) in just such trying moments.

No threatening catastrophe, no rumblings or ruins of armies will frighten him whose hope is stayed on God. The growling dogs of war will not frenzy the child of God. He whose trust is based on other than the strength of worldly dominions reads in the groanings of war machines the glad news of the restoration of lost Paradise. Jesus said: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42-44. There is the nucleus of lasting peace. He who lives trusting daily in Jesus, whose eyes are ever lifted heavenward in faith and assurance, will not tremble with fear when the eyes of war generals turn East. Soon a kingdom will be established by Him who is called "Faithful and True." Then eternal peace will be ushered in.

Forget God's Sabbath

(Continued from page 19)

rest day, blessed and sanctified. Could this same have been done in three, four, or five days? The answer will as readily be made in the affirmative. God might have used but one day in creating and one day in resting; thus every other day would have been a rest day. This would

undoubtedly have pleased some people. But listen,—could God Almighty himself have created a world on the first day and at the same time have "rested" that self-same first day from "all of His work which God created and made"? No!!! Therefore the only day, in any length week that God might have used in the creation of a world, that could positively and absolutely never have been made a rest day by Divinity himself is the first day of the week. Strange, isn't it, that when man undertook to substitute a day for the day that the Creator had established as His memorial of the creation, that the day chosen and substituted, the first day of the week, is the only day that positively never could under any circumstances be made a memorial of a created world! Man always makes a bunglesome job when he undertakes to alter and change the things of God.

HISTORY OF THE SABBATH

BUT now with the facts of creation before us, and the Sabbath institution being thus established as the seventh day of the creative week, let us carry the study down through the ages as given to us in God's Holy Book, the Bible. We will next come to Sinai, where amidst great grandeur and mighty power God came down upon the mount and declared His Ten Words, the Ten Commandments. In the very bosom of that holy and eternal law, God commanded: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

A careful reading of the law on this matter of the Sabbath, therefore, corroborates the facts of creation; namely, that "the seventh day is the Sabbath of the Lord thy God." And the reason is given—"for in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Thus the law and the facts of creation agree that the seventh day is the memorial of God's "wonderful works which He hath made to be remembered." Facts could not more definitely and clearly set forth the weekly seventh-day sabbath, therefore, as the "Lord's memorial."

But we will carry the study still further. In the Bible and in the common use of language we have several words in the English that are used quite synonymously, such as the words sign, mark, seal, memorial. Speaking of Abraham, styled the Father of the

Faithful, we read, "And he received the sign of circumcision, a seal of the righteousness of the faith." Romans 4:11. Here the words "sign" and "seal" are used in the same sense. So there are many passages of Scripture on the word memorial; viz., Exodus 17:14; 28:12; 30:16; Numbers 16:40; etc.

In Exodus 31:12-17 we have the word "sign" used in referring to the weekly Sabbath as a sign that they might know "that I am the Lord that doth sanctify you." "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested." Thus it is here definitely stated that the Sabbath is the "sign," or memorial, of God's creation. Again, in the prophecy of Ezekiel 20:12, 20, we read, "Moreover also I gave them My Sabbaths, to be a sign [memorial] between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord thy God." The Sabbath is therefore a sign, or memorial, between God and His people that they may "know" and recognize Him as Creator. Just as earthly governments have memorials, so the great God, the creator of the earth and the giver and sustainer of life, has given to man a memorial of that great fact. "And He said unto them, the Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." Mark 2:27, 28. It is His because He made it. He is Lord of the Sabbath because it is His own holy institution, made at the creation and blessed and sanctified for man at the very beginning of time—the seventh day of the creative week.

MORE THAN DAY OF REST

THE Sabbath is more than a day of rest. Any day may be a day of rest. Man might rest from physical labor every day, but that does not make every day the Sabbath. There is no other day that comes to us from Eden stamped with the insignia of Heaven's "blessing" and "sanctification." The Sabbath, the seventh-day Sabbath, was given to man. It was made for man, the man Adam in Eden before he sinned. It would have been kept as a perpetual memorial—"sign"—of God's creatorship had sin never entered the world. It is no less "the sabbath of the Lord thy God" after sin entered than it was before. So it remains His, God's, perpetual "sign," given in Eden before the fall, instituted as a part of the creation itself, commanded to be "remembered" in the very bosom of the law of the Eternal, honored and recognized by the Christ, the representative of heaven when He came from heaven to represent God to man in this fallen world. Of it He himself declares that "the Son of Man is Lord of the Sabbath." (Mark 2:27, 28.)

Some are willing to admit that the seventh-day Sabbath was commanded in the law at Sinai, but that it had no previous existence. But careful Bible students of all ages have known and understood that it had its birth with the birth of time. The well-known and scholarly Alexander Campbell in one of his addresses on memorials, or "Monumental Institutions," refers to the weekly sabbath of creation as the oldest and most commemorative of all monumental institutions. And so it is. We quote his words, under the following testimonial:

A TESTIMONIAL

THE oldest commemorative institution in the world is that which records the voluminous fact that nature—that familiar, indefinable and appreciable something, admired by all and worshiped by few—is herself an effect, and not a primary cause. It is in this sublime and philosophic way that the man of true science views that primeval solemnization of time called 'the sabbath,' the first and one of the most significant and important of all patriarchial institutions.

"Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals. An institution, too, which notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from creation to the deluge, during the deluge, and after the deluge till the giving of the law; and which, when transcribed by the finger of God from the tablets of memory to the tables of marble, begins with the very word 'remember,' the only word which is legitimately inscribed in every land and language upon every sort of monumental record, natural, religious, moral, or political. The humblest pillar that rises in honor of the dead has either 'in memory of' inscribed in fact or by circumstance upon its front; and so reads the fourth precept of the everlasting ten—'Remember that in six days God created the heaven and the earth, the sea, and all that in them is, and rested on the seventh; wherefore remember the seventh day to sanctify and hallow it.'—Alexander Campbell in "Popular Lectures and Addresses" pp. 283-4.

