

AUGUST

# The Watchman

## Magazine

*An Interpreter of the Times*



Our  
Constitution  
Celebration

A SIGNAL  
from Another  
WORLD

COMING---  
An Overwhelm-  
ing Surprise

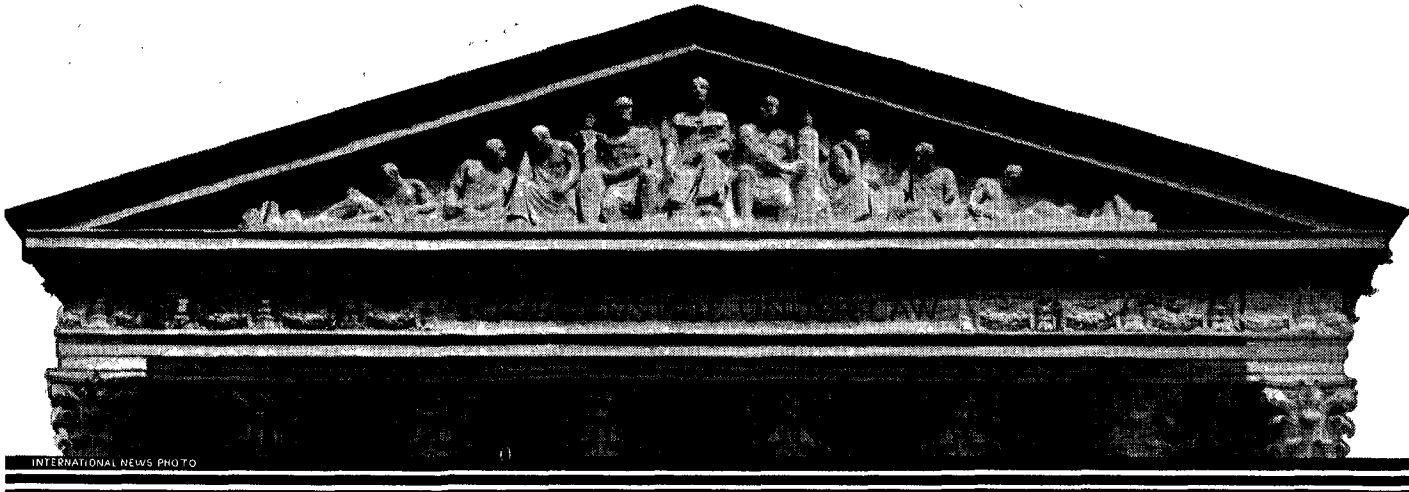
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# OUR CONSTITUTION CELEBRATION--

Predicted One Hundred and Fifty Years Ago

By  
CLAUDE E.  
HOLMES

ALEXANDER HAMILTON, Oct. 15, 1787, in his appeal to the people to accept the newly framed Constitution of the United States made an interesting prophecy:

"I will venture to prophesy that the day on which the Union under the new government shall be ratified by the American States, that *that day* will begin an era which will be recorded and observed by future ages as a day which the Americans had marked by their wisdom in circumscribing the power and ascertaining the decline of the ancient nations in Christendom."—Ford's *"Essays on the Constitution,"* page 291.

Today we are fulfilling this prophecy in a special manner. Our national Congress has made provision for a nation-wide celebration of the 150th anniversary of the framing and ratification of that document. It will be conducted from Sept. 17, 1937, until April 30, 1938, the anniversary of the inauguration of George Washington as our first president. Geographically and chronologically it will be the greatest event of its kind ever staged.

Hamilton saw our magnificent system of government distilled out of the poison of religious and political tyranny. He envisioned the future of a great nation providing liberty, justice, and protection for all men, and he rightly judged that it would be enjoyed and revered by coming generations. His heart was thrilled—thrilled as is the general's who wins a decisive battle, as the musician's who composes a mighty symphony, or the orator's who sees a great audience swayed by his appeals.

It was not alone the political wisdom bound up in that document of freedom that stirred the heart of Hamilton. He felt that

there was more than human acumen behind its bulwarks. "For my part," he confessed, "I sincerely esteem it a system, which, without the finger of *God*, never could have been suggested and agreed upon by such a diversity of interests."—*Ibid.*

The unity which came out of diversity in the framing of the Constitution was a manifestation of a divine principle. In the individual it is called unselfishness; in political affairs it is known as concession and compromise. This commendable spirit characterized our forefathers. It was a time of change; a new epoch in human history was opening; knowledge was increasing, and the Constitution had its work in opening the doors for religious and civil liberty.

