

The
Watchman
Magazine
AN INTERPRETER OF THE TIMES



IN THIS ISSUE . . .



The Watchman

Magazine
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

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The People Cry "Crucify Him!"

IT BECOMES increasingly popular to deny and defy God and crucify Christ again. The recent establishment of a "Chair of Godlessness" in Moscow University is simply a breaking forth of an attitude toward religion that is world wide, but in other countries more under cover. Russia calls atheism by its right name, carries it to its logical fulfillment, and inculcates it upon the coming generation.

It is reported that all anti-religious museums in Russia have a picture of a monkey to first greet the visitor. Accompanying it is a chart showing the ascent of mankind from the monkey to the perfect man. They reason correctly that if all human beings have ascended from monkeys, then monkeys are deserving of reverence and even worship. Some of the Russian atheists give animal names to their children—"lizard," "crocodile," "gorilla"—and why not, if animals are their ancestors? We admire the frankness of the out-and-out atheist. He makes it easier for us to identify evolution and its logical outcome. All of it is a blow in the face of God.

It is the custom in learned circles to dismiss with a pert word and an impertinent gesture the religious sentiments long held sacred in the heart of the race. But invariably these convictions of the spirit refuse to be thus dismissed.

Said a glib calendar reform advocate before the recent Geneva conference on calendar change: "The League has decided that any decision on religious questions is outside the scope of this conference and must be referred to authorities adequately representing the religious groups of the world."

As if that settled the matter! Nevertheless, the religious question *did* get within the scope of the

conference, and the chairman went beyond the limits of the program to give it all the hearing it desired. It was there not only in the persons of representatives of religions of the world, but also in the *hearts* of the political and economic delegates.

And if calendar reformers think that "authorities adequately representing the religious groups of the world" can agree and settle the matter of disregarding God's command to worship and rest on the seventh-day Sabbath, just to suit the convenience and money-making tendencies of a minority of merchants, then they are doomed to disappointment. This side of heaven, all religionists can never agree on religious beliefs and sacred days. And this is inevitable, for doctrine is not a matter of agreement and determination of men. Religious belief is a matter between every individual man and his God.

The calendar reformers disregarded and ruled out the claims of religion in their plans. But religion cannot be ruled out of that which is religious. So religion killed calendar reform at Geneva. Said one calendar reformer present: "Although the League had *expressly excluded all religious aspects of the subject* from the consideration of the Conference, leaving them for later decision by an international body of religious leaders, *it became obvious* that many of the delegates were impressed by the opposition of the Jews and Seventh-day Adventists, *finding themselves compelled* to consider the possible religious objective that might be encountered in their own countries."

Atheism ignores Christianity as if it were not even a worthy foe or a respectable enemy. But in this case to ignore means to be ignore-ant of the real power of religious influence. We may agree with God and His truth, or we may oppose them, but there is no ignoring them.

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MANCHURIA

By EDWIN R. THIELE
SHANGHAI

Storm Center of the Orient

An impartial survey of the tense situation between Japan and China

ONCE again Manchuria comes into the spotlight as one of the storm centers of the world. Once again has this fertile, wind-swept plain of north China demonstrated its ability to take front rank among the foci of trouble of our over-troubled world. With Japan sending forth her legions of war, with the student masses of China vociferously clamoring for war, and with Russia in the offing, feverously providing herself with the sinews of war, we have on hand material that might well result in an international crisis of no mean proportions. Indeed, it is the wonder of all concerned that the strenuous months that have gone by since the outbreak of the recent crisis have not resulted in a greater disaster. But for the earnest efforts of many of the leading statesmen of our age, but for the patient forbearance that has been witnessed, but for the anxious desire on the part of some of the most cool-headed, clear-thinking leaders of our times to avoid if at all possible the horrors of war, Manchurian snows might long ere this have run crimson with blood.

The situation in Manchuria is by no means as simple or as easy of solution as many suppose. It is a situation that involves national policies of fundamental importance to at least three of the leading nations of the East. It is a situation that has already resulted in several bloody wars, and that may, before it is ultimately settled, result in a disaster of international magnitude. To get the situation clearly before us let us take a brief glance at this storm center of the East.

A CHOICE LAND

MANCHURIA is a beautiful, virgin country of vast potential wealth. In many respects it resembles the former frontier plains of the western United States. Its fertile, rolling fields invite the plowman and the reaper. Its splendid, wooded valleys, its vast stores of coal, its abundance of mineral wealth, invite the miner and the engineer, the builder of factories and railroads, of cities and mills. Here, then, is virgin wealth still to be had for the asking. Here is the coming granary of the Orient. Here lie the great potential industrial and commercial centers of the vibrant, throbbing East. With life what it is in the Orient, with people crowding each other at every turn, with every man constantly

casting longing glances at his neighbor's rice bowl, and with a land of promise and plenty in such close proximity, where life is open and free and nature still is lavish and kind, we may understand somewhat the intense appeal that Manchuria presents to Eastern eyes.

For many years Manchuria was the citadel of the Manchus, the last ruling dynasty of the Chinese Empire. It was part of China, of course, and yet it stood apart, occupying always a position peculiarly its own. To its south and west lay China proper, ruled over by its Manchu lords, the line of separation being the Great Wall, which had been originally built to keep out the barbarians of the North. To the north and west lay Russia with its mighty czars, always looking for an outlet to the sea. To the east, separated by a few miles of open sea, lay the cherry-blossomed isles of Japan. Thus we find Manchuria in a key position at one of the vital crossroads of the East.

For many years the Japanese and Chinese had been able to get along together in comparative peace. But in 1894 a clash occurred between the two countries that may be taken as the starting place



Keystone View Co.

A Japanese news stand. They read, and are alive to the times.

of the present conflict of policies over China's north-eastern territories. The war then fought was short and absolutely decisive. Japan, quick to learn from the West the arts of modern war, inflicted upon China a complete and speedy defeat. In the treaty of peace that was signed at Shimonoseki, April 17, 1895, China was forced to give up all claims to Korea, and was to surrender in perpetuity to Japan large stretches of territory in Southern Manchuria.

SECRET RUSSO-CHINESE UNDERSTANDING

THE latter, however, was not at all to Russia's liking, who had plans of her own concerning the territories involved. Less than a month after the signing of the above treaty, Russia, supported by Germany and France, demanded that Japan give up the territories that had been ceded to her on the mainland of Asia, and take instead an increased indemnity. To these demands Japan was forced to accede. The next year China's leading diplomat, Li Hung-chang, the man who had represented China in the making of the recent treaty with Japan, left on a memorable visit to Russia. As a result of this visit, a secret pact was concluded between China and Russia, whereby China granted Russia permission to build over Chinese territory the now famous Eastern Chinese Railway. This road was to connect Russia's Trans-Siberian Railway with her possessions on the eastern shores of Asia, and was to terminate at Vladivostok. China agreed to cede to Russia the strip of land on which the railroad was to be built, and within this strip Russia was to exercise full and untrammelled authority. The two countries, moreover, undertook to defend each

other in case of attacks by Japan on their territories in the Far East.

Two years later, in 1898, Russia demanded from China and secured a lease for twenty-five years upon the southern Manchurian ports of Port Arthur and Talien (Dairen), together with certain districts adjacent thereto. Russia's plans for the domination of Manchuria seemed assured of success. She had her railway clear across the district, forming a vital connecting link between her possessions to the east and those to the west, and with two ports of vital importance in southern Manchuria already in her grasp, and China virtually unable to do anything in her own behalf, it seemed but a question of time till all Manchuria would be hers.

But during this time Japan was not asleep. She continued to look with ever-increasing dismay upon these encroachments of Russia right up to her very doorstep. Moreover, she was no less keen than was Russia in sensing the advantages that Manchuria might be to herself. For the time being, however, there was little she could do but await her opportunity. In 1900 occurred the Boxer uprising, and with it came about a still further consolidation on the part of Russia of her position in Manchuria. The entire country was occupied by Russian troops. This situation continued till 1902, when Japan concluded with England the highly important Anglo-Japanese Alliance. It had become evident to Japan that a conflict with Russia was inevitable, and by means of this alliance with Britain, Japan assured herself that when such a conflict actually came, no other nations would step in to Russia's assistance.

A few months after the conclusion of this alliance, Russia concluded a convention with China under the terms of which she agreed gradually to withdraw her troops from Manchuria, and allow the re-establishment of Chinese authority there. She did not, however, live up to this agreement, and this helped to bring on the Russo-Japanese war two years later.

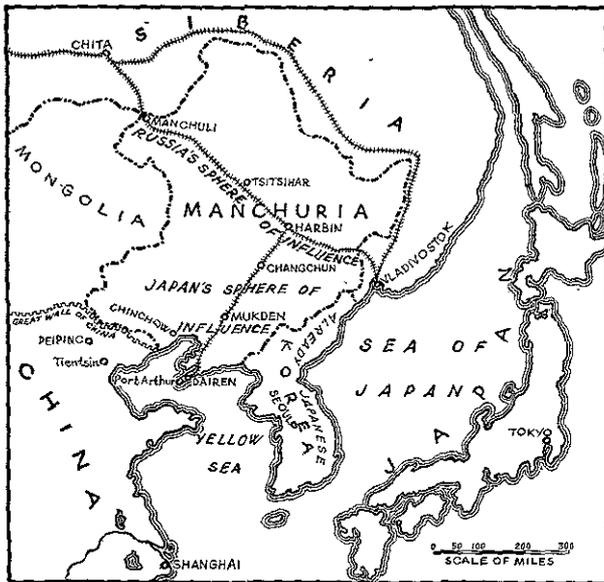
RESULTS OF RUSSO-JAPANESE WAR

BY 1904, Japan felt herself strong enough to endeavor by force of arms to put a stop to Russia's encroachments in Manchuria. The Russo-Japanese War was fought, and resulted in Russia's abject defeat. Japan had demonstrated to Russia that she was to be reckoned with in any policies of expansion in the East. In the treaty of peace that was signed at the end of the war both nations agreed to restore to China the complete administration of Manchuria. They undertook not to obstruct any measures that China might take for the development of the commerce and industry of this area. Japan, however, secured from Russia the transfer of the lease to Port Arthur and Dairen, together with certain adjacent territory. Russia, moreover, transferred to Japan the railway from Port Arthur to Chang-



Herbert Photos, Inc.

The "God of Destiny" in China. Would that he could tell the Chinese what is ahead for them.



Map of Manchuria and surrounding countries, illustrating the movements in the struggle between Japan and China.

chun together with all its branches, this becoming in due course Japan's famous South Manchuria Railway. Thus it will be seen that as a result of the war Japan really came into possession of many of the advantages formerly enjoyed by Russia in southern Manchuria, Russia, however, continuing to maintain her position in the north along the Chinese Eastern Railway zone.

TOOK ADVANTAGE OF WORLD WAR

FROM this time onward Japan entered into a policy of very rapid commercial expansion in southern Manchuria. In 1915, while the rest of the world was busied with the European war, she made use of the opportunity by presenting to China the notorious twenty-one demands, the real tenor of which was to bring China completely under the hegemony of Japan. Seven of these demands applied to Manchuria and Mongolia. Under these terms Japan's lease to Port Arthur and Dairen, and the South Manchuria Railway, was to be extended from the original twenty-five years to ninety-nine years. Japanese subjects were to have in these regions the right to lease or own land and to erect buildings for trade, manufacture, or farming; they were to be free to engage in any kind of business; they were to have the privilege of opening mines; Japan was to be consulted whenever arrangements were made with third parties for the building of railways in these regions or whenever loans were made pledging the taxes of these districts, or whenever political, financial, or military advisers or instructors were to be therein employed. An ultimatum having been received by China on May 7, 1915, requiring the immediate acceptance of these twenty-one demands, China had no recourse but to comply.

Three days after the acceptance by China of the terms laid down by Japan, the American Department of State, on May 13, 1915, sent to the governments of China and Japan identical notes in which it was stated that the United States Government "cannot recognize any agreement or undertaking which has been entered into or which may be entered into between the Governments of China and Japan impairing the treaty rights of the United States and its citizens in China, the political or territorial integrity of the Republic of China, or the international policy relative to China commonly known as 'the open-door policy.'" China herself in 1923 served notice on Japan that it considered the treaty of 1915 as invalid on the ground of duress, a contention which Japan, however, has refused to accept.

COMMERCIAL CONQUEST

SINCE 1915, Japan's economic penetration of Southern Manchuria has gone on apace. Today she has very large interests vested there. Her financial investment is said to total a billion and a half yen, and her colonists number 1,200,000 inclusive of Koreans. Manchuria has developed into a very prosperous agricultural, commercial, and industrial area, with Japan occupying a dominating position in its various activities.

For many years before the setting up of the recent Nationalistic regime, Manchuria was able, under its famous dictator, the former bandit chieftain Chang Tso-lin, to maintain itself practically independent from the rest of China. But as the Nationalistic forces swept northward in 1927, it was not long before they extended far into the north of China. Chang Tso-lin himself died when his train was wrecked by a bomb, and the blue flag of the Nationalists was raised over the Manchurian capital of Mukden on Dec. 29, 1928. Since then Nanking has dictated in its domestic and foreign affairs, in co-operation with Chang Hsueh-liang, the progressive son of its former war lord.

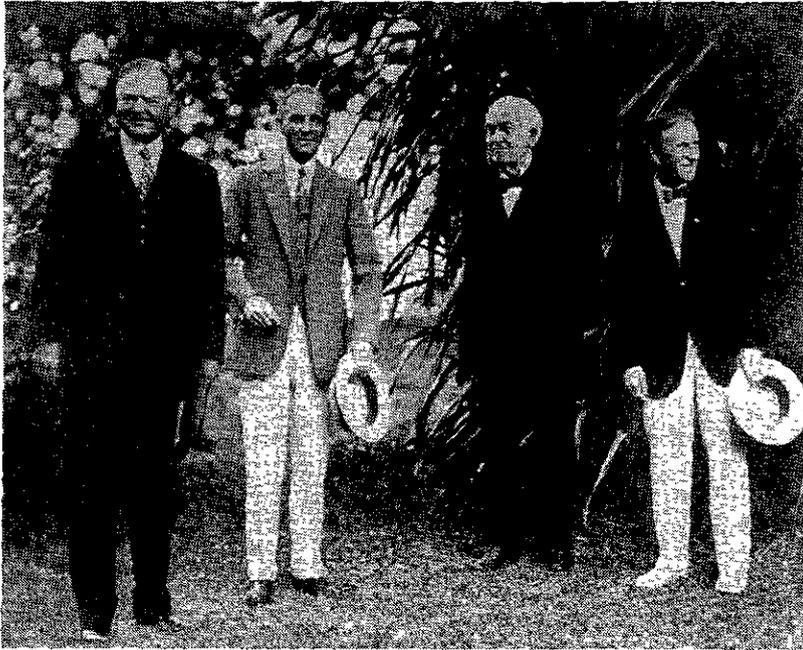
There is, however, very little in common between the policies of Nationalistic China relative to Manchuria, and those of modern Japan. China considers Manchuria as its very own and plans to hold it in close and ever closer embrace. She has been working toward the definite termination of Japan's special interests there. Japan, on the other hand, has no idea of relinquishing the special position she has through the years been achieving there for herself. It has thus been patent to every observer that sometime, somewhere, something must give way. On September 19 the present crisis broke, with Japanese military forces completely occupying the city of Mukden, and extending their sway to remoter, strategic parts of the province. Puppet governments, independent of Nanking, from whom Japan could expect co-operation in the future, were

(Continued on page 33)

THOMAS EDISON *on the*

Immortality of the Soul

By Daniel H.
KRESS, M. D.



International Newsreel

Edison, and some of the close friends he left behind.

SHORTLY after Edison's death there appeared in large headlines in the leading city papers, "Edison late in life changes views on the soul's immortality." The reporter said, "What brought Edison to change his views may never be known." In an interview Edison is reported to have said, "I cannot believe in the immortality of the soul. . . . This speculative idea of the immortality of the soul needs but to be analyzed to fall wholly to the ground."

On another occasion he said, "Soul? Soul? What do you mean by soul? The brain? There is no more reason to believe that any human brain will be immortal than there is to think one of my phonographic cylinders will be immortal."

Dr. Hubert S. Rowe, his personal physician, refers to a dinner-table talk in which Edison remarked, "Well, if there is a hereafter, it doesn't matter; and if there isn't a hereafter, it doesn't matter, either. I've lived all my life and done my best." The writer of the article says, "His view was that the soul could not be analyzed by chemists or weighed in scales, or photographed or recorded by instruments. Edison urged that religious teachers seek genuine evidence and endeavor to build up proof at which the skeptical cannot laugh."

Where can religious teachers obtain this genuine evidence? There is but one place, in God's Word.

In reading the headlines calling attention to Edison's changed views regarding the soul's im-

mortality, and the statement, "What brought Edison to change his views may never be known," naturally I thought of a letter I addressed to Mr. Edison about fifteen years ago, at a time when the public press came out with glaring headlines, saying Edison was conducting experiments to prove the soul's immortality, and that if this could be proved, his next step would be to communicate with departed souls. The letter referred to I have since re-read with considerable interest. It is as follows:

"My dear Mr. Edison:

"You have been accredited by the public press with conducting a series of scientific experiments, the aim of which is to communicate with the dead. As a friend, and an admirer of the great service you have been instrumental in rendering mankind, and as a believer in the Bible as a communication from God to man to aid him in his scientific investigations and research, I am writing this letter.

BASED ON ERROR .

I UNDERSTAND full well that the almost universal belief of both the Christian and the heathen world is that man is conscious after death; and naturally the conclusion follows that, being conscious, his desire will be to communicate with the living who were near and dear to him while he was alive. This conclusion is based upon a fundamental error, for the Bible very clearly teaches that *'the dead know not anything, . . . neither have they*

any more a portion forever in anything that is done under the sun.' (Ecclesiastes 9: 5, 6); and we are admonished, '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). This state of total unconsciousness, we are assured, continues until man has a resurrection to life. This makes the resurrection a necessity in the great plan of salvation. Paul recognized this, and hence said, 'If the dead rise not, . . . then they also which are fallen asleep in Christ are perished,' or will be as if they had not been. (1 Corinthians 15: 16-18.) But he argues that death is not eternal; he says, 'As in Adam all die, even so in Christ shall all be made alive.' Verse 22. 'But some man will say,' he continued, 'How are the dead raised up? And with what body do they come [forth from the grave]?' Verse 35. In the verses that follow, he gives the assurance of identity. God will give to each individual 'his own body.' Using as an illustration the grain, its death and resurrection, he says that as each seed's identity is preserved, so will each individual's identity be preserved. In other words, we shall know each other.