Yes, the seventh-day sabbath is not only the "oldest" but the *only* monumental institution coming to us from creation as the *memorial* of the great creative work, in order that "His wonderful works might be remembered." No one who in the true spirit recognizes and observes this memorial of the creative work of God can be drawn away into heathenism, idolatry, or even in these last-day delusions of "modernism."

All who truly observe the Sabbath of the Lord, will stand by the old, established, fundamental doctrines and beliefs in God as Creator. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Yes, this monumental memorial of God's creation, the seventh-day Sabbath of the creative week, endures. May each reader of these lines so relate himself to God, the Creator, and His Son Jesus Christ that with the enduring and everlasting memorial of God we may all endure, and be with the redeemed when all flesh shall come to worship before God every Sabbath day throughout eternity. (Isaiah 66: 22, 23.)



IT SEEMS to be taken for granted by Christians that men's souls are immortal, that when we are dead we are not dead, but go on living somewhere. Turning to the most reliable and only authentic source of knowledge on the subject, the Bible, it is revealing—even startling—to many to see what it teaches on the subject.

Daniel H. Kress, a medical doctor, examines the

Immortal Soul

doctrine in an article next month.



The Ninth Planet

(Continued from page 15)

of its light and heat from some other source than that of the Sun. It may be partly self-luminous, or it may have one or more satellites that are small suns in themselves.

Since the more distant planets have more moons than those nearer the Sun, and some of them are known to be self-luminous, we may assume that they are for the purpose of supplying the more remote bodies with the heat and light that they fail to receive from the Sun. May we not also conclude that the satellites of nearer planets are as

necessary for equalizing climatic conditions on their own primaries?

THE MOON ONCE HOT

IF THESE assumptions are correct, then why may not our own satellite have once been a direct source of heat and light for the same reason?

Those who have observed the moon through a good telescope, or have seen a photograph of its numerous volcanic craters and vast plains of dry lava beds, will have been impressed with the idea that its crust was once a seething inferno of flaming gas. No logical reasoning can account for its present appearance without assuming this.

What then must have been its effect on our climate? Would not this account, more logically, for the tropical conditions discovered in the polar regions, than the conclusions founded upon evolution?

By assuming that the moon's activities terminated at the same time, and for the same cause that the Scriptures state an upheaval took place in the earth, we have all the argument that we need to account for the conditions in northern Siberia, where animals in an almost perfect state of preservation are found in the ground, which has been in a frozen state for centuries, showing that some great catastrophe must have overtaken them suddenly. Had the change been gradual, as they would have us believe, we would not have the flesh of these animals preserved as it is in these regions.

It is more simple and natural to take the Scripture record of events and build our structure of reasoning on that than upon the strained theories current in the world today that need frequent adjusting to meet oncoming facts. In this age of remarkable discoveries it seems paradoxical that the tendency in general is to give greater thought and interest to the inventions growing out of them, to the material side of things, than to the principles that govern and make them possible.

Not recognizing that laws are signposts to discovery in every field, a means for teaching us how to "strive lawfully," how to reach our objectives in a manner to bring benefits to all, we go about securing our ends by outward and foreign means, which drain life's resources without adding to its endowment.

If we examine closely these methods employed, it will be seen that in some particular, injustice has been the result of a departure from the ethical laws, character has been marred, and other lives have been affected.

Laws that to a superficial mind may appear to be arbitrary, and seem made to spoil our happiness in life, have really but one object; namely, to save us from the evil of having lived in vain.

The true object is fruit bearing, and laws are to teach us how fruits are to be grown, in order that life may not consume itself.



The Watchman's Torch

GASOLINE, the wonder fluid of this age, is far from uniform in so far as price is concerned. According to a recent tabulation, the price of this commodity in foreign countries varies from 21.9 cents in Japan to 91 cents in Ethiopia. Even in the United States the price varies annoyingly in different localities. Our oil barons, flush with greed and power, can make a fortune by even a penny's variation in the price of oil. But a prophecy in the Bible warns them of the soon-coming time when their fortunes will be but a mockery to them. "Thy hardness and impenitent heart treasured up unto thyself wrath against the day of wrath." Romans 2:5.

A LIST OF FOURTEEN DISEASES, compiled by Howard W. Green and Dr. George W. Moorhouse, of Cleveland, Ohio, shows that measles is the least fatal and lockjaw the most dangerous, to human life. Forty-one per cent of the lockjaw victims die, while only four-tenths of one per cent of measles cases are fatal. Of all our common diseases, pneumonia is the most deadly, seventeen per cent of such cases proving fatal. Statistics also show that our bodies are becoming increasingly susceptible to diseases. Our high-strung state of civilization accounts for it to an alarming degree. We look for the coming of our Saviour, in whose kingdom disease, pain, and death will never be known any more.

A BEAUTIFUL GARDEN, known as the International Peace Garden, has been proposed by the National Association of Gardeners, to be created at some point of vantage on the border between the United States and Canada, part of it on each side of the line. The proposed garden would be a thousand acres or more in area, and would contain all the varieties of trees, shrubs, and flowers that could be grown in the latitude of the border. Every effort is to be made to make it the most beautiful and imposing monument ever designed by man. For over one hundred years peace and good will have reigned between the United States and the Dominion of Canada. A beautiful garden such as this, formed from the natural living beauties of this earth, is a fitting memorial to this gift of God's grace to man — peace. Would that other nations of the earth might live in such peaceful accord as have the peoples of these two North American commonwealths. But the inevitability of war cannot be avoided, and we long for the coming of Christ, whose appearance will usher in universal peace.