Many others of that day believed that a divine hand was at work. "It appears to me, then, little short of a miracle," wrote the esteemed George Washington to his friend Lafayette, "that the delegates from so many different states (which states you know are also different from each other, in their manners, circumstances, and prejudices), should unite in forming a system of national government, so little liable to well-founded objection."—*Feb. 7, 1788.*

Noah Webster declared that "I am astonished that so many clashing interests have been reconciled—so many sacrifices made to the general interest!"

For months the Constitution was discussed and debated as perhaps no other public document has ever been. To many it carried a conviction of strength and authority. A member of the Convention, Charles Pinckney, gives this testimony to its effect upon him:

"When the general convention met, no citizen of the United States could expect less from it than I did, so many jarring interests and prejudices to reconcile! The variety of pressing dangers at our doors, even during the war, were barely sufficient to force us to act in concert, and necessarily give way at times to each other. But when the great work was done and published, I was not only agreeably disappointed, but struck with amazement. Nothing less than that superintending hand of Providence that so miraculously carried us through the war (in my humble opinion), could have brought it about so complete, upon the whole."—Ford's *"Essays on the Constitution,"* page 412.

Said John Hancock, president of the Massachusetts convention: "The question now before you is such as no nation on earth, without the limits of America, has ever had the privilege of deciding upon. The Supreme Ruler of the universe has seen fit to bestow upon us this glorious

■ Entered as second-class matter, January 19, 1909, at the post office at Nashville, Tenn., under act of March 3, 1879, by the Southern Publishing Association (Seventh-day Adventist), 2119 24th Ave. N. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized July 11, 1918. Published monthly (except October, when semi-monthly). Price 10 cents a copy, \$1.00 a year.

■ A view of the west pediment of the United States Supreme Court Building, which emphasizes the relation between liberty, order, and authority. The central figure is that of Liberty enthroned and holding in her arms the scales of justice. To the right is Order, a knight in armor, equipped with sword and shield. To the left is Authority, a second mailed knight signifying stabilized government. Facing in opposite directions from the knights at both left and right are two figures denoting Council. They are holding tablets of recorded law. The character to the left is Research, studying a recent volume of legislation, while to the right is a complementary figure perusing an ancient scroll. In the corner at the left are a miter and a crozier, while at the right are a number of scrolls of law and the Ten-Commandment Law standing upright.

opportunity, let us decide upon it; appealing to Him for the rectitude of our intentions, and in humble confidence that He will yet continue to bless and save our country."—*Elliott's "Debates on the Constitution," Vol. II, page 176.*

The patriots who framed our Constitution were not as ignorant of present-day conditions as some would have us believe. The use and the abuse of political power are as old as man himself. A study of the writings of 150 years ago reveals that those statesmen were familiar with the history and political philosophies of the past.

"In the formation of our Constitution," wrote Noah Webster, in 1788, "the wisdom of all ages is collected—the legislators of antiquity are consulted—as well as the opinions and interests of the millions who are concerned. In short, it is an empire of reason."—*Ford's "Pamphlets on the Constitution," page 29.*

President John Adams, in his inaugural address, warned the people against the "natural enemies" of the Constitution—"the spirit of sophistry, the spirit of party, the spirit of intrigue, profligacy, and corruption, and the pestilence of foreign influence." Is not his warning pertinent today?

Benjamin Franklin, speaking to the delegates of the Constitutional Convention, expressed the same thought: "We have gone back to ancient history for models of government and have examined the different forms of those republics, which, having been formed with the seeds of their own dissolution, now no longer exist."—*Madison Papers, June 28, 1787.*

Those wise statesmen knew that history repeats itself. By destroying the seeds of tyranny and despotism that ruined other nations they

hoped to save our country from traveling the same road to destruction. With a thoroughness worthy of more credit than they usually get, they studied the road maps of the old world, which marked the danger spots, and warned of siren voices seeking to lull the people away from the safe path.

Then, to the surprise and astonishment of the world, in less than three months they created and secured a basic patent on a "new order of things" in government that is so nearly perfect and has run so smoothly ever since, that in the 150 years of its operation men have been able to do little more than tinker with it and make a few alterations of doubtful value.



Said the United States Supreme Court: "Those great and good men foresaw that troublesome times would arise when rulers and people would become restive under restraint, and seek by sharp and decisive measures to accomplish ends deemed just and proper; and that the principles of constitutional liberty would be in peril, unless established by irrepealable law. The history of the world had taught them that what was done in the past might be attempted in the future."

"Never in all its years of life has our Constitution shone with such luster as it does in these times of crumbling faith throughout the world in all written docu-

ments, in all forms of individual liberty, and when the very bases of society—personal and national honor—are rotting," says the editor of a daily newspaper.