"When Paul, as a prisoner, appeared before Felix to answer to the charges brought against him, he began his defense thus: 'Touching the resurrection of the dead I am called in question by you this day.' Acts 24: 21. Later he said to Agrippa, 'Why should it be thought a thing incredible with you, that God should raise the dead?' Acts 26: 8. This doctrine of the resurrection's being a necessity in the plan of salvation was as unpopular then as it is today. If at death our friends go to the place of bliss and are in an exalted sphere, and conscious of all that takes place on the earth, why should there be a resurrection, we may well ask.

THE TIME OF THE RESURRECTION

THE Bible teaches very clearly that not until Jesus comes the second time will those who have fallen asleep as Christians be resurrected and be taken to their heavenly home. Until then they rest in their graves. Among our Saviour's last words to believers before taking His departure from them were the following: 'Let not your heart be troubled: . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also.' John 14: 1-3. According to His own words, the righteous have no assurance of being with Him until He comes again. Paul says, 'The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord: Wherefore *comfort one another with these words.*' 1 Thessalonians 4: 16-18.

These are the words of comfort to be spoken to the mourners and friends of the dead. They are to be comforted with the thought that the sleep of the righteous dead is not eternal, but that there will be a resurrection at Christ's second coming, and then a grand reunion — but not until then. All this, as you will perceive, excludes the possibility of communication with the dead, since they are not in heaven, but unconscious in sleep, and 'know not anything.' The prophet Isaiah, centuries ago, referring to the great deception of the last days, when multitudes would be seeking to 'the dead for the living,' said, 'When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead? [A German translation reads: "Answer them thus: Should not a people seek unto their God? For the living should we seek to the dead?"] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isaiah 8: 19, 20.

"From this prediction we may expect that in the last days there will be communications carried on, not with the dead, but with wicked spirits purporting to be our dead friends.

GOD COMMUNICATES WITH MEN

JUST before the second advent of Christ, Satan, we are informed, will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth, that they might be saved.*' 2 Thessalonians 2: 9, 10. The only safeguard against deception is truth as revealed in the word of God, that 'the dead know not anything. None are secure without a knowledge of the written word.

"Through the ministry of good — unfallen — angels God carries on communication with the living. Referring to this, Jesus said, 'Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' John 1: 51. Referring to these heavenly communicants, Paul says, 'Are they not all ministering spirits, sent for to minister for them who shall be heirs of salvation?' Hebrews 1: 13, 14. Through these ministering spirits communication is made possible between heaven and earth, between man and God. Daniel said, 'Whiles I was speaking in prayer, even the man [or angel] Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me.' Daniel 9: 21, 22. Cornelius also, a devout man, a man of prayer, while praying was visited by 'an angel of God,' who said to him, 'Thy prayers and thine alms are come up for a memorial before God.' Acts 10: 1-4. Such instances might be multiplied, to show that there is communication between the inhabitants of heaven and earth. But these inhabitants of
(Continued on page 32)

Why I Am a SEVENTH-DAY

I

(These reasons of faith attracted large audiences when presented in a tabernacle in Hollywood, California.)



FIRST let us read 1 Peter 3: 15: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." So I am giving an answer for the hope that is in me.

Why do I call myself a Seventh-day Adventist?

It seems to me it is only fair that people should ask that question of anyone who claims to be a Seventh-day Adventist. To be a Seventh-day Adventist is to be decidedly different from other people. He keeps a day that is different from the day kept by people in general. It throws the person out of joint with business and social affairs and makes him appear peculiar to those people who do not believe as he does. He should have a good reason for his actions. He should firmly believe that Christ is actually coming back, and he should *make his life fit in with that belief. That makes a difference, too.*

CHOOSING A CHURCH NAME

THERE are many names that we might have taken. Seventh-day Adventists might have called themselves *Christians*, but that would intimate that there were no other Christians; and that would not be fair or true. Seventh-day Adventists are Christians; they believe in the deity of Jesus Christ—they believe in the cleansing blood of the world's Redeemer. Seventh-day Adventists, in fact, preach more about Jesus as our sacrifice on Calvary, as our High Priest in the heavenly sanctuary, as our coming King, as the eternal King in the earth made new, than almost any other people. They are Christians, but they do not take that as a *denominational* name. They do not wish even to imply that people of other denominations are not Christians. The name "Christian" seems to us a general family name for all God's children. We feel we ought to have a name as a denomination that will display the great truths in which we believe, which have made us a peculiar people. We feel that in a time when there are so many phases of belief among Christian people, that it is only fair to the world that we should take a name to distinguish us so that all may know when they are in touch with this message.

We could call ourselves *Methodists*, because we are. The name "Methodist" applies to the manner of

life—reading of the Bible, prayer, doing good works; and in those things we are Methodists. We are Methodists in the simplicity of our services. We teach simplicity in dress and diet in perfect accord with original Methodist principles. No Christian should be ashamed of the title "Methodist." God has done mighty works through the great Methodist Revival, and we are all thankful for it.

The name "Methodist" was given to Charles and John Wesley and Whitefield as a name of derision—a title of scorn. "Why," they said, "those fellows go out and pray and do missionary work *every day*. They are crazy. They try to arrange *every hour* of their lives by a certain method. They are just 'Methodists.' They are Bible bigots."

FORMS OF CHURCH GOVERNMENT

JOHN WESLEY was more a Bible "spigot" than a bigot. He preached four and five times a day for fifty years. He rose at four or five every morning and worked till dark every night. I wonder if we could get a crowd at that time in the morning? We would, no doubt, attract a motorcycle policeman who would escort us to the Hall of Justice. That name "Methodist" stuck and has become a great name today. We Seventh-day Adventists believe in method; believe that we should grow in grace, should read the Bible, should do missionary work. We believe with John Wesley that we should feed our bodies with clean food. He stopped the use of tea and flesh foods in later life and had a great conflict with the Bishop of London on account of that. So we might have called ourselves "Methodists."

We might have called ourselves *Episcopalian*, because we are. We are Episcopalian in our church government. The word "Episcopal" comes from the word *bishop* in the Greek. In the Seventh-day Adventists Church we have more bishops than do most other churches. The Bible teaches in the first chapter of Titus that *elders* and *bishops* really occupy the same position in the church. Every Seventh-day Adventist church has at least one elder or bishop. Some large churches have from four to twelve ordained elders or bishops. Those who rule the local church are bishops over those churches. Besides these local bishops there are many others engaged in general work in this world-wide movement. So you see, friends, that this church has more bishops than almost any other church on earth.

We might have been called *Presbyterian*. In fact, in some church registers we are listed as Presbyterians, because we are such in church government. In the Presbyterian Church, the elders have a leading part in the rulership of the church. We also give the elders a prominent part, as the Bible does. (1

ADVENTIST

By H. M. S. RICHARDS, *Evangelist*

Timothy 5: 17.) The elders who rule and teach have a prominent part as leaders in the work of God. They are the Scriptural leaders in God's work. (Titus 1: 5.)

We might have been called *Congregationalists*, because, among Seventh-day Adventists, the congregation of believers has its part in the rule and regulation of the church. Every local Seventh-day Adventist church congregation acts officially upon the program of that particular church, electing all local officers, etc. Every year, or sometimes every two years, a conference session is held where the believers, through their representatives, elect officers and approve policies for the conference or sisterhood of churches in a given State or district. Every four years the entire church meets, through its representatives, in general conference. So you see we have a right to the name "Congregational."

We might have been called *Catholics*, because this is a world-wide work, and "Catholic" means uni-

to the *Roman Catholics*. So when the denomination was organized as such, it took the name of Seventh-day Adventist.

A man once remarked to one of our ministers: "You are a great people. You cover everything alive. You can find Seventh-day Adventists in Africa, in the marshes of the Amazon, in Hammerfest, in Greece, in every part of the world. There are three organizations I find all over the earth—the *Roman Catholic Church*, the *Seventh-day Adventists*, and the *Goodyear Rubber Company*."

Thank God, this message shall be preached all over the world, "and then shall the end come." (Matthew 24: 14.)

There are two great doctrines that distinguish this movement—the seventh day as the Sabbath, and the second coming of Jesus — and these glorious messages of hope and power have made this people what we are.

Now, why am I a Seventh-day Adventist? I believe I can answer you very distinctly and briefly from the word of God. I am an Adventist because I believe in the *advent* or *coming* of the King. Those who believe in the advent of Christ are spoken of as "Adventists." Once I was passing down the street of a small town and I heard some boys shout: "There goes the Advent!" Now an "advent" is a "coming," but one who believes in the coming of Jesus is an "Adventist," rather than an "Advent." And what a glorious hope the second coming of Jesus is! (Titus 2: 13.) So you see an Adventist is one who believes in the advent of Jesus. There are a lot of adventists in the world that do not call themselves by that name. In fact, there are millions of adventists in the world.

Oh, I love those blessed advent texts! John 14: 1-3: "Let not your heart be troubled: ye believe in

God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Will He come again? Jesus said He is coming back. He is a Man of His word. "Even so, come, Lord Jesus." Revelation 22: 20. But not only do I believe Christ is coming again—I believe He is coming *soon!*



Herbert Photos, Inc.

A graphic map of ship lanes and ships of German lines only. Marvelous modern facilities for transportation are speeding the advent message to the ends of earth.

versal. This message, according to the prophecy of Revelation 14, must go to "every nation, and kindred, and tongue, and people," and this prophecy is being marvelously fulfilled. I myself was astounded the other day when I learned that a new language was entered by this message every six days during the past two years. God is surely going before this work. So we might have called ourselves *Catholic*, but we would have been misunderstood because that name applies today in popular usage

The GENESIS RECORD of the

Second of a series of four articles on the astronomy of the Flood, revealing the intimate relation of science and the Bible

By John Lowell Butler



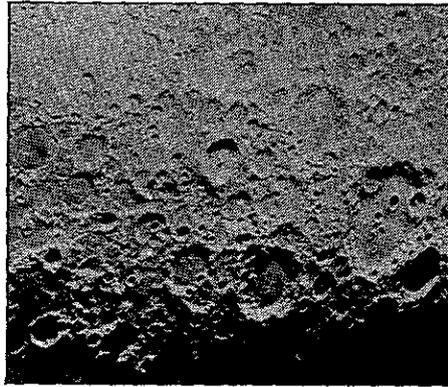
IN THE former article it was made plain by a careful study of Isaiah's statements that our Moon was once self-luminous, giving us about as much light and heat as we now receive from the Sun, and that the Sun was once seven times brighter, and that these conditions will again prevail after God has made this planet of ours over again into a beautiful and sinless New Earth.

The Flood is not mentioned directly by name by Isaiah in the statements that he made concerning our Moon and the Sun, but expressions are used that show plainly that he had the Flood in mind when he referred to their sudden dimming. It seemed that he did this purposely, on the declared principle of "here a little, and there a little." (Isaiah 28:9-13.) In another place, speaking of the distress and trouble of God's people, he said: "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills shall be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:9, 10.

INEVITABLE RESULTS

LIKEWISE, in the Book of Genesis the Sun and the Moon are not mentioned by name in connection with the story of the Flood that occurred in Noah's time; but expressions are used that show plainly that they had something to do with it, as tools in the hands of the great Creator. By putting these two stories together we find that they fit perfectly; and what one omits the other supplies in clear detail.

But just before quoting the statements in the book of Genesis that refer to astronomy, we may properly examine a number of statements that declare that the Flood was a world-wide event of very destructive



Enlarged photographic view of the moon's details

power. But even before considering these texts of circumstantial evidence, we should pause a moment and do some individual thinking for ourselves. Think for yourself, *What must the inevitable results have been on our planet when it was rapidly chilled everywhere by the sudden withdrawing of all our Moon's solar heat and light and also six-sevenths of the Sun's radiation?*

Geology abounds with plant and animal fossil evidence that shows that our entire planet once enjoyed a moist at-

mosphere that was about subtropically warm everywhere. Our modern zonal climates of hot tropical and warm temperate and frigid polar temperatures were unknown anciently. They are strictly modern. Common sense demands the conclusion that there was a world-wide flood of drenching rain and blinding snow and howling winds at the time of the change of the ancient moist and warm world-wide climate to our modern climates *if the transition was a rapid change!* The more rapid the change, the more severe the storms, and the more devastation wrought by them. A planet that is enveloped by a warm, moist atmosphere cannot be chilled rapidly everywhere without producing great atmospheric changes everywhere on that planet, such as severe electrical storms, torrential downpours of rain, violent winds, and smothering snow storms. Especially would snow fall in great quantities in the polar countries, while rain would be the chief precipitation near the equator.

WORLD-WIDE DEVASTATION

IN THE face of this common-sense logic it is interesting to notice that the Genesis record of the Flood that occurred in Noah's time is a record of rain and wind that were world wide; at least the rain was world wide for a time. And since rain and wind are both controlled primarily by changes of temperature, we may conclude from this circumstantial evidence that, because they were world wide in Noah's time, the atmosphere of the entire

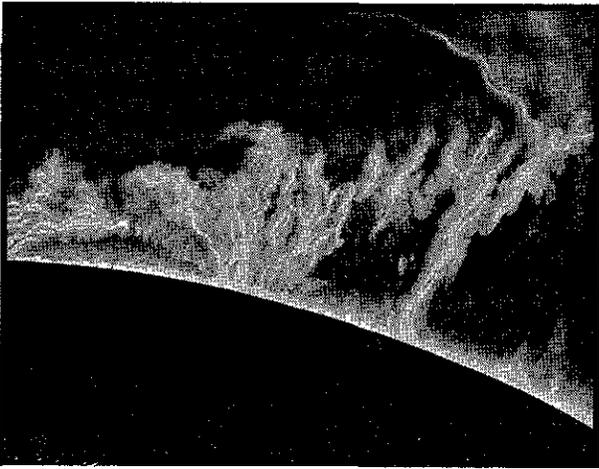
SUN, *the* MOON, *and the* FLOOD

Earth must have been rapidly chilled at that time. Only some astronomical event could have produced a world-wide chilling of our planet's atmosphere; and what would be a more logical cause of that chilling than the sudden freezing of our lunar satellite and the rapid dimming of the Sun's brilliancy?

Now let us consider the circumstantial evidence of this very probable cause, as presented in the Genesis record. Notice that the Flood is repeatedly stated to be a world-wide catastrophe. Quoting here a little and there a little without doing any violence to the meaning, we read:

"And the Lord said, I will destroy man whom I have created from the face of the Earth; both man, and beast, and the creeping thing, and the fowls of the air." Genesis 6: 7.

"The Earth also was corrupt before God, and the Earth was filled with violence. And God looked upon the Earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the Earth. And God said unto Noah, The end of all flesh is come before Me; for the Earth is filled with violence



Drawing of the sun's eruptive prominences

through them; and, behold, I will destroy them with [margin, from] the Earth." Genesis 6: 11-13.

"And, behold, I, even I, do bring a flood of waters upon the Earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the Earth shall die. But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." Genesis 6: 17, 18, and onward.

"For yet seven days, and I will cause it to rain upon the Earth forty days and forty nights; and

every living substance that I have made will I destroy from off the face of the Earth." Genesis 7: 4.

"And the waters prevailed exceedingly upon the Earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the Earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the Earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the Earth: and Noah only remained alive, and they that were with him in the ark." Genesis 7: 19-23.

"And the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." Genesis 8: 21.

"And God spake unto Noah, and to his sons with him, saying, . . . I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the Earth. . . . The waters shall no more become a flood to destroy all flesh." Genesis 9: 8-15.

DAY AND NIGHT INVOLVED

THUS it is plain that the Genesis record of the Flood does repeatedly state that *the entire Earth* was drenched by a great deluge of water that was very destructive of both plant and animal life. *The world-wide nature of the catastrophe is mentioned at least eight times!* Certainly the writer of this account intended to emphasize this point. And it is a good thing he did, for, as we shall see astronomically, he had a right to emphasize this point and might have said more about it. The astronomical causes of the Flood made it world wide and even more severely destructive than the Genesis record portrays.

While it is true that neither the Sun nor the Moon are mentioned in the story of the Flood, as recorded in the book of Genesis, yet *that over which they ruled, the "day" and the "night," are mentioned in a very significant way!* In Genesis 8: 18-22 we read as follows:

"And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the Earth, after their kinds [or families], went forth out of the ark.

(Continued on page 30)

BAPTISM

Through the Centuries

By ROBERT LEO ODOM

[*The true mode of baptism, as practiced and sanctioned by Christ and the apostles, has long been a subject of controversy. The author of this article, a well-known Watchman contributor, has recently taken up residence in Madrid, Spain, where he has ready access to original sources of information on Christian doctrine. His findings are illuminating.*—EDITOR]



NOT very long ago an interesting article by Mr. C. S. Longacre appeared in THE WATCHMAN MAGAZINE. It told of the author's visit to some of the old cathedrals and churches of Europe, and that in many of them are to be found the old baptistries in

which baptismal candidates were submerged in the early centuries when these temples were built for Christian worship. Some perhaps wonder about the change in the practice of the Roman Catholic Church, which generally pours water on the head of those baptized. And many Protestants sects also pour or sprinkle in baptizing.

COLLECTION OF CHURCH LAWS

A GREAT deal could be said and written about this subject in the history of the councils and papal decrees. But a few quotations from some of them, with ecclesiastical comment, throws somelight on the question. I have before me a work in both Latin and Spanish, entitled "Coleccion de Canones de la Iglesia de Espana." This work contains an authorized collection of the Roman Catholic Church laws as found in the first eight ecumenical councils, the Spanish councils, the council of Trent, and a number of the decrees and orders of the popes. This work, dedicated to the archbishops and bishops of the Spanish dominions, was compiled by Don Juan Tejada y Ramiro about 1821, and the first edition



Autotype Fine Art Co., Ltd.
Philip of the apostolic church baptizes the Ethiopian eunuch by immersion.

appeared "at the expense of the kings of Spain" in 1849-50. It carried a letter of approval and commendation from Pope Pius IX. This work has the weight of canon law in the church of Spain. I will refer to it from time to time under the reference, "C. de I. E."