HARVEST BEFORE HARVEST TIME is what modern machinery is making possible for crops of grain and hay raised by progressive American farmers. A huge hot-air machine is used to dry and ripen the harvest, which has been cut green. This hastens the growing time and makes possible two or three crops a year where one grew before. By means of huge furnaces, heating air blasts that are driven through drying tunnels, alfalfa can be stored away in the form of meal one hour after it is cut green. Besides hay, such grains as wheat, rye, oats, barley, and soy beans are handled in this way. It is claimed that much more of the real food value of the grain is saved by this quick and thorough process. God's harvest of souls is at the end of the world. Matthew. 13:39. And Romans 9:28 states that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Can it be that this hastening of harvests is but a symbol of what God is even now doing upon the earth? For "this gospel of the kingdom" has never gone so quickly and so far as it is going today.

SEVEN-EIGHTHS OF THE EARTH'S SURFACE have never been gazed on by human eyes. Believe it or not, this is true in spite of the fact that the world is now singing the praises of the Byrd who has flown over both poles. Of course, the most of this unknown land lies at the bottom of the ocean, but there are unexplored areas in both polar regions that total twice the size of the United States. And there are portions of Asia, Africa, Canada, and the interior of South America that are far from being well known. Adventurous men are swiftly opening up these places, and even a William Beebe is exploring the bottom of the sea. But this vast portion of the earth's surface now beneath the waves will never be really known until after Jesus Christ has returned to this earth, sin has been destroyed, and the Creator has re-created "a new heaven and a new earth," on which there will be "no more sea." (Revelation 21:1.) Then the portions of the earth now marred by the effects of the curse will be restored to be the home of redeemed men. On the authority of God's word we rejoice to say that this time of restoration is not far distant.

WHEN **QUEEN ELIZABETH** was being crowned in 1558, a committee waited upon her to petition that the notable prisoners Matthew, Mark, Luke, and John might be released. In literal language they were asking that the Bible might be translated from the ancient languages in which its meaning was imprisoned into the tongue of the common people. The good work started that day resulted in the King James' translation in 1611 and the mighty work of Bible translation that goes on through the Bible Societies. Already the whole Bible or parts have been translated into over 800 tongues. During 1929 two North American languages were added. One is the tongue of the Eskimos of the Bristol Bay region of Alaska; the other that of the Hopi Indians of Arizona. The Quechua Indians of the Andes Mountains of South America now have the Book of Psalms in their own speech; and the Book of Proverbs has been printed in the new Turkish alphabet. Thus God's word goes on conquering language barriers; after which it conquers sin barriers in the hearts of its readers.

TELEVISION IS BEING MADE COMFORTABLE. In previous experiments with television the beam of light that played over the face of the speakers whose voices and pictures were being sent was so intense as to cause suffering to the eyes. In a recent successful trial in New York, the lighting of the room and the transmitting beam of light were both comfortable. The transmitting instruments were concealed. One simply spoke and acted as if the other person were right there. The answering voice sounded in the air, the face appeared on a screen at eye level. More and more the development of television illustrates how God both sees and hears our every act and word.

"**THE TEXAS OF CHINA**" is more modern than its namesake. Sze-chuan, the great western province of China, has now established airplane transport lines to all parts. Before this there was not a mile of railroad in the province. The fastest travel was by river junk. These awkward ships floated slowly by wind or were pulled along by troops of men dragging ropes. But by one leap the province has hurdled centuries of advancement and surpassed other parts of the world by putting in the very fastest and most modern type of transportation. Truly there is not any portion of the world that is not being prepared to hear the news that Jesus Christ is soon to return.



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.

Close of Probation

When does a man's probation close?

There are three times when a man's probation may close. (1) When he dies, for after that there is no more chance for him to change. (Ecclesiastes 9: 5; Psalm 146: 4.) (2) When his case is decided in the investigative judgment now going on in heaven. According to a very plain and definite prophecy in the Bible, we know that judgment of all cases began in heaven in the year 1844. Mayhap they had reached the living by this time. We cannot tell when our cases will come up and be decided for eternal life or death. (3) When he has fought God to such a degree and for such a long time that the Spirit cannot reach him any more. This state of mind and heart is usually indicated by a sinner's attributing God's words and ways to the devil, and the devil's words and ways to God. Thus he puts himself beyond the pale of God's help. Read Matthew 12: 22-32.

Denominationalism

Do you believe denominationalism to be Scriptural?

No, if what is meant is that God sanctions many denominations all believing different doctrines, and possibly fighting one another. There is "one Lord, one faith, one baptism." (Ephesians 4: 5.) We are not to be "carried about with every wind of doctrine" (Ephesians 4: 14); nor to teach any other doctrine but the true one (1 Timothy 1: 3), proving that there is but one doctrine. And he who will do God's will "shall know of the doctrine." (John 7: 17.) The trouble is that the majority do not approach God and His word in full faith and with unprejudiced minds and take the whole Bible, "comparing scripture with scripture." Hence all the differing beliefs. But while we do not believe in many denominations, we believe in letting every man be "fully persuaded in his own mind," and in absolute religious liberty for everyone to believe as he wishes. And under present sinful conditions there is no hope of ever bringing all people to believe the same.

Gift of Tongues

What do you think of the gift of tongues movement?

It is based on a false understanding of Bible teaching in regard to spiritual gifts in the church. The gifts were given, as may be seen by referring to 1 Corinthians 12 and Ephesians 4: 8-14, for the edification of the church, the glory of God, and the carrying of the gospel to the world more effectively. The gift of tongues (speaking different languages) was given especially that that gospel might be carried to foreign peoples, as it was manifested on the day of Pentecost. See Acts 2: 4-12. There was a false "tongue movement" in the early church and Paul seems to be dealing with it firmly in 1 Corinthians 14. They seem to have gotten the idea that the gift of tongues led one to do a lot of babbling that no one on earth could understand (no doubt the idea was borrowed from the practice of heathen priests mumbling nothings over the shrine of the Delphian oracle in Greece), and there was needed an interpretation to tell what it meant. Paul rebukes this sharply in this chapter. Read it through carefully. It is not like God to give anyone a gift that leads him to speak a lot of gibberish that neither he nor anyone else understands. Many of these folks who have claimed possession of the gift of tongues, and have imagined they could speak in some foreign language, have found on going to where the language was spoken that no one understood them. It is not for us to be concerned to pray for tongues. God gives the gifts of the Spirit "severally as He will," not as we will. We believe that in these last days God is endowing missionaries with unusual talent in understanding, speaking, and translating foreign tongues, for the sole purpose of carrying the gospel of the kingdom quickly to the ends of the earth.