Standing forth as a defender of the rights of men, at a time when dictators are arising and freedom is falling, the Constitution is a mark to shoot at for many enemies. It stands as a rebuke to those who seek illegal power and privilege, and provides a weapon of defense for downtrodden millions. It is equally loved and hated. But it is the greatest haven of refuge from tyranny ever erected by man. It must be preserved at all costs.

"Give me liberty or give me death," was the battle cry of our forefathers. Now our national motto seems to be, "Give me three meals a day," observes a writer. "Something seems to have departed from the character of the people as a whole, something that endangers the fundamentals of society and the preservation of liberty itself," states the president of a university.

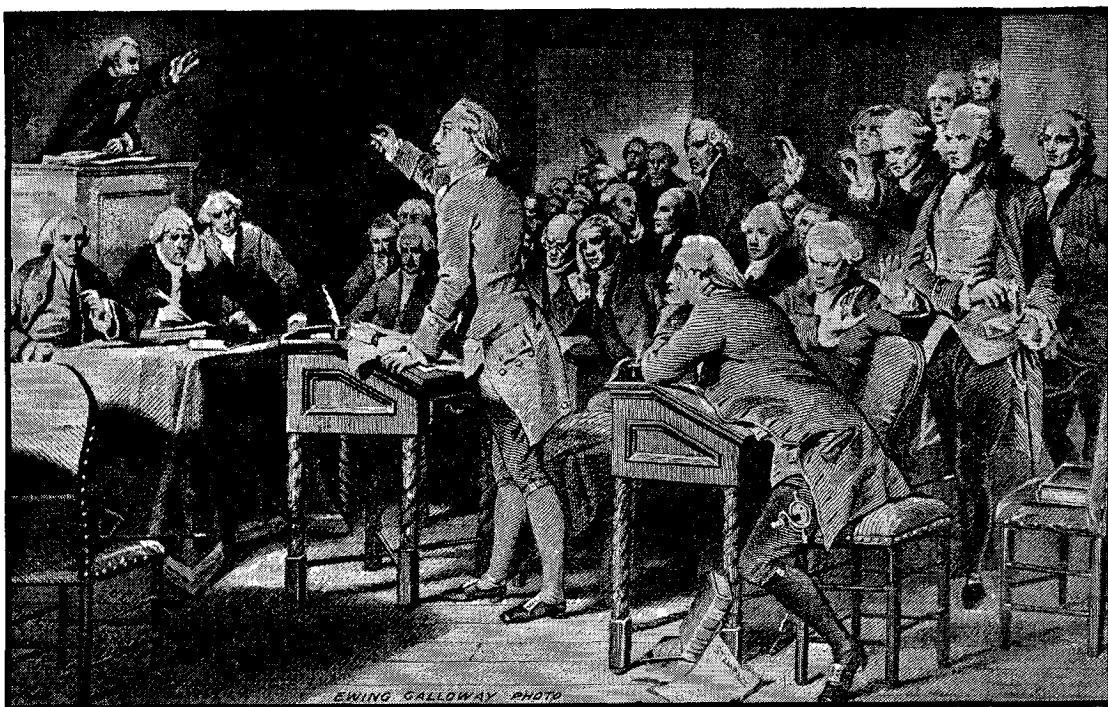
Men are shouting declarations of independence, but they are not cries for justice and equality for all men, but demands for their own personal freedom from human and divine restrictions, that their selfish indulgences may be gratified.

A keen-minded editor sees the same danger: "We often wonder whether Americans are changing. We often wonder whether the fierce love of liberty that characterized the breed in years past has died out, so that men and women would rather be safe than free, not knowing that safety lies only in freedom."—*Hyde Park "Herald" (Chicago), July 2, 1936.*

What we need today is not a new Constitution, but a new vision of the old one. We need to study the history of the past as did the ones who framed it. Because many are not familiar with the dangers about us,

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"“Give me liberty or give me death,” was the battle cry of our forefathers. Now our national motto seems to be, “Give me three meals a day.” Something seems to have departed from the character of the people as a whole, something that endangers the fundamentals of society and the preservation of liberty itself,” states the president of a well-known university.”