A very good explanation of the meaning of the word *baptism* is found in the well-known American catechism, "Catechism of Christian Doctrine, No. 4," published by John Joseph McVey, publishers of Roman Catholic books in Philadelphia, Pa.:

"*Ques.*—What is the meaning of the word *baptism*?"

"*Ans.*—It signifies immersion, bath, ablution."
—Page 259.

Since the Church has placed great stress on the so-called "Apostolic Canons" and "Constitutions," it would be well to give what Don Juan Tejada says of them before quoting from them. Protestants generally reject them as spurious, and Catholics accept them only as they sustain their doctrine. "These," Tejada says, "began to be known about the end of the fourth century, due to the work of

some particular person."—"C. de I. E.," Vol. 1, page 529. And: "The collection of canons that we are publishing would be very defective if we should not include the canons commonly called 'Apostolic,' and the 'Constitutions' of the same name, and also the Council of Trulla, . . . since at every moment it is necessary to cite them; and if it is certain that their dispositions are not entirely admitted in the Latin Church, nevertheless the greater part of that established in them very much conforms to the decisions of the ecumenical as well as national and particular councils; and moreover express nearly in their totality the most pure and ancient doctrine of the Church."—Page 528. The reason why we show these admittedly broken and weak crutches will be evident later on.

TRIUNE IMMERSION

IF ANY bishop or presbyter," says Canon I, of the "Apostolic Canons," "does not celebrate the triune immersion in one single mystery, but employs only one immersion in the baptism, which appears to show the death of the Lord, let him be deposed." And the "Constitutions" say: "Baptism shows the death of Jesus, the water being used for the burial. . . . The immersion signifies the death, and the emersion the resurrection."—Canon XVII of Book Three. "C. de I. E.," Vol. 1, pages 540, 623. Not only are these contradictory, but they are contradicted by decrees of councils and popes later on. Yet they are part of the canon law. They both agree, at least, in immersion in baptism.

The Council of Elvira, held in the early part of the fourth century, in Canon XI, permitted baptism outside the church building in urgent cases. The comment offered is thus: "Although in the first centuries of the Church, baptism was administered only in the rivers, fountains, and many times in jails, baptistries were not then in use, because of the poverty of the rising Church and the cruelty of the tyrants, until they could build them when peace was given it. Even then they were not built within the church, but in the city near to the portico of it. Later they were made inside the churches."—*Ibid.*, Vol. 2, page 72.

Immersion was also practiced as late as A.D. 348, for the Council of Carthage held in that year speaks of those "who had been submerged in the water" when baptized.—*Ibid.*, Vol. 1, page 193.

Pope Leo the Great (A.D. 440-461) wrote as follows to the bishops of Sicily: "In the rule of baptism, death is shown by the destruction of sin. The triune immersion signifies the burial of three days, and the act of coming out of the water is the likeness of the resurrection from the tomb."—"C. de I. E.," Vol. 2, page 906.

And Pope Vigilius (A.D. 539-555), writing to Profuturus, metropolitan bishop of Galicia, said: "In the baptism of those who are born again, the triune immersion ought to be employed."—Page

1021, Vol. 2. It is not our object to uphold triune immersion, for we shall see presently that at least one great pope and one council ordered single immersion. The point is that *immersion* was practiced and ordered. Another point is that the papacy has wonderful adaptability, due to the fact that its popes and councils may change the practices of the church when time and policy see fit.

When Pope Gregory the Great (A.D. 590-604) wrote to Leander, bishop of Seville, on this subject, he said: "About the triune immersion. . . . We, in submerging three times, signify by this the sacraments of the burial for three days; also that taking the infant out of the water expresses the resurrection at the end of the three days. But if any one out of great veneration for the Trinity, and when nothing is against it, judges that only once the candidate should be immersed, because in the three Persons there is only one substance, it cannot be reprehensible under any concept to submerge the infant three times or one time; for in the triune immersion is designated the trinity of persons, and in the single immersion may be understood the singleness of the divinity. But if the heretics of that region still use three immersions in baptism, I do not judge that you ought to continue practicing it, lest they seeing that you are following their custom may glory in having won over you."—Vol. 2, page 1026. The heretics here mentioned were the Priscillianists.

GRADUAL CHANGES

LATER on when the Fourth Council of Toledo convened in A.D. 633, this question was up "because the sacrament of baptism is administered by some of the Spanish priests with three immersions, and by others with only one, and some folks see in this a schism, and it appears to break the unity of the faith." The council upheld the single immersion and cited Pope Gregory's letter to Leander to support their decision. Moreover they cited Paul's statement about the Israelites being baptized in the sea (1 Corinthians 10:2), declaring that since they passed through the sea only once it is clearly manifest that single immersion is proper. And added these words: "The people of God also passed one time across the River Jordan, bearing the ark, by which it is given to understand the single immersion of baptism."—Vol. 2, page 268.

If the "Apostolic Canons" are law, then Pope Gregory and this council should have been deposed. But the following will show that the Church finally discarded both the triune and the single immersions for the present practice. The Seventeenth Council of Toledo ordered "the doors to the baptistries at the beginning of Lent" to be closed, it being held unlawful to baptize in this time. This was in A.D. 694. As one reads these canons and decretals, there would naturally arise wondering thoughts about the practices of the Church from time to time in

(Continued on page 31)

The World Safe for Civilization

BY ALFRED R. OGDEN



WE ARE living in an age of unprecedented opportunity. The civilization of this time gives to all of the human family, even to the uttermost parts of the earth, more or less of the privileges, opportunities, and advantages to which our forefathers were utter strangers. They never dreamed of the wonders that we enjoy. Science and invention have brought help and blessing to the inhabitants of earth in a thousand forms. Our forefathers read by the light of tallow candles or the burning of pine knots in open fireplaces. They traveled slowly by oxcart or prairie schooner or went on foot. But now we travel swiftly by the power of steam and electricity over hill, mountain, and plain; or with the airplane we speed along over land and sea with the swiftness of the birds, perhaps even at cannon-ball speed. They enjoyed none of the conveniences and comforts of our modern life such as the telephone, radio, automobile, or electric light. Even the furnishings of the home were often uncomfortable. They slept on the corn-husk or straw-filled tick, on hard slats of wood without even a spring. The comfort of our up-to-date, modern "Beauty Rest" was not theirs to enjoy.

Our children and grandchildren will never be able to appreciate the contrast between their daily lives and those of their fathers. Not only have these changes been brought about in the mechanical and scientific world, but in many another way do we see the same change multiplied. What marvels have been developed in the medical field alone! If it becomes necessary for a person today to have a limb amputated, he is quietly put to sleep by a soothing anesthetic. Our forefathers just had to "grin and bear it"—live if they could, or die if they must.

SAFER THAN HERE

AND again we see marvelous changes in the hitherto dark and uncivilized lands of earth. Barbarism and cannibalism prevailed in many parts. Look at Africa as first seen by Livingstone and Stanley. Today it is opened from the Cape to Cairo. This long journey of thousands of miles may be taken in comparative ease and safety today and with the speed of a modern steam train or even by air. Take but a hasty peek into the cannibalistic islands of Fiji or the Solomon group of the South Seas. Not until very recent times has the life

of a white man there been safer than that of the animal that might have been tempting to the South Sea Islander as a "sweet morsel." He dared not set foot on the shores of these lands unless he was ready to be eaten. But how different today! He is perfectly safe so far as the cannibalistic propensities of the natives are concerned. A man is comparatively as safe in Africa as in America; probably safer in Fiji or the Solomons than on the streets of our great cities today—certainly as safe as he would be to walk down a dark alley of one of our great cities at midnight.

FRUIT OF THE BIBLE

WHAT has wrought this great change in so short a time? What has been the one influence above all others that makes human life of worth today? Has it been commerce? Trade has indeed done much for the uplift of mankind and the uniting commercially of all the world into one great family. Has it been science alone that has wrought the marvels of this great age? Truly science has done much to help men and women out of degradation and place them under better living conditions. Mighty changes have been brought about through science. Has it been invention that has brought people upon a higher plane of comfort and given them better living conditions? Invention has truly given a thousand conveniences to our daily life. While all of these have been contributing factors, the writer of these lines believes that in and through and back of all these is one mighty power, one great influence—the gospel of our Lord and Saviour Jesus Christ, the gospel of God's dear Son. This gospel is revealed in the Book of books, the Holy Bible.

A Fijian chief, Ratu Meli, in attendance a few years ago at a great world conference of Christian people, in Milwaukee, Wisconsin, addressing an audience of ten thousand people, held aloft in one hand a large war club and said: "Friends, with this club my fathers would have killed you and eaten your flesh." Holding high up over his head in the other hand a copy of the Bible, he declared: "This weapon has struck to our hearts, come into our lives, and transformed us from creatures of hate and savagery, with thirst for blood, to Christian men and women who love one another and our fellow beings of all lands." He added further: "You would

be as safe in my land, in Fiji, today as you are here in your great country of America." This book, the Bible, he further declared had made the change. "We thank God for the missionaries you sent to us and for the Book of the missionary; for the gospel of that Book has changed our hearts and lives."

Marvelous change for a book to bring! But it is just one illustration of the power and influence of the gospel—just one illustration of the mighty, saving, transforming power of the gospel of Jesus Christ upon human hearts. While we recognize that there has been much done in the name of the Christian religion that has been anything but Christian in its influence, and while the gospel has been dragged down and trampled under foot oftentimes by its professed followers, yet there is a genuine revelation of that gospel by thousands who have received its power into their individual lives, as is manifest in the transformed characters of men in all lands of earth. More of the genuine article is to be seen as we approach the end of the reign of sin, when "God will develop a people upon the earth who will have "the everlasting gospel," not merely as a profession but as a divine, living, daily experience in their lives. It is a power that transforms men from savagery to civilization, from darkness to light, from lives of sin to lives of righteousness, through the re-creating power and blessings of the spilled blood of Jesus Christ. Just such a call is set forth in God's last appeal to the world as given in His closing message to mankind, found in the threefold message of Revelation fourteen.

VISION OF GOSPEL WORK

TWO milleniums ago the seer John, on the lonely, rock-bound isle of Patmos, on the Lord's day, Sabbath morning, had opened up before him in panoramic view a vision of the future of the world leading down to the very closing scenes of human history. He had his attention called to the last great world reformation under the symbol of three angels flying in the midst of heaven with special messages to earth's inhabitants. The first of these angels is represented as "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6. What is this gospel? Why is it referred to as "ever-



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David Livingstone with his message of peace meets the savages of Central Africa. It is Christianity that has made the world a comparatively safe place in which to live.

lasting"? The great apostle to the Gentiles, Paul, in his letter to the Romans, declared: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Certain words in this declaration of the apostle stand out in the spotlight—"gospel," "power," "salvation." Gospel equals power. What power? Power of God. To what end or purpose? Salvation.

Since the fall of man in Eden, he has needed salvation because of his sinned, lost condition. Lost man could not redeem himself. He was lost—hopelessly lost. But God provided a remedy, in the sacrifice of His only-begotten Son. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. This gift was provided in promise as soon as man sinned. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3: 15. So Jesus became man's Saviour and Redeemer in promise as a "Lamb slain from the foundation of the world." (Revelation 13: 8.) He was slain in promise, and symbolized by every lamb that was slain by ancient Israel, which pointed forward to the death of Christ on Calvary's cross. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1: 7. This is the "everlasting gospel."

ITS EVERLASTING QUALITY

FROM all this it is clear that the gospel of Jesus Christ was not for one generation only, not for one nation alone, but for all men, for all time of this earth's history, as long as a redeemer is needed. Hence the gospel is "everlasting"—everlasting in its

scope, everlasting in its power to save, everlasting in the blessings vouchsafed to man, to all who become recipients of its saving power. And the message of Revelation calls for the presentation in the last days of this everlasting gospel in the setting of the threefold message of chapter fourteen—to prepare a people for Christ's second coming.

But why such a call and declaration as found in this message of Revelation 14: 6? Perhaps it might first be stated that the threefold message of this chapter culminates in the second return of Christ to earth, when He comes to gather the harvest of earth. (Verses 16, 17.) Jesus himself declared that "the harvest is the end of the world." (Matthew 13: 39.) Clearly, then, the three messages of Revelation fourteen must be God's last appeal to the human family, God's last message to a lost world, God's last warning to earth's inhabitants to prepare themselves for the gathering day—the harvest, the end of the world. That such a message is going to the world in this our time is evidenced in the marvelous annual circulation of the Bible. Several tens of millions of copies are circulated annually of the Sacred Word in portions or the whole in over nine hundred languages and dialects of earth. And wherever the Bible goes, men's lives are being influenced for the better. Wherever it goes, and is read, and believed, and obeyed, it raises the whole standard of human relationship. People who heed its precepts and walk in its light are happier, nobler, and truer. Not only does it thus bless and benefit men in this present evil world, but it shapes characters preparatory for the everlasting life to be given at Christ's coming. "The everlasting gospel" gives everlasting life to its recipients.

Truly this "everlasting gospel" is today being literally carried by hundreds

and thousands of living voices. Through the distribution of the printed page, it is having a large influence upon millions of human beings in all parts of the world—north, south, east, and west. Its progress is to continue until the whole earth shall be lightened with its glory. (Revelation 18: 1.) It is to go to every nation, kindred, tongue, and people; and when all of this is accomplished, the end will come. Christ, according to His own word, will then return to earth. "I will come again," was His promise. (John 14: 3.) "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. Before the end can come, therefore, this gospel must be preached for a witness to all the nations. And when the witness, the message of Revelation fourteen, is preached in all the world, the end will come. The progress of the gospel, then, in itself is a most convincing sign that we are rapidly approaching the very end and the second coming to earth of Jesus.

Just such an "everlasting gospel" message is today being heralded to earth's inhabitants announcing the soon return of our blessed Lord and Christ. This definite announcement is already being proclaimed to the people of the world in over four hundred languages. Hundreds of thousands are hearing by the living messengers, and millions are having their attention called to the message by the literature that is being published and circulated in many languages calling attention to this definite, specific message. Only a few regions of earth remain unentered.

FRUIT OF THE MESSAGE

AND best of all, wherever the message is proclaimed, it wins adherents. People rejoice in the newfound hope and immediately they change their course of life preparatory to becoming subjects of the coming kingdom. When Christ comes to earth the second time, it will not be as a babe born in Bethlehem's manger. It will not be to live a life among men and to be crucified by men, as He was two thousand years ago when He came to earth the first time. No, when He comes the second time, it will not be to be crowned with thorns and to be spit upon, but rather as described in the Revelation: "And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19: 16. "Thy kingdom come" is a prayer in which all can heartily unite.

Have you accepted this Saviour? Is His gospel—"the everlasting gospel"—transforming your life and character preparatory for the coming of the King? Are you looking for His glorious appearing? "So Christ was once offered to bear the sins of many, and unto them that

(Continued on page 35)



International Newsreel

Hunger marchers storm the capitol at Washington.

Finland Goes Wet

ON JANUARY 4 the people of Finland voted to repeal their dry law and adopt a system of state regulation of the manufacture and sale of alcoholic beverages. Thus ends in defeat the "noble experiment" of thirteen years, as tried out in this land of snows. The Swedish aristocracy of the nation were overwhelmingly wet, though the Finnish people themselves, who live mostly in the country districts, were strongly for Prohibition. But the president (by name Svinhufud, said to be the Swedish word for pighead) is a liquor man, and, under tremendous pressure from wine- and beer-producing countries of Europe, was lax in law enforcement, and allowed smuggling till the country was sopping with bootleg foreign liquor. Add to all this a blizzard on election day, which prevented a large portion of the country dries from getting to the polls, and the Prohibition forces gave up in despair.

The United States is now the last and sole bulwark of Prohibition. Will this barrier break in the coming presidential election? We sincerely hope not. We are going to fight to the last trench. The majority does not make a thing, right nor best. Greed—cold, cruel greed—is the chief inspiration of the wet forces. It is not liberty they want; it is license.

License to debauch our men and women and blight childhood. Since the War, America has commanded the admiration of the best minds of the world by her bold stand on the liquor question. She cannot afford to forego that esteem now.

It will take time enough for the children of a saloonless nation to reach maturity to prove conclusively that a ban on intoxicating beverages is beneficial, economical, workable. This nation has weathered the worst of the opposition, and is turning the tide. God grant that we may not abandon the heroic effort just when we are about to see a healthier, happier, wealthier generation reach the voting age. THE WATCHMAN stands for Prohibition as the best plan yet for temperance, sobriety, and prosperity.

The Devil Visits Paradise?

THE Hawaiian Islands are called "the paradise of the Pacific," and make a strong bid for tourists and resorters to enjoy their salubrious climate and langorous living. Perhaps no worse than American cities of the mainland of like size, Honolulu has suffered recently from crime notoriety that has set the islanders by the ears and made front-page news the world over. Race animosity has entered into it, for the islands

are unusually polyglot; and several thousand United States sailors and marines are stationed at this naval base. Bad feeling has sprung up, culminating in assaults on women and avenging murder. "High-ups" in the navy and in the civilian native population are involved, and there is a movement on for a clean-up in police and government circles.

It is the same old story of the lure of tropical abandon. While Hawaii has been played up for its legitimate pleasures of beach and moonlight, surf bathing, tropical verdure, fruits, and breezes, in our opinion too much has been made of half-naked dancing girls and the freedom of South-Sea-Island sex life. Add to this a great preponderance in the number of men over women, and the stage is set for erotic excesses. When passion flares, then look for reason dethroned and crime gone wild.

No spot, however like heaven, is safe from the prince of lust these days. We look for a "new earth, wherein dwelleth righteousness." That is the only solution of the crime problem anywhere and everywhere. It is an insult to God to call any place on this sin-cursed earth "paradise"; for sooner or later the serpent that lurks in every earthly Eden stings the sting of death.

Smut

THE story is told of two little girls, very worldly wise the way the city-bred child goes these days, who were molding objects with mud. One proposed that the other make a newspaper columnist who is noted for his scandal-mongering. "I can't," said she; "I haven't got enough dirt."