Missions

(Continued from page 23)

this latter class is found the large majority of government officials. This eloquent fact should not be permitted to escape our minds as we give thought to the question, for officials of the government are in these places without axe to grind or personal interest to serve. They understand facts as they are; and that among these, the most salient fact is that, in every place in the South Seas where the gospel has yet been preached, the intelligence of the natives is sufficient to so grasp the principles of Christian faith and teaching that by these their lives have been transformed and their lands made safe for foreign life and commerce.

It is a mistake for Christians in America to conclude that the South Sea Islander is at best capable of only a nominal Christianity. Having had personal contact during many years with the natives of many groups of the South Seas, I confidently claim that amongst these peoples there is a high percentage of Christians who not only practice the principles of the Christian faith, but comprehend clearly what Christianity is, and can clearly state the reasons why they are Christians. Frequently have I read statements to the contrary, but in no case have I found these statements to be generally true. That there are many whose faith is but nominal, and whose notions of Christian belief are vague, is without question; but is that not also a fact of life in every Christian community? Indeed, I verily believe that the Christian intelligence of the Christianized races of the South Seas measures well with that of white communities whose opportunities are immeasurably greater. The worst that is to be observed in the life of the South Sea Islander in Christianized islands is in no way attributable to his inability to understand Christian principles, or to the limitations of his capacity to apply those principles in daily living, but rather to influences that emanate from white people; and this is emphasized at the ports where the contact of the natives with these influences is the more constant.

There still remain islands and portions of islands in the South Seas wholly uncivilized. In some of these, cannibalism is still being practiced. Against the conditions of savagery there obtaining, missionaries of the Seventh-day Adventist, the Methodist, the Presbyterian, the London Missionary Society, and other missionary societies are advancing, and as the uplifting influences of the gospel of Christ are thus extended, the busy traffic of commerce will follow, as it always has followed the missionary's self-sacrificing effort. And again godless white people in these places will deride and discredit the missionary, his story, and his Book, regardless of the fact that

these are the things that have made life in the South Seas possible for them. Thus it ever has been in those southern lands, and thus it still will be; but notwithstanding the critical antagonism of those who are swift to take advantage of conditions that result from the uplifting of the savage, the work of uplift is going on apace. It is the firm belief of one who wishes such efforts well, that the day is not far distant when the last dark shadow of island heathen savagery shall have been rolled away forever from those fair southern lands, and every race and kindred there found shall enjoy the same great blessings that Christianity has brought to the islands already Christianized.

Church and State

(Continued from page 13)

God, as Michael the Archangel. From the time that Judah lost her King and went into captivity, Satan waited to destroy the Man-child to be born in Bethlehem. (See Micah 4: 8-10; 5: 2, 3; Revelation 12: 4-6.) But the Child was caught up to God and to His throne, where He reigns as our victorious High Priest and Leader. (Hebrews 8: 1; Revelation 12: 5.)

Having thus been defeated by the Lamb of God, by the destruction of whom he hoped to accomplish the death of all who trusted in Him, the arch deceiver turns his attention to the church of God. (Revelation 12: 12-17.)

The dragon symbol tells us more than this. The dragon, the devil, is symbolized as working through seven successive heads (Revelation 12: 3), representing seven different systems of church and state, beginning with Babylon of old (Genesis 11: 1-9). God's command to men then was that they should scatter abroad and develop the earth. (Genesis 1: 28.) After the Deluge the instruction was repeated. (Genesis 9: 1-7.) But Noah's backsliding children a generation or so later said: "Go to, let us build us a city and a tower, whose top may reach unto heaven and let us make us a name, lest we be scattered abroad." (Genesis 11: 1-4.) They chose their own way, not God's way.

And then, according to the cuneiform records, they built and named that city and tower "Bab-il," meaning, "the Gate of God." But God named the fruitage of their selfish wisdom and scheming, "Babel [Babylon], confusion." And confusion it has perpetuated in the religions of the world ever since.

BABYLON

THE first of those seven heads was Babylon. The head was not the purely civil government of Babylon. It was not the heathen worship of Marduk and Bel and other gods. It was the union of these that constituted the beast of prophecy.

Following Babylon, came the empire

How's Your Health

The Doctor
Answers Your
Questions



Medical and hygienic information of interest to the general reader is given in this column by a practicing physician. Queries may be sent to the editor.

Causes of overweight.—Can you tell me what are the causes of overweight? C. O. O.

The following are a few of the causes of obesity, or overweight: Heredity, not enough exercise, improper diet, and an unbalance of the endocrine glands.

Foods rich in fat.—Will you give me a list of foods that are rich in fat content? R. I. F.

Butter is practically 100 per cent fat. Nuts are rich in fat, containing from 40 to 60% fat. Cream has about 25% fat. The ripe olive, and the avocado pear have about 20% fat, and the soy bean has from 15 to 20% fat content.

Pain in back.—What would you suggest as the possible reason for continued pains in the spinal column in the small of the back especially when much bending is done, or the patient is tired after standing on his feet all day? C. P. S.

You very likely have a lateral lumbar neuritis. Hot applications, either fomentations or electricity, will give relief. Look for some source of infection in kidneys, teeth, tonsils, or intestinal tract.

Difficult breathing.—I have difficulty in breathing through my nose, as one side of my nose seems to be much smaller than the other, and the partition between the two nostrils does not seem to be straight. What can I do for this condition? D. I. B.