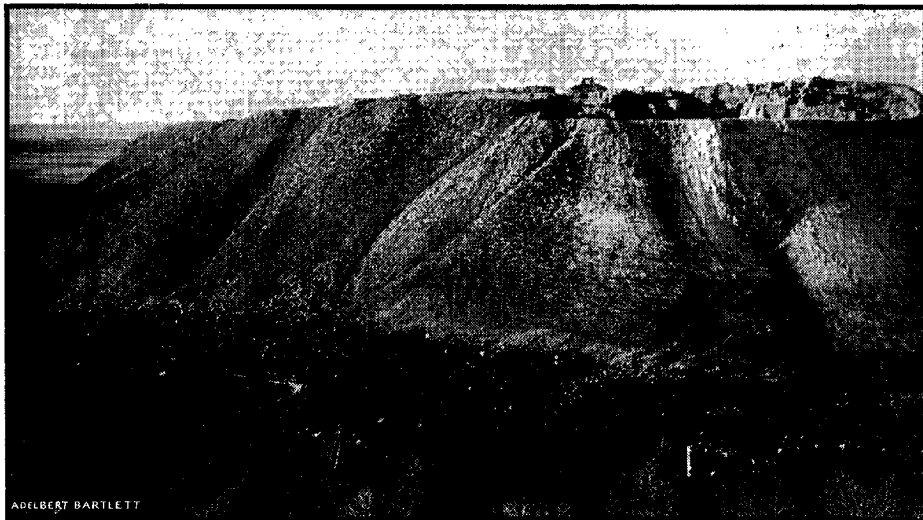
■ *Beth-shan, the battleground of the ages. Here Easter services were celebrated in the days of Jesus' childhood, none of which He attended.*

THE closing chapters of the Book of First Samuel center on the climactic campaign of the long struggle between the Israelites and the Philistines for the control of northern Palestine. These dramatic stories picture one of the most pregnant periods in the long history of Israel. Recent archaeological discoveries have proved that these dramatic narratives are historically correct.

When Saul was anointed king of Israel, the conquest of Canaan was still far from complete. As a matter of fact, during the latter days of the Judges, the Israelites had lost much valuable territory that had been won for them by the intrepid Joshua. It seems clear, from the Joshua narratives and confirming evidence produced by scientific investigation, that the Promised Land occupied by Israel during the days of Joshua was divided into three parts; namely, the portion south of the Jerusalem-Gezer sector, the portion between this sector and the line of fortified cities that guarded the plain of Esdraelon, and the portion north of these latter cities.

Jerusalem and Gezer had long defied the military efforts of Israel. Twice they had entered the city of Jerusalem by force of arms, but had not been able to hold it. The Jebusites held the stronghold until the time of David. Gezer was never captured by the Israelites. It was finally captured by Pharaoh of Egypt, in the time of Solomon, and given as a present to Pharaoh's daughter, Solomon's wife. See 1 Kings 9:16.

The northern strongholds listed in Joshua 17:11, 12 presented a still more difficult problem. When Joshua led his people into Canaan, these cities, while Canaanite in population and customs, were ruled by the Egyptians. They had been captured by the Egyptians under Thutmose III about 1479 B.C., and remained under Egyptian control until the time of Amenhotep IV, (1375-1358). Recaptured by Seti I, they were again in Egyptian possession until the reign of Rameses III, who died in 1167 B.C. During the centuries that the Egyptians held sway they garrisoned the northern cities with mercenary troops from the countries lying along the northern shore of the Mediterranean. When the threat of foreign invasion of their own country finally compelled the Egyptians to withdraw from Palestine, the northern cities were left in control of these mercenary troops. Later, these mercenaries seem to have formed an alliance with the Philistines against whom they had formerly fought. Thus it happened that the Philistines were in control of a strong line of fortified



## The LAST DAYS of SAUL

■ ■ By James C. Muir ■ ■

cities when the culminating campaigns of the Hebrew conquest were fought in the vicinity of Beth-shan during the Saul-Davidic Period.

The tragic story of Saul's ignominious end is graphically told in 1 Samuel 31 and 1 Chronicles 10. Saul's day was done. His fiendish hate of David had availed him nothing. A kingdom was slipping from his hands. His dream of empire was ending in a nightmare of doom. The hated Philistines, whom he had hoped to conquer, were gathering on the slopes of Mt. Gilboa for decisive conflict. Deprived of the divine support that had sustained him in his earlier years, he had vainly sought solace in the realms of wizardry. Life held nothing further for Israel's first king. Although a failure as a king, he could at least die like a man. Gallantly he gathered his forces to face the coming storm.



Evidently the battle ended in the night. "On the morrow, when the Philistines came to strip the slain," one can imagine the ghoulish glee of the conquerors when they found "Saul and his three sons fallen in Mount Gilboa." Here is a find, indeed! Gaily the procession forms to convey the ghastly trophies to the temples in nearby Beth-shan. On to the House of Ashtoroth! On to the Temple of Dagon! The procession swings down the slopes of Gilboa into the valley of Jezreel, heading toward Beth-shan, while messengers speed to carry the glad tidings to the Philistine cities. The King of Israel is fallen.