Dirt, however, is too clean a word to designate the coarse, indecent, smutty jokes and allusions and cartoons and "art pictures" that are being published in the best-selling news stand magazines today. Too bawdy to be allowed in the United States mails, they are sent by express or fast freight to be consumed by the sex-conscious minds of millions. It must be they are what the public (or a very thick stratum of the public) want; else the public would not boost the sale of only the third issue of one pornographic sheet to over a million copies.

Energetic efforts are being made by a few men and organizations to stop the flow of rotten literature, but they speak and write, and make and enforce laws, almost in vain. There is but one way to stem the damning tide—change the desire for such stuff. There is only one power that can do that—the saving power of Jesus Christ. His salvation

The News Interpreted

cleanses the springs of desire and purifies the life. Our civilization is fast going the way of degeneracy, disease, and woe. And death—eternal death—yawns at the end of the downward path. But there is an upward way; and it is found in the ideals of literature set forth in the Scriptures.

War Makers

SOME remarkable revelations are made in an article on "Corruption in Armaments" in *The Living Age*. The inconsistency of statesmen and governments with regard to war and peace would be ludicrous if it were not so tragic.

It is commonly known that the great powers—such nations as Great Britain, United States, Germany, France, and Italy—while making every effort toward peace and reconciliation between two smaller nations at war with each other, will at the same moment be allowing shipments of arms to be sent to both belligerents. These arms and fighting equipment are of course sold by private companies within the territories of the

better than bandits. These armies have been equipped by large firms in Germany, France, and England, and the arms bills are paid from the proceeds of loot from Chinese villages. Partly as a result of such war play, China is helpless before Japan today.

But more startling facts follow, as condensed in *Reader's Digest*: "When war is declared between two nations one might imagine that private business in armaments would stop, at any rate between the belligerents, but such is not the case. During the last war the German general staff lacked aluminum for the framework of its zeppelins, and also carbides and cyanamide for its explosives. France had plenty of these materials. But the French staff discovered that the Allied factories could not make nearly such good magnetos as the Germany factories; hence, the inferiority of the French air service. But Switzerland presently began importing from Germany quantities of magnetos far in excess of its own needs and from France more aluminum and cyanamide than it could possibly use. The exchange of these materials under careful control was executed through the intermediary offices of Swiss factories.

"Rear Admiral Consett of England has revealed a similar traffic between England and Germany by way of Denmark.

"The popular masses are surprised by these exchanges because they believe that war has no other object than national defense. It seems strange to them that French aluminum is used

to kill French soldiers and the German soldiers are killed with the aid of German magnetos. Such commerce seems like an act of high treason. But the point of view taken by the general staffs and the governments is quite a different one. This point of view is that war is the result of a conflict of interests, and that its object is to obtain by force of arms precisely the kind of decision that could not be obtained by compromise. If some technical deficiency forces both adversaries simultaneously to lay down their arms without either side's winning

or losing, there can be no decision. From this point of view a war without a victory is a useless war and must be resumed later. It is, therefore, to the common interest of the hostile general staffs to provide each other with the means to pursue hostilities to the end; that is to say, until one of the adversaries admits defeat.

"In France, during the most tragic hours of the War, at the time of the Clemenceau ministry, two trials for high treason were going on at the same time. Bolo Pasha, accused of having wanted to buy a big newspaper in behalf of the Germans, was shot, and this was justice, because he tried to break the will to continue the War to the end among the people and the soldiers. The same week a group of French industrialists accused of having delivered cyanamide and carbides to Germany by way of Switzerland were acquitted with honor on the demand of a representative of the Clemenceau government because they had furnished both the French general staff and the German general staff with the means to carry the fight to a final decision. These two apparently contradictory judgments proceeded logically from the same principle.

"But what, under these conditions, becomes of the control of parliament and the people over a war that is being waged with their money and their blood? Today in every country the instruments of national defense have escaped from the control of the nation."

Regardless of merit or demerit in such international intrigue, it all goes to show how little human life is regarded when rich stakes are to be won. Let the "cannon fodder" spawn and grow and be made war-conscious, and be mowed down like grass before the scythe, say the war makers in effect. We ask, Will war ever end, with such a ruthless policy in this "peace-loving and enlightened age"? And we answer, not till the coming of the One who "maketh wars to cease unto the end of the earth."

All eyes turned eastward are on Japan and India. Japan marches roughshod over every military and political obstacle that China and the powers put in her path. Having driven the Chinese out of Manchuria, she is now knocking at the gate of Shanghai. Indian Nationalism is crushed, temporarily at least, by the iron hand of Britain, with Gandhi and other leaders jailed. But England is not finished with the independence movement and bloodshed in India. Asiatic nations will not stop short of absolute freedom from Western rule.



International Newsreel

The Japanese forces on the Manchurian front.

larger nations. But the governments wink at the traffic because it means revenue for home industries. Civil war in Mexico, says this journal, was carried on for years because England and America supplied arms to each side respectively. At times secret or open shipments of arms have actually started war, because of suspicion and fear that otherwise would never have arisen.

China presents a case in point. For a score of years that country has suffered fearfully from war lords who have fought with hired soldiers, in some cases little

to kill French soldiers and the German soldiers are killed with the aid of German magnetos. Such commerce seems like an act of high treason. But the point of view taken by the general staffs and the governments is quite a different one. This point of view is that war is the result of a conflict of interests, and that its object is to obtain by force of arms precisely the kind of decision that could not be obtained by compromise. If some technical deficiency forces both adversaries simultaneously to lay down their arms without either side's winning



HE union barbers of Washington, D. C., gave the national Congress a close shave during the closing days of the last session.

Under the pressure of the American Federation of Labor and the local labor unions, a bill to close the barber shops of the District of Columbia on Sunday passed the Senate and was favorably reported out of the House committee. Had the House been in session a little longer, it would probably have passed this body also.

Practically the same bill has again been introduced in the Senate by Senator Copeland, who was the sponsor of the previous measure.

For more than twenty years the barbers of Washington have been importuning Congress for a law of this character. It is claimed that this is necessary to provide them with a day of rest. Such an argument, however, is not very convincing, for all barbers, as well as other tradesmen, have that liberty now without a law. Those who are required to labor on the first day of the week are generally given compensatory time off on other days.

The real truth of the matter is that those who wish the shops closed on Sunday are not so much concerned with their own rest as they are in forcing others to abstain from work, whether they wish to or not. An injunction against labor is a weapon that may react to the detriment of the one using it.

A similar measure was before the Senate in 1910, but it refused to accede to the demands of the barbers. Senator Bailey, of Texas, made some pertinent remarks at that time, regarding this kind of legislation, that apply equally well to the present bill:

"I am not disposed to allow any class to come and ask for a law that interferes with some other man who wants to pursue his calling, simply because some other man does not want to pursue it."—*Congressional Record, Jan. 26, 1910.*

BETTER WAY TO BETTER RESULT

IF THE proponents of this Sunday-closing bill are honestly interested in securing a day of rest for barbers, let them propose a one-day-rest-in-seven measure. That will secure to every man a day off and not interfere with the religious beliefs of the community. As it is now, the proposed measure becomes an opening wedge for further raids upon our liberties.

There are religious forces waiting just around the corner, ready to slip into the breach the moment our national lawmakers break down the wall of separation between church and state. If Sunday laws can be passed in the interest of material things, then, it is argued, it is much more important to legislate regarding moral matters. And having let the camel's nose of religious legislation into the Congressional tent, it will be practically impossible to stop further innovations, until the principles of liberty are overthrown, and intolerance is established

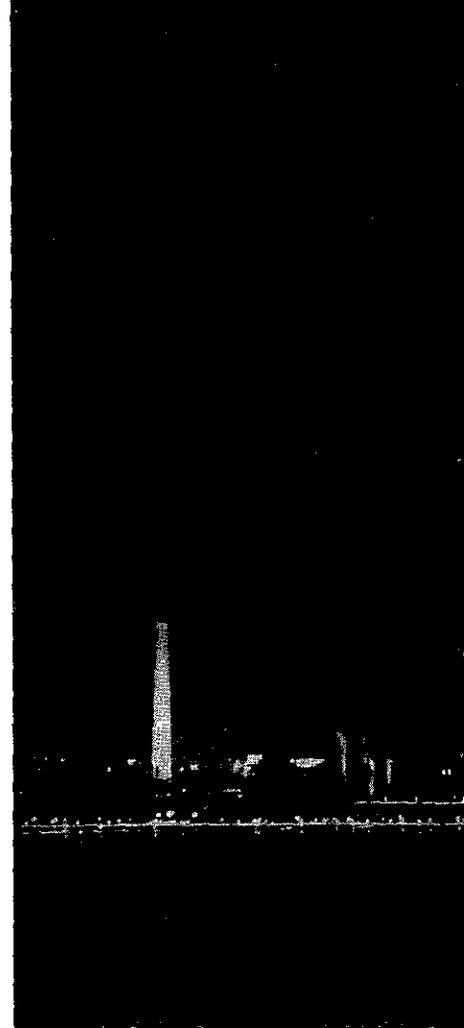
in their stead.

The barbers and others seeking for such laws will find that they have been playing with fire. They will discover that a "day off" by law can quickly simmer down to a "day on" for the religious reformers. Though free from labor, they will find themselves bound about with legal religious strait-jackets.

STUNG

THIS is not a mere guess. Some years ago the mail carriers of several States appropriated large sums of money to assist the Lord's Day Alliance in their Sunday-law propaganda. They discovered to their sorrow that they had helped finance a campaign that not only took away their Sunday labor but also the pleasures they hoped to have time to enjoy. The Alliance gave them a holy day instead of a holiday.

The American Federation of Labor had a somewhat similar experience. In its anxiety to secure Sunday free from labor it joined hands with the religious reformers. Later it found that the reformers were not particularly interested in the laboring man but only in securing laws to protect a holy day set up by themselves, and in prohibiting everything of a



International Newsreel
The towering Washington Monument and the candle power searchlight shaft between

THE CAM of Religious Intolerance

Once let a Sunday law be passed in the District of Columbia, and our Federal Government will be faced with the question of legislation, which is certain to result in the loss of our cherished "L"

By CLAUDE



estric dome of the capitol, with a 300,000,000 hall Federal Sunday laws start here?

WOLF'S NOSE

and Persecution

for the District of Colum-
nt is committed to religious
ve liberty of conscience from
d of the free."

HOLMES

provisions from the Constitution, it was hoped that the states would follow this example, which im-

secular nature upon that day. In 1925, referring to a Sunday bill then before Congress, the Federation of Labor Convention indorsed the action of its Executive Council, which declared that such a law "would be another interference with personal liberties, depriving the people of the exercise of the right to spend Sunday in the manner best suited to their belief."

Perhaps the Federation of Labor, in urging the passage of this bill, does not sense the danger lurking in the camouflage of a so-called sanitary measure. For the right to labor is as sacred as the right to rest. And the present barber bill deprives a man of his liberty to labor.

When a similar bill for Sunday closing of barber shops was submitted to the people of California recently it was turned down by the vote of 1,047,000 to 213,000. The voters of that State were not deceived by the lamb in wolf's clothing.

When our Federal Constitution was adopted, the State statute books were groaning with intolerant religious laws. By entirely eliminating these trouble-making

mediately began to prove its justice and common sense.

Now after all these years of prosperity to both church and state under the flag of religious liberty, it is to be hoped that our national lawmakers will not ignore the great responsibility of continuing to protect the liberties of the people. Every measure that sets apart one particular day, and that a religious one, is wrong in principle and has a religious tag attached to it.

BAD LOGIC DISPROVED

SENATOR Copeland's bill contends that the health of the general public would be better guarded by closing the front doors of all the barber shops on Sunday. Such closing would also guard against the spread of infectious diseases. It would seem from the arguments put forth by many Sunday-law advocates that Sunday is loaded down with all kinds of dangers never threatened on other days of the week.

Work six days and all is well! But labor one more day and everything evil results! Epidemics break out and the community is on the verge of bankruptcy—financially, morally, and healthfully. It is difficult to understand how shampooing, shaving, and hair cutting can do anything but promote the personal appearance and health of the community. There used to be an old adage that said, "Cleanliness is next to godliness."

There are a number of superior court decisions that do not agree with the arguments set forth in the Senate bill on this question of public health. The Illinois Supreme Court, *Eden vs. the People*, 161 Ill., 307, says:

"As a general rule, a police regulation has a reference to the health, comfort, safety, and welfare of society. How, it may be asked, is the health, comfort, safety, or welfare of society to be injuriously affected by keeping open a barber shop on Sunday?"

The Kentucky Court of Appeals, *Stratman vs. Commonwealth*, 137 Kentucky Rpts., 504, also disagrees with the contention of Mr. Copeland:

"There is nothing in the business of barbering that is dangerous, hurtful, or injurious to society, and the reason for singling out this business and putting it in a class . . . is wanting."

The Indiana Supreme Court, *Armstrong vs. State*, 170 Indiana, 188, is no less emphatic in denying that the business of barbering is in any way detrimental to the community:

"The business of barbering is cleanly in itself, and ordinarily conducted in a quiet and orderly way, and the suspension of such work on Sunday cannot be said to promote the health, comfort, safety, and welfare of society in general."

It does not require a court decision to convince the ordinary person that there cannot be any condi-

(Continued on page 34)



International Newsreel

Drys all over the country sent in dimes to the number of one million to the Prohibition Board of Strategy at Washington to fight the dollars being raised by the wets to defeat Prohibition.

Liquor, Liberty and Law

By DAN W. GILBERT

THAT law is necessarily and inevitably the enemy of liberty is a sophistry with which murderous-minded anarchists have long sought to lure recruits to the radical movement that has as its aim and end the overthrow of law, order, and organized government. It is, therefore, rather strange, if not shocking, to observe the frequent and careless use proponents of liquor make of a doctrine so dangerous to the very security of society. Over the radio, through the press, and from the pulpit itself is iterated and reiterated the trite dogma that to use the panoply of the law to protect our people against a recognized evil is to interfere with their personal liberty.

As a result we are confronted with the alarming spectacle of young boys and girls being led, by inculcation with the fallacious doctrine that law is the enemy of liberty, brazenly to violate the supreme law of the land in the belief that

they are thereby achieving and asserting their personal liberty. That a considerable body of youths has assumed a contemptuous attitude toward law can only justly be attributed to the fact that young people are the special object of the "wet" propaganda that discredits and derides law by borrowing from anarchism the theory that legislative suppression of an evil is not a service to, but a tyranny over, the individual.

Obviously, nothing could be further from the truth. If it were not for the law's suppression of destructive and disorderly factions in a community, peace-loving citizens would be deprived of the very liberty to venture out of their homes at night — except at the risk of their lives. If it were not for the restraining arm of the law, cunning and ambitious politico-financial tyrants would enslave and oppress our people, reducing liberty to a nullity.

Of all tyrants man can know, none is so cunning, or deceitful, or cruel in its

oppression as King Alcohol. And in the absence of restraining law, no tyranny is so widespread or crucifying as that imposed by intoxicating liquors. Where liquor is unrestrained and unassailed by law, you will not find liberty. There you will find wretchedness, poverty, depravity, and all the Demon Rum's heinous satellites holding the people fast in their iron grip, and liberty to enjoy the higher things of life virtually denied. Liquor is, and has always been, a shackle upon the higher impulses of humankind. The law that prohibited its manufacture and use struck this fetter from the soul of man.

LAW PROSTITUTED

LAW may be, of course, though it is not necessarily or naturally, the enemy instead of the creator and defender of liberty. If and when law is perverted from its true purpose — the suppression of evil — and used by ungodly interests to promote and perpetuate for selfish gain the evils with which they have afflicted humanity; then law becomes, truly, the deadly foe of liberty. This is precisely the unhappy result whenever and wherever traffic in intoxicants is aided, abetted, or sanctioned by legislation; the law encourages and encompasses the enslavement of the people to evil, and their liberty to pursue happiness and goodness is curtailed. But in its proper sphere, law operates to curtail evil and oppression, thereby insuring liberty and the pursuit of happiness and righteousness.

Often one hears it said: "You cannot make people good by law." Obviously not, for that is not the purpose or function of law. Legal statutes are purely negative in their effects; they restrain evil tendencies, diminish diabolical temptations, suppress evils, and lessen those influences which lure or coerce one from the path of righteousness. The purpose and effect of law is to safeguard and guarantee the individual's liberty to seek righteousness. But only the promptings of the Holy Spirit and the love of Christ can cause one to avail himself of this liberty. Law can, and should, destroy the weeds of evil that grow in humanity's garden; it cannot, and does not pretend to, germinate the finer flowers of the Spirit. It merely prepares the soil for their growth.

Thus, we see, law in its proper function encourages those types of conduct which God has revealed in His word to be most pleasing in His sight. If this supreme purpose of the law were universally understood, we would not hear constantly repeated the popular fallacy that law cannot be effective or beneficial unless public opinion solidly supports it. Or as a former candidate for president states: "There is no advantage in passing a law higher than public opinion." According to this view, law should merely conform itself

to prevailing customs and exercise its powers in ensuring their perpetuation; for this species of logic assumes that law is inevitably impotent, if not pernicious, when it undertakes to elevate the generally prevailing standard of public morals.

No contention is more diametrically at variance with all recorded history. Throughout the ages, law has demonstrated itself to be one of the most potent factors in uplifting a debased public opinion and molding it, slowly but surely, in accordance with divine will. No one can reasonably deny that adherence to the Mosaic code of laws was a powerful influence in raising the morals of a people debased by pagan tutorship. Even in heathen civilizations of old, one can trace the influence of righteous laws (such as those enforced by Hammurabi) operating as a lever to raise the morals of the people. One can also, by reading history, observe the degrading effect upon the people when (for example, in the golden days of the Roman Empire) law is lowered to conform to customary standards of conduct.

A fair conception of the power of righteous laws to uplift and mold public opinion can be gained from observing what has taken place in the Philippine Islands subsequent to their acquisition by the United States. When America assumed responsibility for directing the destiny of these islands, their inhabitants were fettered by a thousand shackling traditions and degrading customs, the heritage of countless ages of unbelievable barbarism. Public opinion and the universal sentiment of the Filipinos were a seemingly impregnable unit against the introduction of the most elementary principles of sanitation, Christianity, and Occidental jurisprudence.