You have what is called a deviated septum of the nose, and this condition can be remedied only by surgery. The operation is done under local anesthetic, and usually the patient recovers very quickly, and the condition is entirely remedied.

Varicocele.—What can I do, or have done, for varicocele on both sides? It is a condition of several years standing, though I am only 27 years of age. Do you advise surgery? I have been told by two different medical doctors that this will be the only way for relief. How serious is such an operation, and what would be the after effects upon a man otherwise normal? A. O. N.

If you are sure of your diagnosis, and that you have a double varicocele, your treatment is surgery, and I would advise it for you. The operation is not a serious one, and there will be no bad after-effects if you have a competent surgeon do your work.

Insomnia.—I am troubled with insomnia, and as a result feel very depressed. What can I do to overcome this trouble? I. T. R.

Insomnia is often caused by nerve exhaustion due to auto-intoxication. Chronic constipation is often a great factor in insomnia. The colon should always be emptied before retiring, by enema if other means fail. Depression is due to overtaxed nerves and fatigue poisons. Look for your trouble in your intestinal tract, and quit your worrying.

Pickles.—Why are we told that pickles are unwholesome articles of diet, and yet we can eat fresh cucumbers, and they are wholesome? W. A. D.

Pickles are practically indigestible, for they are hardened by the action of acetic acid and salt, and even sometimes by alcohol. In the stomach they cannot be acted upon by the gastric juice, and become a source of irritation and chronic disease. Cucumbers, on the other hand, when fresh and crisp, are very wholesome, and quite easily digested. Use lemon juice if you want to add a sauce to the fresh cucumber.

Diet for overweight.—I am overweight, and wish to reduce. Can you give me some advice about my diet? W. T. R.

One of the first things that you must do is to stop eating between meals. The things that one is tempted to eat between meals are usually of high caloric value. For instance, an average serving of ice cream yields 500 calories, a chocolate malted milk the same, and a candy bar nearly as much. Fats are also high in caloric as well as heat values, so you must take butter, cream, and cheese very sparingly. Make clear soups, vegetables, and salads a large part of your dietary. Mineral oil may be used instead of olive oil in your salad dressings. Drink plenty of water so that your food can be properly oxidized, and elimination be helped. Put no cream or sugar in your cereal coffee, and drink fruit juices instead of cocoa and other more nourishing drinks. You do not need to fear that you will be getting too spare a diet, for the average person eats from 50 to 100% over what he needs anyway, and the excess is often stored as fat. If you are in doubt as to your general health, see your physician, and he will outline your diet more particularly in regard to your individual case.

of Medo-Persia, under Cyrus and his successors. And the beast power was again evident, as witness the book of Esther, and the plot of Haman to destroy all God's people there.

Following Medo-Persia came Grecia with its union of religion and the state, in some cases the civil ruler claiming divinity, as did Alexander. The most striking manifestation of persecution under this head against the people of God was under Antiochus IV, the fuller title of whom was Antiochus Theos Epiphanes, Antiochus the God Manifest, who caused one of the greatest persecutions the Jews ever endured.

ROME

THE fourth head was Pagan Rome, under whose rule Jesus was put to death; and following His resurrection came other persecutions. Some of the worst persecutors of the Christians were the most conscientious pagan emperors.

The fifth head was dominant during the twelve centuries after the bishop of Rome was made "head of all Bishops and the true and effective corrector of heretics" by decree of Justinian, emperor of Rome in 533.

Now the head through which the dragon wrought his awful work was not the civil government of Rome itself. It was not the Roman Catholic Church itself. Apart from religion, civil power will not persecute. Without civil authority a church cannot wage persecution. There must be a union of the two to make a persecutor; in other words, to constitute a head of the dragon.

Therefore it is neither right nor Scriptural to declare that the Roman Catholic Church is the fifth head of the dragon or the *beast* of Revelation 13. There must be the union of the ecclesiastical and the civil to constitute the head of the dragon, or the *beast* of the prophecy in Revelation 13.

This phase we will study further in our next article in which Roman Catholicism and Protestantism will both be considered. Let me ask my readers to keep in mind in these studies the great principles involved.

One Book Science Has Overlooked

(Continued from page 11)

of law. To explain a miracle, say they, would destroy it! Salvation is a miracle, but it was all according to law, and salvation is the science of all sciences. We may not be able to understand everything about salvation, but we know it was according to law, for God did not suspend His great moral law even to save the death of His Son. The suspension of the law would have been a confession of its inadequacy.

Salvation was the intervention of power adequate to meet the full onward sweep of invariable law. Christ intervened in man's behalf and met the full

force of the law's penalty by dying for man. He was resurrected because He had power adequate to meet the power, or law, of death.

When Christ made water into wine at the marriage of Cana, He merely shortened the natural process by the intervention of power adequate to do this. When Christ walked upon the sea, the law of gravitation was not suspended, but Christ used power adequate to offset the pulling power of gravitation. When Daniel was cast into the lion's den, it was not because God caused the lions to lose their hunger and craving for flesh that they did not eat Daniel, but it was because of the intervention of angels abundantly able to restrain the lions.

"This view of miracles so far from detracting from their significance really

The London Naval Conference

Made a noteworthy attempt to stop the armament race of the nations. As to making any headway toward peace it failed completely. Yet

We Long for Peace

There is only one way to get it. In the July WATCHMAN, Arthur Monroe Hanhardt, our correspondent in Europe, where peace and war are being fought out, will tell why the London parley failed and how peace will finally come.

renders them more wonderful and effective as proof at once of the wisdom, power, and grace of God. It moreover places them in beautiful harmony and accord with the established order and course of nature, providence, and redemption. It brings to view the otherwise unrevealed resources of law. It shows how the beings and forces that are under law can be employed in a most marvelous way to meet other forces that are under law — meet and triumph over them in a way that honors and respects the law by which they are governed, and at the same time honors and obeys law in triumphing over them. It also reveals to us how all the triumphs and achievements of virtue, whether human or divine, are triumphs not by means of suspension of law, but triumphs for which law in its own nature fully provides, and to which law gives its full and utmost approval. It further leads us to regard with wonder and delight how fully, not only the wisdom, the power, the justice, and the goodness of God, but even the mercy of God, or the infinitude of the divine perfections of which His mercy is the utmost expression, find a place in law as law is from

God and is the declaration of His character."—"Atonement and Law," by John M. Armour, pages 234, 235.