Carry the cursed carrion high, so that those who crowd the walls of Beth-shan may see all that remains of the hated

Hebrew king. Swing wide the citadel gates. Clear the way to the temples. This is the Day of Ashtoroth and Dagon! What glory it would have been if, instead of the cold clay, the Queen of Heaven could have been presented with a living king of Israel. Torture of the living would have brought her greater glory than the defilement of the dead.

When, at last, the long day of Philistine rejoicing comes to an end, and the people of Beth-shan, wearied with the orgies in honor of Ashtoroth and Dagon, seek surcease in slumber, the armor of Saul adorns the House of Ashtoroth; his head hangs, ignominiously upside down, in the temple of Dagon, and the mutilated body of Israel's king makes a grim embellishment to the wall of Beth-shan. Israel has been shattered by an overwhelming disaster. "They forsook the cities and fled."

"When the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul," they remembered how Saul had gallantly rescued them from the oppression of Nahash, King of the Ammonites. (See 1 Samuel 11.) There is only one thing left that they can do for the dead king—make decent disposal of his remains. Under cover of night they silently cross the Jordan, steal along the banks of the Jalud, the swift little river that flows past Beth-shan, and rescue the body of Saul.

The history of Beth-shan is the history of Palestine. Under the great mound at Beth-shan, called by the Arabs of today "Tell al Hosn," which means the "Mound of the Fortress," lies the material evidence which, more completely

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# A SIGNAL

## FROM ANOTHER WORLD

By  
Carlyle B.  
HAYNES

THE wonders and marvels of our age are so common to us that we seldom stop to consider how recently they have all come into popular use. It seems almost as if the human race had been in a sleep for nearly sixty centuries, and then, a little more than a century ago, had been awakened to intense activity. In the realm of science and invention human ingenuity has done more during the past century than in all the centuries which went before. It has been within the memory of living men that nearly all of the great inventions have been produced; and so many of them have come into existence that we have ceased to exclaim and wonder, and our attitude is one which leads us to expect anything at all and to be surprised at nothing.

Chief among recent developments is radio broadcasting. Millions of people now sit in their homes before loud speakers and twirl little black dials in order to mine the air for something worth while as men mine the earth for precious metals. Hundreds of millions of people can sit quietly in their homes and hear the audible voice of one man.

In calling attention to these developments, it is not my purpose merely to arouse a sense of wonder. Rather would I raise the question, "What do these things mean?" It is the significance of these wonders in their development just at this time which concerns me, and which I would have concern you.

Why is it, then, that these amazing developments, these wonderful time- and labor-saving devices, have all come in our day? Why is it that they have been crowded into the past century? In this is contained a lesson for all the world. In this there is a sign from God Himself. That sign is meant for the present generation.

All these things have come about in just this way and at just this time in fulfillment of an ancient Bible prophecy, and they are here for God to use in carrying out His purpose for the earth and the race upon it. This is the prophecy:

■ "Millions of people now sit in their homes before loud speakers and twirl little black dials in order to mine the air for something worth while, just as men mine the earth for precious metals."

"Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

These are the words of the angel Gabriel to Daniel. Gabriel, after making to the prophet the revelation contained in the book of Daniel, instructed Daniel to seal his writings until a certain time, designated as "the time of the end." In this "time of the end" these writings, and indeed the great Bible prophecies, would be unsealed, made known, disclosed, and disseminated widely over the earth. For this purpose "knowledge shall be increased" and many shall "run to and fro."



It is just as though God had made a promise 2,500 years ago to signal from heaven when "the time of the end" had arrived, so that men would know when the affairs of humanity were approaching "the last, last hour." That signal has now been given. We recognize it in the amazing developments of increased knowledge all about us.

This "time of the end" is not the end of time; that is, it is not the end itself; it is a short time preceding the end. It is, as

the German translation has it, "the last time." There is to be, just before Jesus returns, a time during which Daniel's prophecy is to be made plain, is to be unveiled, is to be preached in all the earth, to acquaint men with the importance of the time in which they live, and to prepare them to meet their Lord when He comes. This is here called "the time of the end."

This time foretold by the prophecy would be recognized by two features. It is to be a time of unprecedented increase of knowledge, and it is to be a time of unparalleled running to and fro.

The time pointed forward to in the prophecy is our time. There can be no mistake about this. There has never been such a time as during recent years for development and enlargement of human thought and human knowledge. This is evidenced by the marvels of the present age already discussed. By these we know the predicted increase of knowledge has come and by this we know more; we know that the divine prediction has been fulfilled, and that we are in "the time of the end."