ELEVATED BY LAW

YET, in a single generation, chiefly by the enforcement of appropriate legislation calculated to issue in that result, the moral standards, modes of conduct, and traditional opinions of the Filipinos have been uplifted and ennobled until today there are many who believe those brown-skinned islanders are capable of unrestricted self-government. Missionaries and the influence of wholesome education doubtless played a large part in the Filipino cultural advance; but the enforcement of a civilized code of public and private morals was an indispensable causative factor. In less barbarous pagan lands, where tribal law and what government exists is organized against them, the apostles of Christianity and civilization have met with no such rapid and enduring success.

Law, in whatever form it is cast, is never a passive or a neutral force. It either promotes righteousness, godliness,

(Continued on page 35)

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.

Enlarged glands. — *My child has enlarged glands in her neck. What is the cause? L. P.*

One of the most common causes is tuberculosis. Another cause may be enlarged tonsils or adenoids. A physician should be consulted.

Earache. — *What can be done for the common earache in a child? B. N. M.*

Mild attacks of earache in a child may be relieved by the application of heat in the form of fomentations or the hot water bottle. Be careful not to overheat the head, and this can be prevented by the application of cold to the opposite side of the head. Better consult a physician.

Mixture of foods. — *(a) Is it dietetically correct to mix ground raw peanuts with a vegetable salad, and is it permissible to eat honey with a vegetable salad?*

(b) Is it permissible to mix grated coconut with a vegetable? Would you advise one to remove the skin from a coconut before grating it, or can one eat this coconut with the skin on it? W. H. H.

(a) These foods are all wholesome, and as there is not an excess of one kind of food stuff, the combination is good, and will be handled easily by the body provided the food is reduced to a smooth pulp by thorough chewing.

(b) It is permissible to mix grated coconut with a vegetable provided the coconut is thoroughly chewed, for it is rather indigestible otherwise.

I would remove the skin before grating the coconut.

Aspirin. — *Just what is aspirin; what are its effects on the body? A certain brand of aspirin claims over the radio that its brand does not affect the heart, inferring that the harmlessness or harmfulness of aspirin depends on the brand. Is aspirin harmful in itself? E. B.*

Aspirin is a chemical substance made from acetic acid and salicylic acid. The effects of aspirin on the body are: it is somewhat irritating to the stomach, often causing nausea and vomiting. It is also depressant to the heart and nervous system. Aspirin may be toxic in small doses even, and cases of angioneurotic [due to disease of the blood vessels] swelling of the face and throat, or a general urticaria ["hives"], have been reported from doses of 15 grains.

Also several cases of acute nephritis [inflammation of the kidneys] have been reported from the use of aspirin. As to certain brands of aspirin not being harmful, we would say that aspirin is aspirin, and the brand does not change the drug, any more than toasting of cigarettes makes them less harmful, even though they are "kind to the throat." Aspirin, as well as other similar drugs, only covers up symptoms by making the body less sensitive to them, and so is not curative. Natural methods that remove causes and reform bad living habits should be used to help disease.

Ears and weather. — *When the weather is rainy and cloudy, this seems to affect my hearing; that is, my ears seem to become stopped up. What is the cause of this, and the remedy? W. H. H.*

The condition of your ears becoming apparently stopped up and your hearing being affected during rainy or cloudy weather is perhaps due to a congestion in the throat that affects the eustachian tubes, and through them the ears. Hot applications to the throat and region of the ears will help, also the drinking of hot water, and the gargling of the mouth and throat with hot salt water. Keep up your body resistance by having good elimination, and secure equalization of body temperature by wearing clothing suitable for the various changes of temperature.

Baking powder and soda. — *Why is it that leavening substances such as baking powder and soda, are harmful to the body? R. B. T.*

The best baking powders are made from bitartrate of potash, and bicarbonate of soda. The chemical reaction of these two gives off carbonic acid gas, which makes the bread light, and leaves a residue of rochelle salts, a laxative drug. Thus there is a daily use in the body of a cathartic, and this cannot be otherwise than harmful, and may in many cases be the cause of constipation. It has also been shown that rochelle salts are injurious to the kidneys, and may be the cause of nephritis in some cases. Then also the excess of alkali in the use of either soda or baking powder has a tendency to destroy the vitamins in the food.

A PLACE to HANG OUT

By ARTHUR W. SPALDING

I WAS waiting for a car at the little interurban station near my home. There was a young man there who lived in a new little house within sight, and I fell into conversation with him, all about his teaming, and the good points of his mules, and his father's success as a trader, and so on. By and by he said, "There's a fellow going to put up a store here at the corner of the road."

"Well," I said, "that's good. It'll be more handy for us than to go away to town."

"Yes," he agreed; "and then there'll be some place to hang out, too. There's no place for a guy to go nights out here."

"Home is a pretty good place," I said.

"Oh, yes!" He was a very acquiescent young man; liked to agree as far as he could. "Yes," he said, "for them that's used to it. But you see I never did. I always did hang out at the store, where there was lots of good guys to pass the time."

"What did you do?" I asked, though I knew well enough.

"Oh, joked, you know — and had a good time — told yarns, you know — and joked. I like to be with a crowd."

"Well, that's all right; I like to be with a crowd myself some of the time." I stretched the truth pretty far to say that; but for a fact I *want* to like to be with a crowd. "But you know," I went on, "you don't get very far in a crowd; just mill around, and chatter the same stuff, and kill time — *unless* you've spent some time by yourself, thinking.



International Newsreel

How many American homes are better than this tenement in New York, which is not even a good place to hang out the wash?

You have to read some, and you have to tinker around with tools, fixing things, from the pump to the automobile, and gather in some facts from the woods and the hilltops; or you don't get anywhere. Home is a mighty good place if you make it so."

"Oh, yes," he says, as easy; I told you he was an acquiescent lad; "but a guy

likes to talk with somebody. You can't do that at home."

And then I was acquiescent — as to *his* home. I knew about what it was like. Father silently gulping his meals, and once in a while talking about his grievance against the railroad. Mother querulously complaining about the unfinished chicken fence, no money for a hat, and lazy bones that wouldn't get up to breakfast. Boy nervously wondering if he dared strike the old man for a fiver this week, or if he could hold it out on the old woman. Well, of course you "couldn't do it at home." No wonder he liked to "hang out at the store."

And then I thought of a home where dad was called "a walking cyclopedia" and "information bureau," and had quite a bit to say about gypsy moths, and beaus, and fishing, and United States presidents. And where mother led the singing at the piano, and lectured on winter underclothes and brown bread, and fixed up an outing that "just took the cake" — to be adolescently implicit. And where Sis and Bud and the Doctor and Woolikins had a visitor, two visitors, half a dozen visitors, at dinner, and overnight, and week-end, every once in a while, and joyously ran their part of the firm in work and recreation. They didn't especially care whether there was a store at the corner or not. They found plenty of interest at home.

And I thought to myself that such a home was a pretty good place in which to hang out.

The HUNGRY CHILD

Hungry for More than Bread Alone

By THEO. G. WEIS

RECENTLY newspapers reeked with the stench of the murder escapades of a certain scientific "woman-killer," dubbed "bluebeard of West Virginia." The whole business was a sordid, cold-blooded mess of degeneracy, yet the murder farm was crowded to capacity by curious people. The first Sunday following the first police investigation, traffic streams leading to the small farm were jammed. One news item noted this:

"County officers found a board fence erected along the highway in front of the 'slaughter farm,' at Quiet Dell, when they went there this morning, and a man selling tickets at the gate. The fence was erected by an enterprising man who ex-

pected to profit from the curious who have thronged the place since the bodies of two women and three children were found there. Twenty-five cents was charged for adults and fifteen cents for children."

It is beyond understanding just what conception of the standards of decency such a crowd of curiosity seekers must have. It is easy to commercialize "dirt" when the public wants "dirt." Abnormal curiosities multiply the dollars in the coffers of the shark. Pictures of the murderer and his victims were even sold. Think of the gasoline, oil, tires, the

broken appointments, the added expense of a traffic force, and even accidents! It is hard to estimate the waste. Thus the money of a community was spent, while hunger gnawed the bones of wretches.

We read in *The New Republic* of July 8, 1931, in an article, "Coal Diggers" by Edmund Wilson: "Ward is situated in a narrow valley, which runs back among West Virginia hills. The Kelly's Creek Colliery Company owns Ward and the Paisley interests own Mammoth. . . . There are 800 or so families at Ward, two or three families in most of the houses, and eight or ten children in most of the families. And they are as much prisoners as if they lived in a chicken

The Making of the Home



How can family worship be held when the husband and father is not religiously inclined?

The "divided home" does indeed present a problem, not alone in the matter of family worship, but in all the home life. Unless the parents have the same ideals and purpose and spirit, and assist each other in the training of their children, their home and their lives cannot be wholly successful. Nevertheless the duty remains to do all that the grace of God can enable us to do in maintaining the principles and practices of the Christian home.

If, because of the attitude of the father, family worship cannot be held with the family together, the mother may at least find regular times to take her children and with them read God's words and pray. More than one son has been held to the faith of Christ by his mother's private teaching; more than one daughter has grown up a Christian woman and a force for righteousness in the world because of her mother's devotion.

But let it be remembered that it is piety, not piousness, that tells. Religion is a matter, not of the closet alone, but of the kitchen also. The patience, courage, tact, and cheerfulness of Christ

Perplexing questions on married life, home management, and child training will be answered in these columns by a specialist on the home and its ideals. Readers may address queries to the editor of the Watchman.

manifested in the round of daily duties will be the body that justifies the heart of prayer. And the two together may win not only your children, but the husband and father as well.

I should like to have some stories for two- and three-year-olds. Are there any books in the public libraries to help?

This is the earliest age at which we may expect the child to understand stories, and the stories must be of the simplest kind. Most of the stories to be found in books for such an age are myths and fairy tales, which you do not want. You may, by the help of the librarian, be able to discover some other books in your local library; but the

probabilities are that you will have to adapt almost any story you find to the understanding of your child. The Bible is a great storehouse of stories; look them up — you probably do not know one half of them, for there are over five hundred — and simplify them for your child. Take a course in Christian story-telling, and you will be able to do this.

Here is a partial list of source-books: "Little Bible Boys," "Wonder Tales of the Bible," and "Hero Tales of the Bible," by Arthur W. Spalding; Southern Publishing Association, Nashville, Tenn.; "Pilgrim's Progress," Macmillan, New York; "Easy Steps for Little Feet," by Annie R. White, S. A. Mullikin Co., Marietta, Ohio; "The Children's Gateway to Bible Story Land," by Laura Merrihew Adams, American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa.; "Among the Farm People," and "Among the Night People," by Clara D. Pierson, E. P. Dutton, New York; "Knowing Birds Through Stories," by Floyd Bralliar, Southern Publishing Association, Nashville, Tenn. To learn the science, get "Christian Story-telling," by Arthur W. Spalding, Southern Publishing Association, Nashville, Tenn.

yard with a fence around it. . . . They work from eight to twelve hours a day and get from \$2.60 to \$3.00 for it. They get paid not in United States currency, but in chicken feed specially coined by the companies — little fake aluminum coins, thin and light and some of them with holes in the middle like the debased French currency at the end of the War. . . . Children at Ward sometimes go without food, and are sometimes so naked that their mothers can't send them to the union with orders for clothes."

What horrifies is the specific inclusion of children in the schedule of admission charges to the West Virginia "Murder farm." Children must have been there. We venture to assume that the curious fathers and mothers took their sons and daughters with them to see a "murder sanctuary" on the holy (?) hours of Sunday morning. The hollow paganism of such sentiment savors of the Roman arena, the cannibal feast, the skinning, quartering, and process-treatment of the human victims. Children certainly do not profit by exposure to the crudity of abnormality. Children do not understand. They hunger to know, to learn, and are willing to mentally drink anything that awakens their attention. Thoughtless parents feed them the husks and the froth of shameful deeds; hand them the poisonous scorpions of sensa-

tionalism; and give them the stones of a murder scandal instead of the nourishing loaves of clean thinking — shunning the very appearance of evil.

The training of a child is the most vitally sacred duty resting upon the shoulders of parents. Nobody can assume the responsibility that belongs to the parent. Nobody, other than the parent, will have to carry the primary blame for the child crime. Family training can never be replaced by institutional correction and training.

The family is the unit — a most fundamental unit — of a nation. Families do not exist for the country. The country and the country's law exist for the safeguarding of the families that constitute the country. God established the family long before civil institutions, law commissions, employment bureaus, and relief associations existed. In the family circle most of the child hunger should be properly provided for. Certain inalienable rights and responsibilities bestowed by God upon the head of a family can never be absorbed by the state, annulled by legislation, or assumed by the policeman of the block, without destroying organized society.

The family circle is the one sacred spot where rich and poor alike share the throb of golden seclusion. Days of love and toil, hours of prayer and anxiety have consecrated that hallowed spot.

Home is "Home, Sweet Home" whether it glitters with the brightest wealth, blushes with the hues of gorgeous tapestry, or whether it is haunted by the ghost of poverty.

We have no words of criticism against the conscientious mothers and fathers; we lament the fact that in our day and age so many have grown callous to the finer touch of spiritual values. We lament the fact that *in spite* of civilizing and progressive influences, human nature is much the same today as it was in the days when Assyria's hardened soldiers marched the valley of the Euphrates, when Babylon raised her haughty palace walls out of the wretched dust of oppression, when Sparta made the sacred family unit serve the state.

May the blessing of the patriarchs, the warning voices of the great statesmen be our comfort and our guide. May we not spurn our duty in the hour of adversity. May we serve faithfully at our post of duty when it costs the most; when the times are most evil, and when hope seems eclipsed. Let us remember the Master's words, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matthew 5:14. May we cling to the mantle of His promises when the land suffers from a scarcity of obedience; when the fangs of evil fasten themselves upon the most sacred institutions of God.

Your Case Is on the Docket

By J. BERGER JOHNSON

UNTO this world came a being, about six thousand years ago, whose sole ambition was to lead men and women to disobey their Creator. Since he had failed in reaching his coveted position, that of equality with Christ in heaven, it was necessary that good and evil clash, and that truth have an opportunity to conquer, as it always ultimately does. And in working out the plan, the devil and his hosts were cast down to earth. "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Revelation 12: 7, 8.

Since that time, the history of this world has been like one dark blot in the perfect universe of God. Yet the mercy of God and messages from Him have never ceased to come from Him to the inhabitants of earth.

For six thousand years good and evil have contended for the supremacy in every individual's life; and while some have chosen the way of truth, a large number have chosen to walk the broad way of sin. When the great controversy is finally ended, a plain line of demarcation will be evident between the servants of Jehovah and the servants of sin.

For this reason it is right that every person should be tried, to see whether he stands on the side of Christ or on the

side of the rebellion. Every case must be called in the court of heaven. Everything in the life, even to the secret things of the heart, must be weighed in the balances of the great God, and the future, final destiny of all be settled.

God could have blotted out Satan and his sympathizers from existence when they rebelled, but that course would not have endeared God to the inhabitants of the universe. They might have thought that to annihilate the ones that had gone wrong was simply an arbitrary measure, because He was all-powerful, and they would from that time forward have served from the motive of fear rather than love. Inasmuch as God has always vindicated His justice by mercy, we conclude that His final judgment of the wicked will not be an arbitrary one; but in order to show that He is no respecter of persons, He calls in the angels, and the saved who have already ascended, to sit as jury in each case.

That each case is not examined at death, as is commonly taught, we can readily see, because Paul tells us that God has "appointed a day, in the which He will judge the world." A certain time has been agreed upon in the counsels of heaven, when the important tribunal shall sit.

In studying the Bible on this phase of this important question, we find many texts that shed light on it. The apostle Paul "reasoned of righteousness, tem-

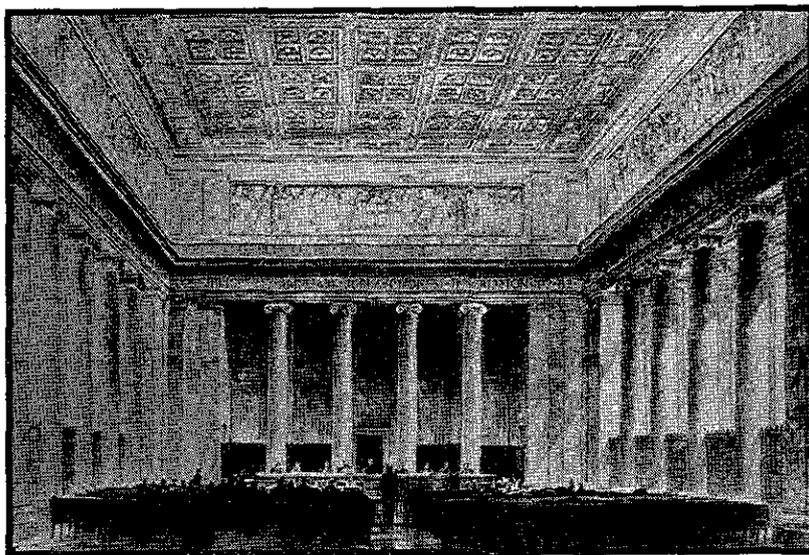
perance, and judgment to come." From this it is very clear that the judgment had not yet begun in the days of Paul. It was still a thing of the future then. In Revelation 14: 6, 7, we read these words: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This message, heralded through the instrumentality of His faithful people, was due to the world at a certain appointed time.

The prophet Daniel, as recorded in Daniel 7: 9, 10, was shown the same work: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

TIME OF THE JUDGMENT

DANIEL also speaks, in his prophecy, of the time that God has appointed: "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14. The only sanctuary he could have been speaking of is the heavenly; because at the time of the expiration of the two thousand three hundred days, the earthly sanctuary had long ceased to exist. Studying into the time of this prophecy and taking a year as being represented by a prophetic day (see Numbers 14: 34; Ezekiel 4: 6), we see that it had its beginning, according to Daniel 9: 24, in the year of the going forth of the command to restore and rebuild Jerusalem, which was B.C. 457, and extended down the stream of time for two thousand three hundred years. Taking this, the only logical calculation, we know at once that we are brought down to the year 1844 for the time of the cleansing of the heavenly sanctuary of the record of sins.