In this light the most exacting scientist, who knows that all nature is governed by invariable law, must agree that the God of the Bible is also the God of nature. Indeed, this book of nature and the book of revelation are God's two great books for man. Let us believe them both.

The Clangor of Arms

(Continued from page 5)

kingdom against kingdom." Describing further, the Master said, "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 10, 25, 26. Together with the prophecy of Christ let us place a quotation from a London correspondent in his vivid portrayal of Europe: "The heart of the nations is sick with fear. The people tremble as they hear of wars and rumors of wars, of nation rising against nation, and kingdom against kingdom. All over Europe their voice is audible in a deep undertone of anger and fury against war-mongering and war-mongers. Statesmen with their ears to the ground are terror stricken and perplexed."—London Express, quoting James Douglas.

The fire of bate is aflame in the breast of nations. Old wounds have not been healed. Although there is the cry of peace and security, men have not forgotten hatreds and wrongs. Like burning embers, these are waiting for a mere excuse to burst into an inferno. Although the nations of Europe stand on the verge of bankruptcy because of militarism, there is not a single country that will call a halt to the march of Mars. Each nation says it will disarm as much as its neighbor, but both are afraid of each other. Neither will openly declare an abolition of war plans.

There is no necessity to overdraw the condition that faces the world today. We have been disappointed in the results of the Naval Conference. But let us not be deceived by well-meaning promises or roseate descriptions of world conditions. Although sincerely wishing for peace, we must beware of the sedative of ignorance that will lull us into dreams that make us forgetful of the facts. Peace is not assured. It is less possible today than it was in 1914. If you doubt that war will come again, listen to the words of statesmen and leaders: "It is too much to suppose that war has been banished," declared President Coolidge. "The chances of preventing war are faint," said Wickham Steed, British editor. "The truth is that the whole world is again arming itself. The number of bayonets and cannon is constantly increasing, yet everybody speaks of peace," is Mussolini's verdict. "As things are now, the nations are

headed straight for war," Lloyd George gives warning. And we might continue to enumerate a similar group of statements indefinitely.

Truly the ancient prophecy of Jeremiah is fitting for our day. The cry then as now was, "Peace, peace; when there is no peace." While this cry of security and lasting peace is wafted on the air, the clang of arms and the rat-tat-tat of machine guns drowns the promises. "When they shall say, Peace and safety; then sudden destruction cometh upon them." This warning of the Scriptures through the apostle Paul in 1 Thessalonians 5:3 shows the attitude of the world at the time the greatest maelstrom of destruction is about to fall. While the peace cry is heralded, the clouds of war are forming, ready to deluge humanity with bloodshed, sorrow, and death.

Until the hearts of men no longer have hate or selfishness in them, until distrust and fear are broken from the minds of men, there will be war. Peace is the greatest need in the world today, but that peace comes only from the Prince of peace who shall come in clouds of glory with healing in his wings. Lasting peace will not come until the decree of God is fulfilled, "Behold, I make all things new." While men are absorbed in business and wealth, pleasure and sinfulness, they are not preparing to meet God. The Searcher of men's hearts realizes what men will be saying and doing today. Two wonderful prophecies have been given to throw light upon our pathway today. While people are saying they will disarm and never learn war any more (see Isaiah 2:2-4), God tells us they will actually be building weapons of war prepared for battle (compare Joel 3:9-12). Whom shall we believe? Will we rest in ignorant ease at the promises of men, or shall we look with the keen discernment of those who study the Word of God and are prepared for the coming conflict, which shall come suddenly while the world cries peace? Paul admonishes the thoughtful, clear-sighted Bible student "Therefore let us not sleep, as do others; but let us watch and be sober."

Calendar Reform

(Continued from page 9)

Jews, Seventh-day Adventists, and Seventh-day Baptists.

During the first year, if the Christian churches of our country remain loyal believers in this Sunday Sabbath, they would be keeping the Sabbath of the seventh-day believers, and they in turn would be observing the Mohammedan Sabbath for their day of rest. One year later the Seventh-day Adventists, Jews, and Seventh-day Baptists would have to keep what is now Thursday for their Sabbath, and the keepers of the Sunday Sabbath would keep Friday, while Mohammedans would

observe Wednesday for their Sabbath.

In a few years, these conscientious religious people would have been compelled every week to choose between keeping a day when everybody else worked, and thus miss a day's labor each week, and thereby jeopardize their chance of holding a permanent job, or else break their Sabbath by performing labor on the day they hold sacred.

The confusion is unthinkable, and the results in accompanying disorganization of religion, as well as business are too gigantic to be comprehended by the average intelligence.

It would split asunder our great religious bodies. It would disrupt and disorganize business, and result in confusion without precedent.

I have heard a great many adherents of this new calendar plan say that we

Eat to Live

Science is teaching us some helpful facts about why we eat and what foods we should eat to keep well and live long. We now know that the *vital* parts of our foods, called

Vitamins

are not scattered haphazard among "eats," but certain ones exist in certain foods. And to be healthy we should know, in individual cases, what elements we should eat. Read all about it in an article next month by *Hans S. Anderson*.

have already lost track of the weekly cycle, and that the present days of the week are not the original days of the week. In fact, calendar advocates everywhere meet the question of a wandering Sabbath with that argument.