Another feature of this prophecy regarding "the time of the end" should be emphasized. This increase of knowledge to take place in "the last time" was with special reference to the knowledge of the Scriptures, the prophecies, the word of God. A little over a century ago God's word was little known, because it was scarce and expensive, its circulation was limited to a very few, and those usually men of wealth. Printing facilities were needed to put it into the tongue of the people. A large output was needed to put it within the reach of the people. Easy and rapid transportation was needed to put it in the hands of the people. Schools and education were needed to put it into the minds and comprehension of the people. A special divine message was needed to bring "this gospel of the kingdom" to the attention of the people. And a great mission movement was needed,

wielded by and clothed with the Spirit of God, to put it into the hearts of the

(Continued on page 14)



WE ARE LIVING in the crisis period of the world. Never have we been surrounded by so many evidences of the end of the age as are those now occupying the places of actors in the theater of the world's history. On every hand we see evidences of God's judgments,—fire, flood, and earthquakes, with war and bloodshed. Nations arouse for war, while men cry for peace. Larger and larger grow the accouterments of war as the feverish rush for supremacy goes on. Crimes increase in spite of the increased legislation against crime. Liquor drinking, drug addiction, and immorality sweep down the wide road of debauchery with little thought as to the solemn and stirring events that lie just before the race. One writer has very strikingly depicted the false security into which men have lulled themselves:

"The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving into marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to the theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. . . . The end is very near."

Yes, it is the crisis period of the world and soon, much sooner than most men will care to admit, an overwhelming surprise will come upon the unwary, the unprepared. Great changes are taking place in our once sedate world. The days of the circuit rider on his faithful horse are in the past; the days of the horse and buggy have gone forever; yes, as are also the days of the Model T. Today we see changes coming so rapidly that we rub our eyes as though we were just seeing things. Overnight the changes come, in inventions, in thought,

# COMING---

## AN OVERWHELMING

By  
Wesley  
AMUNDSEN

in government; and we go to bed at night wondering what the new day will bring to us. Instead of the daily paper bringing us the news once a day, the radio now brings it to us several times during the day and late into the night. Our ears are constantly awaiting the latest word regarding world events, and in the midst of all of this listening we fail to hear the Voice that says to us, with a strange pathos, "In such an hour as ye think not, the Son of man cometh."



Talking to some of the men of His day, Jesus said: "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matthew 16: 2, 3.

In some of the nations of Europe today, the dictators will not permit literature which tells about the coming of the Son of man and the end of the world to be distributed. There must be no warning the people of the impending doom. "Things continue as they always have," say they, "and our nation will never perish from the earth." While they speak, the end of all things continues to press on with muffled tread, like the footsteps of the thief

who comes in the middle of the night.

"Watch ye therefore," says the Master, "for ye know not the hour of His coming." But keep watching, and keep praying, and keep living for Jesus. That is the secret of the life of the one who will not be surprised at the coming of Jesus. No fear will come to his heart in the hour when, with a suddenness that will bewilder and strike terror to the hearts of the evil-doers, the skies will rend in sunder and down through the blazing splendor of a riven firmament will come the King of kings with His retinue of angels. What turmoil, what terror, what shrieking and wailing! Two classes witness the scene and of one of them it is written: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 15-17.

And I want you to see what men will do with the gold and silver which they have accumulated during their lifetime. "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Isaiah 2: 20.

Not of much value then, are they? No, man cannot buy his eternal life with silver or gold. There is only one method whereby



■ "On every hand we see evidences of God's judgments,—fire, flood, and earthquakes." A view of the seaport city of Kamaishi, on the northeastern part of the main island of Japan, shows the effect of these three forces mentioned by Mr. Amundsen. In this earthquake of several years ago, which was followed by fire and a tidal wave, twelve hundred houses were swept away by the waves, and three hundred homes were burned to the ground. Five hundred people lost their lives.

# SURPRISE

one may escape the doom that is impending. It is through the acceptance of a Person, even Jesus. "For there is none other Name under heaven given among men, whereby we must be saved."

Now I shall introduce you to the other group, those that know this Person. Here they are: "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

What a difference between the two groups! One has been surprised at the suddenness of the coming of Christ; the other group says, "We have been waiting for Him."

Back there in the days of Noah, there was no indication as to a storm approaching. A man and his three sons had been building an ocean-going ship called the "ark," up there on the top of a mountain. The old man kept on preaching about a flood that was to come some day, and when it came it would cover the highest mountains. He told the people that God wanted men to get ready, so that when the storm broke, they could get into the ark and ride safely through the tempest.

"What an old fool!" scoffed the people. "Why, it has never rained and it never will. And what if it should? It can never rain enough water to cover the whole earth and the tops of the mountains. No use getting frightened about such a thing's coming."