In order that perfect justice may be meted out in every case, a perfect system of bookkeeping has been instituted by God, the Judge. Day after day, heavenly



International Newsreel

The classic interior of the United States Supreme Court Building now being built in Washington. But a more magnificent court sits in heaven.

messengers record faithfully the details of each life. Nothing is overlooked, whether good or bad. Every wrong made right will be cancelled, pardoned.

Daniel said that he saw the books opened. There are several books in which the records of every individual are written. John the revelator said in his prophecy: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20: 12. In this text, special reference is made to the "book of life." To all who have started in the Christian life, that book is of the greatest importance. Sad for the individual who, having had his name registered in that book, has so lived that in the judgment it must be erased therefrom (Revelation 22: 19.) When the judgment has closed, those whose names are retained in the book of life will be permitted to go through the pearly gates into the city of gold. (Revelation 3: 5; 21: 27.)

Awful will be the loss to him who has once had his name in the book, and then returns to the beggarly elements of this wicked world, and walks contrary to the word of God. (Ezekiel 18: 24.)

REWARDS PREPARED BEFOREHAND

THE Bible teaches very plainly that the work of investigative judgment precedes the second coming of Christ, and does not therefore come at the appearing of Christ. At His advent He gives rewards that have been awarded during this period of judgment. "Behold, I come quickly; and My reward is with Me, to give every man as his work shall be." Revelation 22: 12. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27.

When He comes, it is to take the saints to Himself, there to reign with Him for one thousand years. (Revelation 20: 4.) It will be necessary to have determined before that time just who are saints and who are not; for "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father."

Of course, it will not be necessary to try the cases of the wicked in this judgment, because they have not availed themselves of the pardoning blood of the Saviour, and so the only thing they can do is to plead guilty, because they stand self-condemned. Their cases are to be considered in the time of the judgment during the millennium. Those who are accounted worthy to escape the time of trouble will have to be judged worthy before that time comes, so that they may be delivered when that time does come. (Luke 21: 36.)

(Continued on page 35)



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.

Body of God

Has God a body like men have?

We would so judge from the fact that man was made in God's image. (Genesis 1: 26, 27.) An image is a likeness, however, and this does not mean that man was as God in every particular. Man certainly was not made omnipotent, immortal, or eternal. There is a mystery about man's likeness to God that the Bible does not entirely clear up. "God is a spirit." John 4: 24. He is omni-present. (Psalm 139: 7-12.) A body suggests being in one place at a time. God is everywhere present by His Spirit, which is part of the Godhead. Just how this is made possible is beyond our finite minds to comprehend fully.

Negroes in the Bible

Please trace the Negro race in the Bible.

The Bible does not make much of distinction between races. Its blessings and promises and curses are for all mankind, divided, not into white and colored, but into good and evil. There are some who try to trace the black race to the curse of Cain (Genesis 4: 15), or of Canaan (Genesis 9: 25-27); but these are guesses and nothing more. The Bible often refers to Ethiopians and Libyans; and these no doubt were the Negroes of that time, though it seems evident that not all Ethiopians were black people. From the study of race characteristics and their causes, it seems evident that Negroes are black only because they were burned so by the tropic sunshine. Other tropic peoples, as in India, are black, and also all shades of brown, according to the length of time their ancestors have lived in torrid climates. The distinctiveness of the Negro is not so much his color, but his facial features and his hair. Yet other races have one or more of these features also in common with him. Libyans (who were Negroes) were present in Jerusalem at Pentecost (Acts 2: 6-11) and some of them no doubt received the gospel. Later Philip baptized an Ethiopian of rank. (Acts 8: 26-39.) Wherever in the Bible men are mentioned, Negroes are included with them; for, contrary to the idea some have advocated, Negroes are every whit men.

Baptism of the Holy Ghost

When is the baptism of the Holy Ghost,— only at Pentecost, at the present time, or in the future?

The baptism of the Holy Ghost is a special endowment of divine power to men, that they may accomplish a great spiritual task. It is not confined to "times and seasons" God does not give His spirit "by measure" (John 3: 34.) Its reception depends on the consecration and earnest desire of the one who would receive it. The conditions of its reception at Pentecost were these: the gospel to be carried by the apostles to all the world, a staggering task; a personal consecration to the accomplishment of that task; a putting away of sin, and a loving union of interests (Acts 2: 1, 2.) Then the fire fell. An even greater task confronts Christ's modern apostles. When they comply with the other requirements, then the baptism will come. And it will be in even greater power than at Pentecost, because the "latter rain" is to be greater than the former. (Joel 2: 23; James 5: 7.) As well say the saving of souls is restricted to Pentecost, or to the past or to the future, as to say the baptism of the Holy Spirit is so restricted. On the other hand, we are now at a time when the Spirit should be given us in special measure, when the gospel work shall be finished in the earth. It is now the time of the "latter rain," and we are to pray for the outpouring. (Zechariah 10: 1.)





The Month's Reading



Keen-eyed Turk Points Christian Menace

Condensed from *Christian Century*

AT LEAST one Turk has been keen enough to pierce beneath the surface courtesies of the Christian workers in his country and discover their real menace. Writing to the *Djumhouriet*, a Turkish daily newspaper published in Constantinople, this anonymous correspondent describes the spread of Christian propaganda and institutions in the country. He gives this description of the manner in which the Christians project their influence.

"First they get people to love them, and then they make them novices in their order. Their schools are each a danger; there the great deeds of Jesus are sung. The persuasive abilities of the members of this association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love.

"It is true that their ability is seen also in the 'sœurs, sisters [nuns]'. They too, before spoiling the faith of the children, gain their good will. In the heart of each girl a very early attachment is formed toward the white-capped, sad-looking women in long blue dresses called 'sœurs.' Those 'sisters' become a uniting bond between our innocent children and Jesus. They constitute to a certain extent a visible danger. Their object is clear. Their methods are well-known. The mothers and fathers who send their children to these institutions to learn

French say: 'What can we do? Let them learn the language a little, and let them become whatever they become.' It is the principle of these 'sœurs' to proceed from rules to examples, from the abstract to the concrete. They give them the theoretical basis of the Catholic religion and then illustrate it by living examples.

"Those others, that is, the Protestant young Christians, are exactly the opposite. They begin with example and lead up to rule; they go from the concrete to the abstract. And this sort of propaganda is much more fatal. They do not proclaim the principles of Protestantism; nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion.

"We see that the number of innocent Turkish children captured by these charms is constantly increasing, and that these children are weaned from their individuality and are becoming each an American Protestant, nay more, not only a Protestant but a missionary. Only a short time ago in Smyrna, a young *hafiz* [Moslem who has memorized the Koran] was, as they themselves call it, brought under divine influence, and the poor thing suffered for it. Are such divinely influenced ones rare in Robert College, or the girls' college?"

Roman Catholic Church. Her absence was entirely consistent, because by her claim since the fifth century to papal supremacy she had separated from the Eastern church, and by the exercise of it she had alienated from herself the ancient Church of England. This attitude under her present policy she was unwilling to discuss or to reconsider.

Now there has come from the head of that great communion in his encyclical "Lux Veritatis," celebrating the fifteenth centennial of the Council of Ephesus, an appeal addressed to Eastern Christians and to other churches separated from the Roman See, expressing confidence that "they will feel a longing for one fold under one shepherd, and for a return to that faith which is jealously conserved in the Roman Church."

The whole Christian world does, indeed, look with longing for the return to one fold, but it believes that this can be realized only through the acknowledgment of Jesus Christ as the sole head of the church, the shepherd and bishop of the souls of men.

Speaking as one Bishop for many others, I would quote from St. Jerome writing in the fourth century:

"The custom of the Roman Church has no more authority than that of any other. The episcopate at Rome has no more authority essentially than any other episcopate. Wherever there are Bishops, at Rome or at Constantinople, or at Alexandria, they have the same merit, the same priesthood. They are all successors of the Apostles."

And still more clearly St. Augustine, Bishop of Hippo, pointing St. Paul's words, writes:

"Since the whole [church] is made up of the head and the body, the head is the Saviour himself who . . . sits at the right hand of God, but His body is the church, not this church or that, but the church scattered throughout the world."

A seat of government that has been reared for the exercise of ecclesiastical power by one part of the church, involving breach of union with the other parts, and fortifying its authority with the doctrine of infallibility, can never be accepted as the center of reunion. By substituting the part for the whole, in doctrine and in policy, it has become less than Catholic. For Anglicans and Easterns to submit to it would be to fall short of Apostolic faith and fellowship.

The appeal of his Holiness is made not only to the churches that cherish the ancient order, but with equal affection and sincerity to other Christian bodies

A Protestant Answer to the Pope's Plea for Unity

Condensed from a sermon by the Most Reverend James De Wolf Perry, Presiding Bishop of the Protestant Episcopal Church, and preached in the Cathedral of St. John the Divine, New York.

IN RECENT times the thoughts and prayers of Christians have been directed toward the fulfillment of our Lord's purpose that His church may be one.

Despite long delay and repeated disappointment, the hopes of the faithful cling to the promise contained in St. Paul's Epistle to the Ephesians that in the dispensation of the fullness of times, God would gather into one all things in Christ. By this single aim all the movements toward the union of Christendom must be estimated. There have been many such. They comprise an important chapter in modern Christian history. They have their significance and perma-

nent value, however, in the contribution that they make to the cause of pure religion. This is the ultimate. Christian unity considered as an ecclesiastical arrangement for effective administration loses divine sanction.

When nearly five years ago the Christian churches of the world were invited to meet in Lausanne for conferences on the questions of faith and practice, of ministry and sacrament, it was to gain through the mutual and sympathetic understanding of each other's positions a comprehensive outlook. The only large communion that refused the invitation to the Lausanne conference, making that assembly in so far incomplete, was the

as well. Speaking, as I may, for that great Protestant world in the thought and life of which our church is privileged to share, I know that the desire for reunion is no less ardently felt by Protestants than it is by Catholics. Nevertheless, with them also, the cause of pure religion has first consideration.

There are two great principles that they find embedded in the life and teaching of the early church, principles for which they have struggled at the cost of persecution and separation. One is the right of private judgment, the other the test of Scriptural authority. Each of these is consciously subject to enlightenment and guidance by the corporate mind and authority of the whole church. Neither of them can be set aside by official decrees without sacrificing the individual soul to the integrity of the organization. A united church will give a rightful place to individual freedom within the bonds of the divine society, fulfilling its mission, which is primarily the redemption of

the individual through the whole body of believers.

So also must there be preserved for the Protestant mind the standard of Christian teaching contained in the Scriptures. They are no more the source of authority than is the Papacy. They are, however, the record and the test of truth. This for which the Protestant contends is a Catholic doctrine, taught by St. Athanasius, who, insisting on the sufficiency of Holy Scriptures, writes:

"In them alone is the instruction of religion revealed to which let no man add, from which let none detract. They are sufficient of themselves for the enunciation of truth."

Wherever appear in any Christian communion articles of belief, expressions of loyalty and allegiance, standards of truth and of life, these are elements waiting to be gathered into the reunited body of Christ. They must be viewed without disparagement, without prejudice, whether they be found in Rome or Canterbury, Alexandria or Geneva.

tures were contradicted by Christianity, that the Jewish Scriptures, and everything else that was Jewish, should be discarded by the Christian Church. It is in this same period that we find Sunday taking the place of the Sabbath in the vicinity of Rome. Slowly the change was made in place after place until the Sabbath was well-nigh lost sight of.

The significance of this movement was not made clear until the Roman Church called the Council of Trent to discuss the problems growing out of the Reformation. At first the Council seemed likely to set aside tradition entirely and declare in favor of the doctrines of the Reformers. The pope's legate wrote as much to the pope. But the archbishop of Reggio turned the Council against the Reformation by the argument that the Protestants themselves did not follow their own doctrines. While they claimed to stand upon the written Word alone, "they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church. Consequently, the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is fully established, the Protestants themselves being judges." Thereupon the Council condemned Protestantism and the Reformation, declaring at the same time that the tradition of the Church was of equal authority with Scripture. Thus the failure of Protestant reformers to keep the Sabbath of the Bible, which Bible they claimed as their sole authority in religion — this failure brought about the permanent division between Catholics and Protestants, making necessary the lapse of many years yet to come before those who profess faith in Christ will "all be one."

However, many interpret the interest that is manifested in the recent "Unity Conferences" as evidence that another religious crisis is approaching — at least among Protestants — and that any possible unity of Protestant Christians must ultimately be founded on the teachings of the Bible alone. In any such approach to the problem of Christian unity, those who keep the Sabbath of the Bible hold an enviable and unique position. Shall we be ready for such a possibility? Robert E. Speer recently wrote, "The next great step of the Church should be backward, to regasp the things that abide." The Church stepped away from the Sabbath in the days of her early life. Her failure to step back to the Sabbath at the time of the Reformation led to the permanent division between Protestants and Catholics. Many earnest Christians hope and pray that the Protestant Church will soon take the great step back to the Sabbath. And Sabbath keepers must be ready to help the Church take that step.

Where Modernism Fails

By DR. HARRY EMERSON FOSDICK, *Outstanding Modernist.*

From a sermon preached at the Riverside Church, New York, January 17, 1932.

MODERNISM often fails. It has breadth and easy-going complacency, and general good will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

Again, modernism has stressed activity. We are very busy. The gospel of modernism has been largely work. Admirable as that is, our forefathers often understood that religion is not simply activity, it is also receptivity. They did not read so many books as we do, but they often thought more about those which they did read. They did not do so many things as we do, but they understood better the spiritual uses of solitude. They did not join so many committees as we do, but they made better use of prayer, and some-

times the consequence emerged in personal, spiritual power which puts us to shame.

In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental.

We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks, that the rain, and the floods, and the winds could not shake.

How the Protestant Reformation Lost a Great Opportunity

Taken from a tract, "Jesus Christ the Final Sanction for the Sabbath," (American Tract Society) By REV. LOYAL F. HURLEY

ONE wonders if we are soon to see another step taken in regard to the question of the Sabbath. The steps away from the Sabbath can be traced with more or less accuracy in various parts of the world. Though the Sabbath was kept around Constantinople until the fourth century or later, and continued to be observed in Scotland until the time of Queen Margaret in the eleventh century, yet in the vicinity of Rome it seems to have been discarded in the

general movement that came to a climax in the work of Marcion. By 150 A.D., he had organized numerous churches that accepted his teachings. These teachings included the idea that the Jehovah of the Jews was a different God from the Father of Jesus (Jehovah being the God of creation, while the Father of Jesus was the "good God of redemption"); that Christianity should have its own distinctly Christian Scripture; and because, as he thought, the Jewish Scrip-

My Mother and the Movies

Condensed from *The Farmer's Wife* (Dec., 1931) By DR. JOHN W. HOLLAND

WHOLESALE commendation is as dangerous as wholesale condemnation. The motion picture as such is neither good nor bad. It is interesting for the reason that it uses the three original methods of gaining attention: sound, motion, color. As it exists today, it is a fair example of any art that is motivated by money, and dominated by the world and the flesh.

Occasionally I see a picture show. Strange to say, I am always compelled to think of my mother when I see the sort of ideals depicted in some of the comedies, tragedies, and dramas, so called, that flit across the canvas.

My mother thought that modesty was the charming crown of womanhood. She believed that the human body was too divine a thing to be stripped bare and displayed for money or entertainment. She was no prude. She was under no illusion about what sort of thing the body is, nor did she blink at its functions. Freud could have gotten a chaste vocabulary from her as she talked with her boys about body manliness. She could not get away from her instinctive hunch that nudity, as the climax of art, is like flavoring an angel food cake with garlic. She taught us that time and modesty, once lost, cannot be regained.

My mother thought that marriage is not only the highest biological fact on earth, but she inclined to the idea that pure love is the soul's sacrament. When I attend a picture show, and see blasé

girls meet blasé men, wink, hug, kiss, and marry, all in the space of twenty minutes, I hardly know whether to smile at the inane of it, or swear at the dirtiness of it. When young people see their "stars" carrying on the great passion of life through successive flirtations and suggestive disloyalties, it cannot but cheapen and degrade their ideals of marriage. No wonder so many thousands of American youth are saying, "On with the dance, let joy be unrefined."

My mother believed that temperance was a virtue, and that alcoholic intemperance was the abetter of animalism. Her observations led her to this unmistakable conclusion. She often said, "I would rather see my sons dead than to see them drunken." It seems to me that the movie must be the center wing of the minority army which at present is trying to relegalize the social drinking of alcohol. One rarely sees a headliner film in which drinking is not the accompaniment of the parties, rough stuff, thug plots.

I hear some critic say, "Your mother was an old-fashioned woman." Yes, I once thought so myself. But my hunch is, that with all her old-fashioned notions, upon the moral and spiritual niceties she was Right. Perhaps we shall not be able to clean up real crime, so long as actors, posing as fictitious criminals, get away with fashionable crime before the childhood of the nation.

identifies Jesus with the Logos of Greek philosophy. The late date of the Gospel and its speculative and theological character would strongly militate against its authority as a historical document, at least as to the nature and origin of Jesus. But I would remain such a Modernist that Paul, writing out of his Roman prison within a generation after the death of Jesus, in his letter to the Philippians taught the very same truth about the nature and origin of Jesus when he said, "Though He was divine by nature, He did not snatch at equality with God but emptied Himself by taking the nature of a servant; born in human guise and appearing in human form, He humbly stooped in His obedience even to die, and to die upon the cross." Philippians 2:6-8 (Moffatt). And in his letter to the Colossians, written probably in the summer before, Paul said, "He is the likeness of the unseen God, born first before all the creation — for it was by Him that all things were created both in heaven and on earth, both the seen and the unseen, including Thrones, angelic Lords, celestial Powers and Rulers; all things have been created by Him and for Him; He is prior to all, and all coheres in Him." Colossians 1:15-17 (Moffatt). The plain teaching of the Bible is that the spiritual personality which animated the physical body of Jesus was eternally divine before, and during, and since, His bodily manifestation in Palestine nineteen centuries ago. Or, as it is stated in the letter to the Hebrews, He is "the same yesterday, today, and forever."