Here are the historical facts about the previous calendar changes in their relation to, and affect upon, the fixed days of the week. First: every change of the past has been a change of dates of the month, and never before the present proposed change, have the days of the week, or this weekly cycle, been affected.

In Gregory's calendar, the change was made in order to catch up with lost time, as reckoned and computed up to, and including, his day. So ten days were added to the *dates* of the Julian calendar, and Friday, October 5, of the Julian calendar became Friday, October 15, of the Gregorian, thus affecting only the date of the month without changing the weekly cycle.

England refused for 170 years to adopt this calendar, because it had come from the pope, and she was making a desperate effort at the time to throw off all influences emanating from the Vatican. Hence she kept the Julian calendar until

1752, then accepted the change to the Gregorian calendar. This change was made on September 3, of the Julian calendar, and as they had lost eleven days during that one hundred-seventy years, they decreed September 3 to be September 14, and thus fell into line with the rest of the world, and began business the next day as usual, only under the terms of the Gregorian calendar.

GREGORIAN CALENDAR ADOPTED

IT SO happened that George Washington was living at that time. He had been born February 11 under the old order of things, as they were under the calendar of Julius Caesar or the Julian calendar. At the present time however, we use the Gregorian date and celebrate the birthday of the father of our country on February 22.

Germany refused to accept the change for three hundred years, because she was so very Protestant, even more so than England apparently.

The Greek Catholic countries of Europe, including the Greek Catholics of Russia, stood their ground and refused to be governed by a law from Rome until our day. If you will think back to 1923, which is not very far back, you will recall the date in history on which they capitulated. By 1923 thirteen days had been lost by observing the Julian calendar, for it had failed to compute accurately the length of time in a year.

It was September 30, 1923, by their Julian calendar when the change went into effect, so the Greek Catholic countries of Europe went to bed September 30, and awakened October 13, but it was only a change of dates, not week days, that had been affected.

That, in a sketchy way, is the history of calendar reform. When we begin shifting our calendar, however, so that the days of the weekly cycle are affected, that becomes another question. It affects every one who has a day of weekly rest that he holds to be sacred, and gives him a wandering, changing Sabbath for a sacred day of rest.

The issue is up to the people of America, and all the rest of the world. The decision is in the hands of a few, some chosen, and some self-appointed, for there are men who with almost fanatical zeal are giving their time and their money to the support of this reform. Personally, I fear we are making obeisance and once more paying tribute to the golden calf. It would seem significant if, after all our years of freedom, freedom should be crucified upon a cross of gold, or in the language of a distinguished rabbi Dr. Leo M. Franklin, of Temple Beth El: "The whole agitation again brings to the front the question as to whether the business interests of the nation shall be absolutely supreme, or whether the sentimental and spiritual forces that contribute so much to the formation of national character shall be entirely subservient to them."

A Witness to the Work of Adventists



THE following is an editorial by J. O. Atkinson, D. D., editor of *The Christian Sun*, published in the number dated May 10, 1928. The editor is connected with Elon College, N. C., and the *Sun* is the official organ of the Southern Convention of the Christian Church (not Campbellite). He wrote this after spending some time as a patient at Orlando Sanitarium (a Seventh-day Adventist institution), at Orlando, Florida.

"A friend 'back home' who has honored me by reading these 'Florida Observations' writes to know if I am about to turn Seventh-day Adventist. My reply was, 'Not yet. I am not good enough.' My correspondent may have thought me frank. But I mean it. I was talking to a guest here from New York, one who comes periodically to Florida and to this sanitarium, and his comment was, 'I believe these Adventists are the only people I have ever met who really live up to the religion they profess.' No, I haven't exactly joined them yet, but I have attended some of their services in these last weeks that I have been strong enough to be out, and have learned a few things about them, corporately and individually, and believe me, I have no word of criticism for them. They are certainly showing the rest of the Christian world a few things worth learning.

"First, they know how to sacrifice in giving. They begin by strictly paying the tithe—all of them. They say the Bible enjoins tithing, and if you can't obey the Bible, then there is no place for you in the church. Then, after they have paid their tithe—this is a debt they owe to God—they begin to give. Why, Adventists give over and above the tithe more than other Christians give, tithe and all. Why, in comparison with Adventists, we of the Christian Church have not even learned the first lesson in giving; know

nothing whatever about real self-denial in giving. The average rural Sunday School in North Carolina or Virginia has as much wealth in it and as many members as this chapel here on the outskirts of Orlando, and if our average school gets \$5 to \$10 in the class offerings Sunday A.M., we are satisfied. This Adventist Sunday School, in just the ordinary Sabbath offering, gives \$45 to \$55. And, mind you, this has nothing to do with the tithe—it is an offering outside of and apart from the tithe. Or take the congregation of that chapel—just an ordinary wooden, frame building, with one room only, a partition now put in for a children's room—the congregation, a few over 100 hard-working people, contributed last year \$14,500, of which amount \$4,500 was for foreign missions. No other Protestant communion comes within ten miles of giving as Adventists do. For this, I take off my hat to them.

"Second. They know how to observe and keep sacred one day in seven. God forbid that I shall offer one word of censure or criticism of them for keeping the seventh, while the rest of us only pretend to keep the first day of the week. I would not be fit and worthy to criticize them, even if I had a desire to do so, for observing the day of their choice and conviction until I learn to observe more reverently and sacredly the day of my choice and conviction. Keeping the fourth commandment is as much a matter of conviction with Adventists as keeping the sixth or seventh or ninth or tenth is with the rest of the Christian world.