And so they reasoned among themselves and all the while that old man and his three boys kept on building that ocean-going ship. Then one day the job was done; Noah preached another one of his great revival sermons; and the few people that came to the meeting just laughed it off. But while they were gathered there they saw something strange, something that never had happened before. Out of the forests came the wild beasts in pairs; from the heavens came the birds wheeling on the wing. Up the inclined gangplank marched the animals, clean and unclean, just so many and no more. In through the open door flew the birds of the air, just so many and no more. Then with a last plea to the people the old man and his three boys with their wives marched up the gangplank, and as the crowd watched, they saw that huge door slowly swing shut; and when it



■ Premier Mussolini of Italy and Chancellor Kurt Schusnigg of Austria (holding hat), on their arrival at Venice for a recent conference on Italo-Austrian relations, in connection with German Anschluss.

closed there was a hush over that congregation. The preacher of righteousness was locked inside of that ocean-going ship.

But the sky was clear, and the sun shone brightly, the air was just as balmy as ever; nothing else happened. Shaking off the feeling of awe that had settled over them, the crowd burst into loud jeerings and mockings. Day after day they came up to the ship to see if it had "sailed yet." But there it was in the same spot, with the animals, the birds, and the old man and his family still inside.

Then came the day, the unexpected day, the day the old man had warned them against. It came suddenly, without warning. The clouds came up and rolled against one another. The lightnings flashed and the thunder crashed. Large drops of rain began to fall upon the earth, and then more drops, and soon the deluge was on. The "fountains of the deep" were opened, and water spouted out of the ground. Great consternation seized the people, and they began to run to and fro. Many ran to the ark and beat upon the door, asking admittance. But from the inside there came no sound. The door remained closed. God only could open it. Higher and higher rose the waters, and man and beast fought for a foothold on the highest summits of the mountains until finally the waters washed both down to their death.

Did they have a chance to escape?—Yes, for one hundred and twenty years the old man had been preaching his warning.

Will men have a chance to escape that which is coming upon the world as "an overwhelming surprise"? Indeed, in a very

special way the warning has been preached since 1844. It is going to earth's remotest bounds, in 578 languages and dialects, in over 325 countries and islands. It is being sounded forth by printing presses throughout the world in over 170 languages. Over the radio the warning is being given throughout this nation. And yet, that day will come upon millions of people as "an overwhelming surprise." But why a surprise? Because they scoffed at the warning, they didn't believe it when they heard it, they said, "There is nothing to it, the world has always continued as it is, and it will continue for ages to come." Listen, it is the voice of Jesus that floats back to us from the heavens into which He was received on the day of His ascension: "Behold, I come quickly." Will you send back the answer in faith: "Even so, come, Lord Jesus"?

## Our Constitution Celebration

(Continued from page 3)

we are rapidly following the path that wrecked the republics of old on the rocks of despotism.

The counsel given in 1833, by Justice Joseph Story, is particularly valuable today: "The future is that which may well awaken the most earnest solicitude, both for the virtue and permanence of our republic. The fate of other republics, their rise, their progress, their decline, and their fall, are written but too legibly on the pages of history, if indeed they were not continually before us in the startling fragments of their ruins. They have perished; and perished by their own hands. Prosperity has enervated them, corruption has debased them, and a venal populace has

(Continued on page 13)



## Europe's Threatened Holocaust

**E**UROPE is once more facing a major crisis. The capture of Bilbao by the forces of General Franco, aided by German and Italian soldiery, the open break between Germany and the Vatican, occasioned by the closing of numberless schools and monasteries, the French cabinet crisis and the activity of the OGPU in Russia, with their resultant firing squads, omens of the possible overthrow of the dictatorship of Stalin in Russia, are continental symptoms which are far from reassuring.

Italy rejoices that the stigma against her soldiery has been wiped out in the surrender of Bilbao; Germany insists that no concordat with the Vatican prevents her dealing with the moral leprosy which she claims she finds in her parochial schools; France, restive because of the broken reed which is Russia upon which she has been taught to lean for support by her Government, repudiates Premier Blum's cabinet; and Stalin, determined to hold the helm of the Russian ship of state, executes eight of his former lieutenants and imprisons many others on the charge of treasonable intercourse with a western neighbor.

Truly is expressed the condition of Europe in the words of an ancient wise man: "The legs of the lame are not equal," and again in those of the prophet prince of Israel: "Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness." Isaiah 59: 9. That which is occasioning so much trouble in Europe and the entire world is a departure from principles of

justice and right. Statesmanship is more concerned with what is expedient than with what is right. For this reason the best laid plans for peace fail. Just as Britain thought that her plans for amity over the Spanish issue were to prove effective, they proved abortive, and the forces involved were helplessly drawn nearer the vortex of deadly combat. All Europe is in expectancy as we go to press, but doubtless once more the situation, serious in every aspect, will be composed because the Divine Watcher, whose chief concern is His cherished church, sees that they are not ready for the holocaust, and issues the command written in Revelation 7: 3: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." That work once completed, no plans of the wisest statesmen will avail to forestall the inevitable conflict—Armageddon.