Not only is this the teaching of the Bible. It seems to be a necessary interpretation from the standpoint of reason and common sense. That is, if God has ever manifested Himself in human form at all. And the spiritual seers of the race are convinced that we find such divine manifestation in Jesus if we find it anywhere. When Jesus said to Nicodemus, "Ye must be born from above," He stated not only a truth of religion; He stated a law of progress operative in all realms. When a water plant sends its rootlets down into the ooze and slime of the lake bed and transforms mud into lilies, mineral is being born into vegetable — born from above. When cattle graze on the hillside, grass is being changed into beef — vegetable into animal — born from above. A boy eats his dinner today and tomorrow the bread and meat and potatoes of today's dinner will be playing ball, doing sums in arithmetic, and making choices that may affect his eternal destiny. Material from the vegetable or animal realms is being transformed into the human or rational realm; something is being born from above. In no case does a lower form lift itself into a higher. Always the higher form reaches down into the lower and lifts the lower form out of itself. So Jesus said that if

Christ in the Sabbath

Taken from a tract, "Jesus Christ the Final Sanction for the Sabbath." (American Tract Society.) By REV. LOYAL F. HURLEY

LET us base our sanctions for Sabbath keeping on Jesus. *He is our Authority.* A leading Fundamentalist claims that the Sabbath cannot be supported merely on the words and example of Jesus. He says, "He was a Jew. Of course He would keep the Sabbath." Now if Jesus kept the Sabbath merely because He was a Jew, why did He not also fast, and observe the laws of ceremonial cleansing, of washings and purifications, and all the other minutiae of rabbinical legislation? Jesus didn't do anything *merely because He was a Jew.* He did things because they were right, and not because they were customary. He must have kept the Sabbath Himself and encouraged its observance by others because of its inherent and eternal worth.

When Jesus said, "The Sabbath was made for man," just how authoritative was the statement? It all depends on *who He was, and what He knew* about the institution of the sacred day. The authority of a statement depends on the man who makes it.

Jesus claimed unique knowledge of God. "All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." Luke 10:22. Jesus claimed unique knowledge of truth. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice." John 18:37. Upon what basis could He make such stupendous claims?

Jesus was the human manifestation of the Eternal God. John's gospel says, "In the beginning was the Word, and the Word was with God, and the Word was God." Some Modernist will doubtless say that John's Gospel was written early in the second century, not by John the apostle, but by John the presbyter of Ephesus, to state Christian truth in Greek terms. In doing so the author

any man expected to see the kingdom of God he must be born from above. That is, he must permit God to reach down from the spiritual realm and lift him up from the level of the flesh to the level of the spirit.

But someone will say that no Christian is pure spirit. He is still very much in the flesh. That is true. He may be *in* the flesh but not *of* it. There is a period when mineral that is being transformed into vegetable is neither mineral nor vegetable. It is only sap. There is a time when the food of an animal or human being is neither vegetable nor animal. It is in an intermediate state known as amino or diamino acid. When Jesus said of His disciples, "They are not of this world, even as I am not of this world," he stated a fact. They were already being transformed by the divine energy into that state or condition of being from which they would be capable of being "absorbed" into the realm of pure spirit in which God exists. The law as stated by Jesus, "Ye must be born from above," is universally applicable. From the level of a clod to the level of God, birth from above always is necessary if one is to pass out of one state into a higher. "Ye must be born from above."

Can you imagine a melon that would wish to become a stone? Can you imagine a cow that would choose to become a cabbage? Did you ever hear of a man who wished to become a dog? Of course you have heard nothing of the kind for the transition is upward, not downward. The higher forms do not change into the lower—they lift the lower up into themselves. The method is birth from above, not birth from below.

Yet if deity were ever to be manifested in a human form, a birth from below would be necessary. And that, my brother, is the gospel. "God was in Christ, reconciling the world unto Himself." And the marvel of the Good News is just here—*God became man!* The marvel is not in the way He was born, but in the fact that He was born. Since He was divine before He was born, He was not made divine by any manner of birth. No one believes in the Virgin Birth more sincerely than the writer of this address, but the doctrine of the Virgin Birth is not a fundamental—only an incidental. When someone says that Jesus had to be born of a virgin in order to be divine, the statement is not only unorthodox, it is both false and foolish. The marvel is not whether Jesus had one human parent or two human parents. The marvel is that He had any human parent. The marvel is that He was born at all. For in coming into human life, He was born from below.

In order to be born in human life at all He freely laid aside many of the attributes of "pure diety," like omnipresence for instance. He emptied Him-

self. Voluntarily He accepted a state of life in which He grew and in which He learned by experience. Though in many ways unique, we ought to think of Him as a normal boy growing up with an unusual aptitude for truth, an unusual spiritual perception, and an unbroken, though growing, consciousness of God. "He advanced in wisdom and stature, and in favor with God and man."

When one studies the teachings of the Master with this thought in mind, many of them take on a brightness of illumination that they never had before. During the three years of His public ministry there seems to be a steadily growing consciousness of *what He is*, and of *what He was*. At the beginning of His ministry His teachings were of the kingdom. More and more they were about Himself.

When the Jewish leaders questioned Him about divorce, He condemned the hard-hearted custom by going back to bedrock—"In the beginning it was not so." Since He was in the beginning with the Father, He knew He does not say whether monogamous marriage came by divine fiat or by terrible human experience, but He does say that whenever or however it came it was the basic plan and intention. *He remembered the plan.*

Likewise, when He said, "The Sabbath was made for man," He knew what He was talking about. He knew of fundamental intent and primary purpose. And He spoke of the Sabbath which everybody about Him knew and kept—not some pagan substitute which might afterwards arise to supplant it. The

Christ who came out of eternity knew of the purposes of eternity. He said nothing about why the Sabbath was instituted, whether to commemorate creation or release from Egyptian bondage. Neither did He say whether it came into use by divine fiat or by a process of evolution. He simply held up before them the Sabbath which every Jew knew and loved. "The Sabbath was made for man," He said.

Do you find your chief evidence and argument for the Sabbath in the story of creation in Genesis? All right. No one should object. But a stronger evidence of its eternal worth and meaning is found in the sanction of Him who existed "before ever Thou hadst formed the earth and the world"; who knew the purposes of eternity before ever "the morning stars sang together and all the sons of God shouted for joy." Or, do you find your chief evidence and argument for the Sabbath in the Ten Commandments so divinely given to Israel? Well and good. No one should object. But the mightiest argument of all is in the sanction of Him who said, "Before Abraham was, I am." The Eternal Christ knew Eternal Purpose! "Why call ye Me Lord, Lord, and do not the things which I say?" The Lord has said, "The Sabbath was made for man." That takes us all in. Let no one call Jesus, Lord, unless willing to accept His authority. He has given the authority of His sanction to the Sabbath which He always kept. And in reverence and love may all men hallow the Sabbath on the authority of Him who is Lord even of the Sabbath day!

The Escape into Alcoholic Intoxication

Taken from *Hygeia* (January, 1932). By C. E. SCRELETH

A CONTENTED man does not use alcohol. Most of us are willing to face the mental and physical stress that is part of life's conflicts without resorting to a narcotic. Alcohol is usually taken so that one may feel and enjoy life more abundantly or may avoid life's conflicts behind a wall of alcoholism.

The problems and the underlying reasons for the excessive use of alcohol are one and the same; they lie in the personalities of the individuals. Each addict uses his alcohol for a reason or cause that is sufficient unto himself. The nature of the disorder that impels him to resort to intoxicants is mostly psychologic, not physiologic or pathologic.

Many persons are unsuspected potential alcohol addicts; they get along like the rest of us until alcohol or narcotic drugs come into their lives. The potential narcotic addict in time becomes the chronic alcoholic addict.

When an addict says that he takes his alcohol only to feel normal his ideas of normal are normal plus. Life and surroundings are brighter to one under the

influence of a moderate amount of alcohol. It covers up the hard facts of life as they really are. This pleasure effect of narcotics varies in different persons from a feeling of comfort and relief to a wild, delirious jag.

The craving for narcotics is not purely a physical need, but is chiefly mental. It can be replaced by some other great desire. When there is not too much mental deterioration, we can sometimes produce a mental "kick" that is bigger than the idea or desire or need of a narcotic. Then our treatment succeeds.

The solution of alcoholism, then, does not rest on the administration of any specific cure, but rather on the removal, where possible, of the underlying causes for which the addiction is merely an expression. The causes vary in individual cases; it is not a mass problem.

For some alcoholics, good health plus normal life do not replace the sensations that narcosis brings, and the possessors of these morbid types of personality will use narcotics as long as they live and as long as narcotics are available.



VARIOUS times in the history of the world we find its people madly given over to pleasure. And if we examine into those eras when revelry and mirth prevailed to the extent of drowning out the sweeter voice of innocent, homely joys, we find that they were precursors of terrible disasters or revolt and bloodshed. They were harbingers of heaven's wrath soon to be poured out upon the revelers.

Those days before the Flood were days when the finer instincts of man were swept away by the onrush of a mighty tide of wanton pleasure. Appetite was satiated with wine, carnal lust and passion were gratified through polygamy, while music and the dance swung them forward into deeper vices and more consuming sin. Then stupefied by wine and mad in pleasure, they "knew not until the Flood came, and took them all away."

The last days of Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency," were days when statecraft and worthy occupation was surrendered to the gratification of the baser passions of depraved men and pampered, lustful women. Wine and women were deified and lust exalted to the heavens. The council chamber had surrendered to the feast hall and the tread of the conqueror to the airy step of the dance. It was in such a place, and amid such scenes, that the hand of God wrote in

burning characters on the palace wall the destiny of the nation. And "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom."

The decay of Rome was proportionate to her surrender to pleasure and to vice. The depraving games of the circus, wine and women, and a diet largely of meat made of a nation of conquerors a mass of moral perverts and weaklings. Thus they who had tamed a world fell before the blows of unskilled and untrained barbarians. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

In the days of Confucius there were two rival kingdoms in China. The State of Lu enjoyed great prosperity under the goodly advice of the sage. The ruler of the state of Tsi looked on with fear and trembling. His dominions, his very life, he thought were in danger. How could he checkmate the powerful rival? History pointed the way out. He sent a present to his enemy of eighty beautiful singing girls. The ruse was successful. The ruler of Lu forgot Confucius, forgot his kingdom and his manhood, forgot everything but revelry and the gratification of his passions. His downfall was swift and complete.

The days of the later Louises of France are days to be remembered. Seldom has nobility or a royal court sunk lower than the French nobility and court did at this time. Unheeding the mutterings of the gathering storm, deaf to the cries

of suffering humanity, blind to the sneers of the populace, they went on their way deadened and dazed by profligacy, while the hand of God was as truly writing their destruction as it did at that other time when lust had gone to seed. When the people on the very eve of the Revolution surrounded the royal palace demanding bread, it is said that the queen upon hearing their cries, commanded a servant to tell them to eat cake. This irony met its deserts when her head fell into the basket beside the guillotine. The levity of the French court was the forerunner of the Reign of Terror.

As the antediluvian world danced into the raging, whirling, engulfing waters of the Flood, so this age is dancing on to the day of distress, anguish, and despair,—to pains and fears that will not be drowned save in the oblivion of death. For "as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all."

History will repeat itself again as it has at times throughout the ages. This age of revelry and maddened mirth will go on until its highest tide will meet that day when earth's sun shall sink in "a time of trouble, such as never was since there was a nation even to that same time." And at the climax of that trouble Christ will return.

The Genesis Record of the Sun, the Moon, and the Flood

(Continued from page 11)

"And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

"And the Lord smelled a sweet savor; and the Lord said in His heart, *I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.* While the Earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8: 18-22.

The inference of this part of the story is plainly this: As Noah came out of the large house-boat in which he and the others in it had been saved, he noticed that everything was so greatly changed that he wondered if, under the new conditions, he would be able to plant and reap a harvest. Evidently he also noticed the extremes of cold and heat and wondered if

everything would grow cold, never to warm up again. But God assured him that these would all continue: both "day and night," "summer and winter," and "seedtime and harvest."

But why was it stated that "day and night" would not cease? The inference is plainly this, that the brilliancy of both day and night had been altered also! And Noah, fearing that all might grow dark, was assured by the Creator himself that both "day and night" would continue as long as the Earth itself remained.

Back in the record of the Week of Creation it is stated: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night." Genesis 1: 16. When the Moon was shining as brightly as the Sun is today it was a "great" light that "gave light" (not reflected light) upon the Earth (Genesis 1: 15); and when the Sun was shining seven times brighter it was "the greater light." Therefore it is very plain that when both "day and

night" were altered in their brilliancy it was because the "greater light" (the Sun) and the "lesser light" (the Moon) were turned down in their brilliancies, just as other texts of Scripture imply.

Furthermore, the story in the book of Genesis makes it plain that the Creator was the real and first cause of the dimming of the Sun's brightness and the complete extinguishing of all the Moon's solar activities. These astronomical events were not natural evolutionary events, and neither were they a slow process. And what He did He did quickly, as any master intelligence is capable of doing. Did you notice the statements? "And, behold, I, even I, do bring a flood of waters upon the Earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the Earth shall die." "I will not again curse the ground any more for man's sake." And, "Neither will I again smite any more every thing living, as I have done" (that is, by this method).

Five times the pronoun "I" is used. This shows clearly that the Bible makes it plain that God, the Creator, was the prime cause back of astronomy that started a chain of events that brought a world-wide and very destructive flood to our planet.

The word "smite" expresses the same idea as that contained in the word "stroke," which word was used by Isaiah. (Isaiah 30:26). *Both are expressions of a sudden act.* Therefore, we may conclude that the word "stroke" in Isaiah refers to the Flood that God sent in Noah's time. Therefore "the stroke" was not Adam's sin. *It was a stroke which God himself inflicted by using astronomical tools — by using our Moon and Sun.* This, therefore, proves that the cause of the sudden fossilization of our Moon was not a natural cause. It was the result of a special act of intervention by the Almighty Creator. *It was one of the greatest miracles ever performed by the Creator of the starry heavens, which has been recorded astronomically and Biblically and confirmed by the circumstantial evidence of geology!*

THE EARTH ITSELF WOUNDED

IT IS interesting to observe that "the ground" was cursed at the time of the Flood. As was shown in the former article, *the waters of the Flood washed out much of the plant food from the soil*, so that after the Flood the plants were stunted in their growth. Because of a diminished supply of plant minerals and because of a weakened solar light, the plants did not contain as much vital food for man and beast after the Flood as they had contained before. Therefore, since plants are the food of both man and animals, it matters not whether man ate a vegetarian diet or whether he ate freely of meat, he *could not* obtain in his diet as many food minerals and vitamins, etc., as he had obtained before the Flood. As a natural result, the human race was crippled in its stature and in its average longevity. People are now smaller of stature, and they live only a short time, like sick or wounded people. According to the Genesis record, the average length of man's life before the Flood was 907 years (not counting Enoch who was translated, or Noah who lived on both sides of the Flood); and the average length of man's life for eight generations after the Flood was only 299 years (not counting Shem who lived both sides of the Flood).

Thus we see that the Genesis record of the Flood justifies us in saying that "the wound" mentioned in the book of Isaiah (Isaiah 30:26) was caused by the Flood, which was caused by the sudden dimming of the light of the Moon and the Sun, which was caused by a special act of the great almighty Creator of the starry heavens. "The wound" of the human race can be healed only when the former living conditions are restored—

when the Earth is made over again and restored to its former Edenic condition — and when the Sun and the Moon are made to shine brighter and give us a world-wide supply of more ultra-violet light and more heat distributed back and forth between the poles oftener than just once a year.

Thus it is plainly seen that in several very definite ways the Bible connects the Flood in Noah's time with God's rapid diminishing of the brilliancies of the Sun and the Moon. (1) The rapid diminishing of the brilliancies of the Sun and Moon would naturally produce severe astronomical disturbances all over our planet: the Genesis record emphasizes the world-wide nature and severity of the Flood, and specifies that it contained long-continued rain and severe wind. (Genesis 7:12; 8:1) And Isaiah fully agrees with the Genesis record. (Isaiah 54:9.) (2) The expression, "Neither will I again smite any more every thing living, as I have done" (Genesis 8:21), agrees nicely with the expression, "in the day that the Lord . . . healeth the stroke of their wound" (Isaiah 30:26). (3) The expressions "any more" (Genesis 8:21; 9:11) and "no more" (Genesis 9:15; Isaiah 60:20) tell us one and the same story. (3) The expressions "cold and heat" and "day and night shall not cease" (Genesis 8:22) are other ways of saying, as Isaiah intimated, that the sources of the Earth's heat and light were once weakened; in other words, that the brilliancies of our Moon and Sun, which ruled the night and the day, were reduced (Isaiah 60:20; 30:26).

THE EARTH CONVULSED

WE MAY, therefore, conclude that the Creator produced the world-wide Flood by using astronomical tools — by suddenly extinguishing all our Moon's solar activities and by rapidly reducing the Sun's radiation to one seventh of its former power. These two great astronomical miracles may have produced severe earthquakes in our planet, thus breaking up its internal circulatory system — "the fountains of the great deep" (Genesis 7:11)—or the severe convulsions of the Earth at that time may have been a third great, direct astronomical miracle. The geological evidence shows that the severity of the Earth's convulsions at that time was so great that mountains were made to sink beneath the waters, and new ranges were pushed up to dizzy heights during the latter part of that world-wide cataclysm.

The next article in this series on the Bible's story of the astronomy of the Flood will present the Biblical statements that show why our planet was not scorched by the blazing brilliance of our Sun when it shone seven times brighter than it does now and by the heat of our Moon when it shone as brightly as the Sun does today.

Baptism

(Continued from page 13)

baptism. So the ecclesiastics offer some interesting history:

"In the first two centuries of the Church, there was hardly any special place for baptism but that which circumstances afforded in the houses, rivers, ponds, or any other place. But as soon as the emperors were converted to Christianity, and the Church began to build magnificent temples, there were also built certain edifices for administering baptism. . . . They called these 'baptistries.' . . . These places formed a building . . . separate but contiguous to the churches. It was necessary to have these rooms large and spacious. In some places they were so large that councils were held in them. Ordinarily in each baptistry there were two conclaves, or rooms that could be closed, one for males and one for females. In the center of the baptistry was a fountain or basin of water . . . of round shape, in which those baptized were submerged. The water came into the tanks by means of canals, and in some baptistries were seen solidly carved deer or lions from which the water flowed into the fountain. After the sixth century they began to put the baptistries inside the churches; and soon after that, the rite of immersion was disused, and a new form was taken up in many parts, very distinct from the ancient rite.