"Third. They are the only people I know who are taking seriously the supreme command of our Lord, 'Go ye into all the world and make disciples of all the nations.' That which the rest of us preach to our folks should be done, Seventh-day Adventists are doing. There is no Protestant or Catholic denomination that can approach them, or hold

them a light even, when it comes to carrying and sending the gospel of the Son of God to all the nations. Think of a denomination of 120,000 members [in North America—Editor] only, sending out more missionaries a year than any other denomination, even with their millions! Why, the Adventists keep a foreign mission reserve fund of a million dollars to be used if need be in emergency or slump, or unforeseen depression or upheaval at home or abroad. These Adventists give more for foreign missions a week—every week of the fifty-two in the year—than most other denominations give in a year. I take off my hat to a people who so much appreciate what God, through Christ Jesus, has done for them that they really sacrifice to tell the other nations about Him.

"Fourth. And they actually believe this body of ours is what the Bible teaches us it is; namely, the temple of the living God—which temple is holy. Therefore, they refuse to defile it, or to fellowship in their Church those who do defile it by eating flesh—hog flesh in particular, the most filthy and unclean of all flesh—by using tobacco or strong drink. What preachers in other communions often hold up as an ideal for their people, Adventists, as I have learned them, are already doing. Till I learn differently, I shall at any rate refrain from criticizing, and give them my profoundest respect and esteem for the contribution they are making to this world's betterment. They believe with all their heart that the second coming of our Lord draweth nigh, and they are striving to be found ready, watching, and faithful when He does come.

"No, I am not a Seventh-day Adventist and have no reason to believe I ever shall be—for one thing, I will never be good enough. But it has been a joy to learn them and to fellowship with them; and the rest of the Christian world may learn, to good purpose, much that they have to teach and are teaching."

Crowded Prisons

(Continued from page 17)

with and punished by civil authorities. But sin is the transgression of God's ten commandment law. And today more than ever before in the Christian era that law is being trampled under foot—not alone by criminals, but by educators, statesmen, preachers, leaders in every phase of human endeavor. When these molders of public opinion and morals break the first commandment by turning atheistic; the second by worshipping the "almighty dollar" or art; the third by blaspheming and ridiculing the sacred things of religion; the fourth by breaking God's seventh-day (Saturday) Sabbath, and displacing creation with evolution; the fifth by letting youth go its own way; the sixth by the disregard of human life in the oppression of the poor and down-trodden; the seventh by condoning divorce and advocating almost anything

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in the way of experiment in marriage; the eighth by robbing God of tithes and offerings and the working man of a fair wage, the ninth by wholesale corruption, perjury, and bribery in courts and civil offices; and the tenth by envy and jealousy and greed to have what others have, — what may we expect of those who follow? Cleanse the social stream at its fountain.

But will it be done? — Not by human devisings, and not this side of the kingdom that the second advent of Christ to earth is going to inaugurate. The whole sorry mess of crime and its punishment is a nightmare to every right-minded Christian citizen; but the *crime* bill will never be paid till the *sin* bill is paid. And the price of that is the blood of Christ. "Unto them that look for Him shall He appear the second time without *sin* unto salvation." Hebrews 9: 28.

Armageddon — Where?

FOR years we have been echoing in this magazine the Bible prophecies in such scriptures as Joel 3: 9-14, Jeremiah 25: 31-33 and Revelation 16: 12-16 to the effect that the near future will see the greatest by far of any war the world has ever seen, a titanic conflict between East and West, known to Bible students as Armageddon; that this battle will mark the end of our age and the coming of Christ, and that it will be fought in and around Palestine in the Near East. Other than religious observers also see what is coming, especially as to the *place* where the issue will be fought out. In an absorbing article in April *World's Work*, Charles Merz writes of the vital importance to the world, and the United States in par-

ticular, of the Near East and its development. He closes with these paragraphs: (Italics ours)

"The Near East is a corner of the world which few Americans think about and fewer ever see. It is a corner of the world where things have had a way of moving slowly and tradition has been entrenched behind the prestige of long ages. To expect this corner of the world to change from top to bottom overnight, to expect it to adopt wholesale and unchallenged all of the methods and the standards now being thrust at it by western civilization is foolish. But not to recognize that changes of great sweep and possibly of far-reaching importance are now beginning to take place would be to overlook a trend of events which is significant and unmistakable.

"Far away as the Near East is from the United States, we have an interest in these changes. We have an interest, for one reason, because an increasingly large measure of our foreign commerce is involved, and the Near East is a great potential market for our export trade. We have an interest, for another reason, because we may conceivably be drawn, unwittingly and almost without warning, into an historic game of nationalism versus imperialism which is now entering a new phase. *We have an interest, finally, because this corner of the world at the far end of the Mediterranean is after all the crossroads of the East and West — the one spot where Oriental civilization comes immedi-*

ately and inevitably face to face with Occidental civilization, and where the great conflict or the great reconciliation of these two civilizations will be staged.

"'East is East and West is West, and never the twain shall meet,' predicted Kipling. But Kipling wrote before the East discovered western science, western education, nationalism in its modern form, Mustapha Kemal Pasha, Ibn Saud, the printing press, macadam highways, and the age of gasoline."

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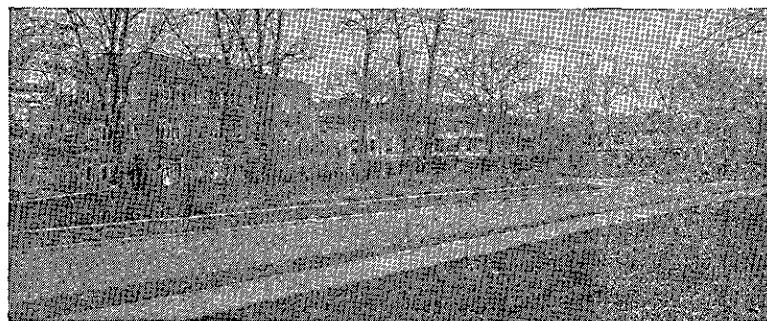
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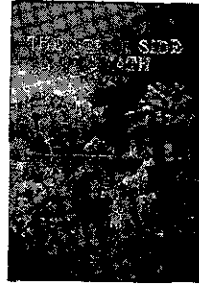
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