"About the shape and adornments of the baptistries, although there is some uncertainty, nevertheless Fleury, supported by Anastasius, Gregory of Tours, and Durandus, says the following: 'The baptistry was ordinarily round with a tank into which descent was made by ladders to enter the water. It was properly a bath, which was later reduced to the size of one large block of marble or porphyry, and finally to that of the fount as used at present.' — *C. de I. E. Vol. 2, pages 597, 598.*

Thus we have explained by the Church of Rome why these old baptistries once existed in her now treasured edifices of the early centuries. Immersion was the practice of the early church beyond a doubt. Paul in writing to the Colossians says they were "buried with Him in baptism." (Colossians 2:12.) And when writing to the Romans (the very people among whom Roman Catholics believe that Peter founded the papal chair or see), he said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

Paul used the word "therefore" in drawing a conclusion. Being baptized into His death, it is only reasonable that in baptism we should be buried. Immersion is the burial of the body in the water, planting it in the likeness of His death. It would be absurd to say we had buried a corpse when we had merely sprinkled or poured a few grains of dirt upon it. And in planting a seed, it should be covered with the soil, and not have a few grains of sand poured or sprinkled upon it.

John the Baptist baptized his converts "in Jordan" (Matthew 3:6), "in the river of Jordan" (Mark 1:5). Jesus was baptized by him "in Jordan" (Mark 1:9). And when He was baptized He "went up straightway out of the water" (Matthew 3:16), or "straightway coming up out of the water" according to Mark 1:10. He had certainly been down into the water. John also baptized "in Aenon near to Salim, because there was much water there." John 3:23.

When Philip and the Ethiopian eunuch came to a "certain water," the man desired baptism. "And they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8:36-39. Let any one study these words well and see whether or not the churches are still practicing the religion of the apostolic church or not. Grant that the rite of baptism may be altered to suit the fancy, and the same may be done with all other ceremonies such as the Lord's Supper or Feet-washing. Consistency demands that we be true to the Lord's word, or quit pretending to be Christians. Reason demands that we return to the original practice of the Christians of the apostolic church.

Thomas Edison

(Continued from page 7)

heaven and visitants to the earth are not our dead friends; they are the angels of God, which 'excel in strength, that do His commandments, hearkening unto the voice of His word.' They are 'ministers of His, that do His pleasure.' Psalm 103: 20, 21.

"There are good angels and there are wicked angels; there are good spirits and there are evil spirits; hence the admonition is given, 'Beloved, believe not every spirit, but try the spirits, whether they are of God.' 1 John 4: 1. Jude speaks of fallen 'angels which kept not their first estate, but left their own habitation'—angels who are 'reserved . . . unto the judgment of the great day.' Jude 6. John, on the Isle of Patmos, in vision beheld the scene which made necessary their expulsion from heaven. He said: 'There was war in heaven: Michael [Christ] and His angels fought against the dragon, and the dragon fought and his angels, and

prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.' Revelation 12: 7-9. Being confined to this earth, understanding fully the plan of salvation and that through the ministry of angels God communicates with earth's inhabitants, it is not surprising that Satan should counterfeit the work of God and should appear 'as an angel of light' and through his angels carry forward his deceptive work. 'No marvel; for Satan himself is transformed into an angel of light.' 2 Corinthians 11: 14. He 'deceiveth them that dwell on the earth by the means of those miracles which he had power to do.' Revelation 13: 14. Referring to the agencies through whom he works, the Word says they 'shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' Matthew 24: 24. All but the elect will be swept into this great deception, which, like a great tidal wave, is sweeping over the whole world.

ONLY SAFETY FROM DECEPTION

"THE word of God is the only protection afforded any one. The promise is, 'Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' Revelation 3: 10. The apparent forms of our dead friends may be seen, their voices may be heard and recognized, and occurrences which none but they knew may be related; but with our feet planted upon the word of God, we shall stand secure, and meet those deceptions as Christ met the tempter, with the words, 'It is written,' 'The dead know not anything.' . . . The only safe and sure thing is the word of God.

"Scientific research and investigation without the sure word of God, the 'written' word, as a guide, may lead astray. Instruments may be invented sufficiently delicate to carry on communication with unseen beings. This is possible. But the communicants will *not* be our dead friends. They will be the 'spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.' Revelation 16: 14.

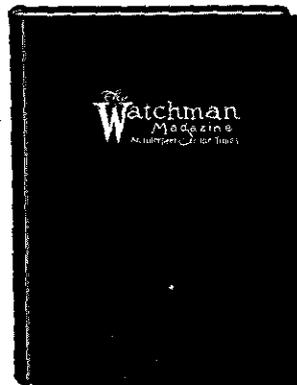
"I am sure, Mr. Edison, that you will pardon me for writing this lengthy epistle, but I have felt concerned, knowing what I do about the deception that confronts us all. Communication *has been* established between earth and heaven. When the Saviour prayed on the banks of Jordan, the heavens opened and the Holy Spirit descended upon Him, and it is our privilege to see the open heaven and the angels of God, who

are sent to be ministering spirits, ascending and descending on the Son of man.

"I remain yours sincerely,
"D. H. KRESS."

That Mr. Edison changed his views in regard to the popular belief that the soul is immortal, there exists no doubt. "What brought Edison to change his views, may never be known." There is a possibility that my letter may have had something to do with the change in his views. Certainly I aimed to call his attention to what I believed the Scripture taught concerning this, and if the promise of God is true, His word presented in the spirit of its Author

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"shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," I am justified in believing that the presentation of these scriptural quotations may offer a partial explanation of his changed views concerning the soul's immortality late in life.

God "only hath immortality." (1 Timothy 6: 16.) Only to those who "seek for immortality" is given the promise of eternal life. (Romans 2: 7.) They alone are worthy of having life perpetuated. "When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 54.

Manchuria

(Continued from page 5)

set up to replace the appointees of Chang and Nanking.

Today, after three months of the most painstaking deliberations by the League of Nations with the hope of finding some formula for the solution of the present crisis, the situation is, in spite of temporary expedients, still fundamentally unsolved. Nationalistic China has policies to maintain that she considers are the very heart and life of the nation. Japan, on the other hand, has interests in Manchuria that in the most unambiguous statements, she says she is altogether unwilling to release.

The League of Nations has its own prestige to uphold, as well as to foster the interests of world peace, and may be looked upon to continue to do its utmost to maintain the *status quo*. But evidently there is little to be looked for from this source as far as a permanent, fundamental solution of the problem is concerned. If powerful enough, it might, of course, be willing to bespeak its own mind. But Japan having made it clear that there are limits beyond which she simply will not go, be the decisions of the League what they may, makes it patent that such an attitude as hers has great power in determining what the decisions of the League will be. The great question of the future is whether or not in crises such as this the League will be able to come to decisions it feels are intrinsically right, or whether, regardless of principles of right or wrong, it will simply content itself with formulae, the issuance of which it is hoped the powers concerned are likely to accept or unable to resist.

While these deliberations are in progress, there are certain nations looking on with the keenest of interest to see that their own interests are not jeopardized. Thus Soviet Russia has her interests that she is willing to defend, be the cost what it may. The United States has its interests in the maintenance of the "open door." To what lengths she would go if she felt

this policy were being violated still remains to be seen.

Today there is no indication that either China or Japan are willing to surrender policies they have marked out for themselves. Japan is united and strong, and from a militaristic standpoint, is able, if China alone be concerned, to force her way. China realizes that she is weak. She realizes that Japan took advantage of her when the rest of the world was deeply absorbed with problems of its own, and when she herself was at one of the weakest moments of her entire history, when she was putting forth a life-and-death effort to cope with the perils and perplexities of one of the greatest floods of the ages, when her very existence was being threatened by the scourges of communists and the ravages of bandits, when she was literally torn asunder by rival governments in North and South, ready at any moment to plunge into war against each other.

FIGHTINGS WITHIN, FEARS WITHOUT

YET she has tried bravely to pull herself together, and in her weakness, to do what she could to resist the seemingly irresistible might of the Japanese appeal to arms. Realizing the utter futility in her present plight of any resort to war, she has contented herself with protests and boycotts and appeals to the League. But this very realization of her weakness, and her endeavor to make the best of the present difficult situation by the wisest means at her disposal, has brought upon her still another crisis, perhaps one of the gravest of all. For from one length of the nation to the other, students burning with indignation have risen in revolt against what they think are the weak policies of the government, and whether prepared or not, have vociferously demanded war with Japan.

When it was pointed out to them that this was neither wise nor possible, they made it known that they would brook no opposition to their demands, and have started upon a course that has driven out of office some of the best statesmen of the nation and has well-nigh brought down in ruins the last vestiges of stable government in the country. At this writing the situation is still uncertain, and a possible welter of internal chaos looms vaguely ahead.

Such then, are some of the troubles begotten of troubles, crises engendered of crises, that the present aspect reveals. What the future will produce, no one dare endeavor to predict. Only one thing may be foretold with any degree of accuracy at all, and that is that whatever expedients may be patched up for the moment, still greater crises lie ahead. Readers of THE WATCHMAN well know that we are living in an age when the spirit of war and violence is in the very air we breathe.

HANDS Around the WORLD

Will You Help Answer These Macedonian Calls?

A GROUP of missionaries in Shanghai, China, have been using a club of WATCHMAN each month, distributing them among the American soldiers and sailors stationed there. Young men have accepted Christ and are now engaged in Christian work as a result of this literature distribution. However, this club has now expired, and the work is at a standstill, awaiting needed funds.

INDIA

A Christian doctor, located at Simla, the summer capital of India, is in close contact with the Viceroy and his staff. He has been using a club of WATCHMAN, which he has placed in the hands of English government officials and high-caste Indians. When his club expired recently, he wrote: "Our work in Simla this season has certainly been the most interesting during all the time of our operations in India. We are doing our best to meet the situation and we need all possible help. The continued club of WATCHMAN would give us such aid. Can you secure its continuation?"

What shall our answer be to these self-sacrificing workers for Christ? The only means we have of providing clubs of magazines to these missionaries is through the kindness of those who read this advertisement. Will you not help us answer these Macedonian calls for this soul-winning journal?

Just fill out the coupon, sign a check, or inclose a bill, and mail at once.

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Dear Friends: I am interested in the work you are doing through the "Lend-a-Hand Club," and you will find inclosed \$..... to help finance this work.

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Divine foresight foretold the present plight of the world thousands of years ago. Said Joel: "Proclaim this to the nations: 'Let it be war! Rouse up your warriors, muster your fighting men, march! Hammer your ploughshares into swords, your pruning-hooks into lances. Let your weaklings think them warriors, let your cowards think them heroes!' Let the nations rouse themselves and march to Judgment Valley, . . . the harvest is ripe! Come, tread the wine-press, tread it, it is full, the troughs are overflowing with their wickedness. What a din of hordes, what a din within the Valley of the Verdict." Joel 3:9-14, Moffat's Translation.

Whatever the counsels of men may decree concerning human affairs, God has decreed an hour of judgment for this world of sin, and that hour we have reached today. The one lesson of transcendent importance that we should learn at this hour of war and wickedness is that "the Eternal's day is near." "When ye shall see all these things, know that it is near, even at the doors." Matthew 24:33.

The Camel's Nose

(Continued from page 19)

tion about the regularly inspected barber shop that is detrimental to the health of the community. The barbers should have a day of rest every week as well

as all other workers have. But the way to secure it is not to pass laws forcing others to adopt the same day irrespective of their religious feelings.

It is not surprising, of course, to find the Supreme Court of an old blue-law state like Pennsylvania deciding that it is unlawful to shave on Sunday. The editor of the *American Law Review* makes these comments on such an opinion:

"The Supreme Court of Pennsylvania has racked its great brain upon the question, What is a work of necessity within the meaning of a Sunday law? and has come to the conclusion that the employment of a barber on that day is not such a work. A man must shave on Saturday night, thereby violating the real Mosaic commandment—for Saturday is the Jewish Sabbath, and not the Christian Sunday. He must, therefore, elect to violate the law of God by shaving on Saturday, or else violate the law of man by shaving or getting shaved on Sunday."—*May-June, 1891, page 434.*

The most objectionable feature of this measure introduced by Senator Copeland is its religious element. In order to be exempted from the penalties of this law and to be permitted to barber on Sunday, one must prove to the satisfaction of the court that he "actually refrains from the practice of such occupation or trade on Saturday solely because of religious beliefs."

The questions at once arise, If the bill is not in the interests of a religious day—Sunday—why are only those exempted who religiously observe another day? Why must one who labors on the first day of the week make compensation by a religious act on another day?

UNTHINKABLE INTRUSION ON LIBERTY

THIS bringing one's religious beliefs and practices into court in order to secure the civil rights that should be vouchsafed to every man irrespective of his religious opinions or lack of them is unthinkable. Such a law is entirely out of harmony with the spirit of our institutions. No such authority has been legitimately put into the hands of any governmental body—executive, judicial, or legislative.

It is unfortunate that the rights and privileges of American citizens are sometimes given more consideration and better protection abroad than at home. The State Department has declared the policy that "this government does not know or inquire the religion of the American citizen it protects. . . . The religion of the accused cannot be admitted as proof or presumption either of guilt or innocence."—*Foreign Relations, 1881, page 1007.*

The civil service law also enunciates this principle of freedom from religious inquisitions on the part of the examining

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authorities and does not permit what this proposed law would make obligatory:

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that does not insure the equality of all before the law. Disabilities because of religious beliefs or lack of them were among the prominent reasons for the separation of religion and politics in the early days. There can be no domestic tranquillity or peace so long as religion is in any manner mixed with civil affairs.

Because of the pressure that is being brought to bear upon our congressmen at Washington there is danger, in these times of stress and depression, that such a bill will be slipped through. All citizens who love and respect the principles of freedom and equality should drop a line or a telegram to their senators protesting against such legislation.

Case on Docket

(Continued from page 25)

The purpose of the gospel is to turn men's hearts to God; and when the last case has been taken up and considered, and the last individual has decided what side he is going to stand on, probation will be closed, and soul saving will be over. The Holy Spirit will not always strive with man. There is a limit to His mercy and pleading. Man's days of opportunity will sometime be over.

God is proclaiming to the world that He has a standard by which He is carrying on the work of judgment. In view of that fact, He is urging us to walk in harmony with all His commandments. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. That is the standard in the judgment.

Now, during these last days, days of turmoil and strife, the solemn work of judging is going on. We know not when our cases will come up; but if we prize salvation and a home with our Lord, we should order our lives in harmony with His divine will, so that whenever our cases are called, Christ can plead His blood in our behalf. We are all judgment bound. Not a single soul but has a case on the docket that sooner or later will be taken up and tried on its merits.

We are each summoned to appear there with his life's record, which has been faithfully kept by angelic scribes. What will we each have to answer for himself?

For over eighty years, we have been in the time of the judgment, and the cases of millions of earth's professors of Christianity have been opened and examined and decided.

Just how we stand in relation to this event is the most important thing in our individual lives. Are you watching your life, lest when the great Judge comes to your name and case, He find you unprepared and your sins not blotted out? The great warning is, "Watch!" Or as has been said: "Perilous is the condition

of those who, growing weary of their watch, turn to the attraction of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments, — it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"

World Safe for Civilization

(Continued from page 15)

look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. Are you ready for that great event? What theme could be of greater personal interest to each one of us? It is a matter that concerns every person. What thought could inspire the soul with greater hope and ambition? What hope has earth to offer by way of contrast? Sin, suffering, disappointment, death, are all that this old world, without Jesus, has to give. How different the Christian hope! How thrilling the blessed hope! "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Are you looking for it? Are you preparing for that glad day? Are you happy in the thought of Christ's soon coming? Is that "blessed hope" thrilling your life?

Thank God that in a time of unrest — a time when the world is in confusion, politically, socially, financially, religiously, and otherwise — He is sending to earth's inhabitants "the everlasting gospel" as an anchor to the souls of all who will accept of it, as a remedy — yes, the only remedy — for all of earth's ills. Just such a remedy is needed by all men of all creeds, of all nations today. The need is apparent. The remedy is certain.

Liquor, Liberty and Law

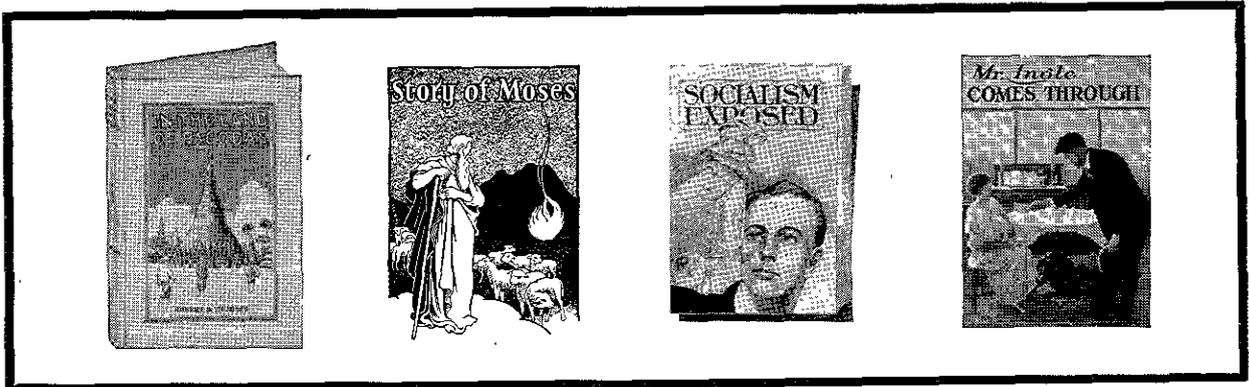
(Continued from page 21)

and all that make up a true civilization; or it promotes their antitheses. It either discourages evil, or it encourages evil. The power of the law must be exercised to suppress the liquor evil and the enslavement of our people thereto; or it must be used to encourage and enlarge the evils wrought by the manufacture and use of intoxicants. It matters not how this may be done — whether by throwing the protective mantle of the law about those who traffic in liquor, as in the days of the licensed saloon; or by the government's itself encouraging the consumption of intoxicants by insuring their quality at a low price — the effect is the same. The government utilizes its resources to protect and promote the activities of a demon that deranges its people, their liberty, and their happiness.



ROBERT B. THURBER
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The Watchman Magazine

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