## Labor in the Saddle

**W**ITH the passing weeks little improvement is seen in the strike situation, which has spread to seven states, and led to the appointment by the president of a Federal Steel Mediation Board, of which Charles P. Taft 2nd is chairman. From the automobile, the strike contagion has spread to the steel and coal industries. A struggle for mastery is on. Labor, intent on gaining everything possible while the tide of prosperity is flowing, because of laws which favor it, rolls relentlessly on, apparently sweeping all obstacles before it.

That it may be getting out of hand is feared by many of its well-wishers. One of these, Roger W. Babson, political economist and commentator, whose friendliness

for organized labor needs no defense, said: "I am stating only a truism, when I say that as labor assumes greater power it must assume greater responsibility. If labor is to be allowed—as I believe it should—to bargain collectively, then it must be held to collective responsibility for its acts. It may be that the legal incorporation of unions is the only means of facing this responsibility. . . . Mr. Lewis' real battle does not lie, as he may think, against the corporations. His big fight is to come within his own camp. . . . If his labor unions make unreasonable demands; if strikes are called when peaceful methods would be successful; if demands are insisted upon which destroy communities and drive companies out of business—then he will fall. If labor . . . pushes on into the No-Man's Land of radicalism and excesses, the reaction will be extreme."

Doubtless Mr. Babson had reference to such extremes as have developed at Flint, Michigan, where the strike of one hundred fifteen men in the power plant crippled industry in one hundred ninety-five communities, throwing 500,000 persons out of work, thereby forcing them to lose their salaries. He knew that all those communities were without trolley car service, traffic lights, police and fire alarm signals, and that their hospitals suffered along with all the rest. That strike was not called by the members of the C. I. O. because the power company for which they worked had failed to recognize their union, because they had recognized it. They had just bargained with the company and won a wage increase of five cents an hour, time and a half for overtime, double pay for Sundays and holidays, a five-day week, and exclusive bargaining power for all company employees in the state. Why then did they strike? Because, although they had agreed to it, they did not feel that they had won a large enough hourly wage increase. Concerning this strike the *New York Times* said editorially: "One hundred and fifteen men . . . have given the country a timely demonstration of what can happen when practically the whole emphasis of public policy is put on labor's rights and very little emphasis is put on labor's duties and responsibilities."

The student of prophecy has long recognized that just before the close of time a titanic struggle will occur between Capital and Labor. In the present dis-



■ Experts collecting dust and debris from clothing for microscopic study in the technical laboratory of the Federal Bureau of Investigation of the United States Department of Justice. Thus are found traces of human blood, the analysis of which will identify the victim and possibly his assassin.



turbances are seen the fulfillment of that prediction mentioned in James 5:1-8, which gives promise of victory for Labor in the end. We have no quarrel with Labor, but its present pathetic bid for popular acclaim cannot appeal to the reasonably minded. The present struggles identify ours with the time of the end, and the words of verses 7 and 8 are patent just now, by which we are admonished: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

## The Senate Judiciary Committee Reports

THE bill which provided that five new justices should be named to the Supreme Court (it was six before the retirement on June 2 of Justice Van Devanter) to supplant or supplement those now over seventy and one-half years of age, was adversely reported by the Senate Judiciary Committee on June 14. It denounced the measure as "a needless, futile, and utterly dangerous abandonment of constitutional principle." The report which represented the views of ten of the eighteen members of the Committee declared the bill "a proposal that violates every sacred tradition of American democracy," and enjoined the Senate to reject the measure so decisively "that its parallel will never again be presented to the free representatives of the free people of America." "It contains the germ of a system of centralized administration of law that would enable an executive so minded to send his judges into every judicial district in the land to sit in judgment on controversies between the Government and the citizen." "The theory of the bill is in direct violation of the spirit of the American Constitution and its employment would permit alteration of the Constitution without the people's consent or approval; it undermines the protection our constitutional system gives to minorities and is subversive of the rights of individuals."

That this report represents an adverse sentiment of a cross-section of the country to the President's proposed law is shown by the fact that of the seven Democratic senators who signed the majority report, all had in the past been generally in favor of his "New Deal" legislation. The great religious leader, Bishop Freeman, before the American Institute of Banking eloquently pleaded for a high regard for the charter of our liberties. Other churchmen and religious journals voiced a like sentiment. Among them I quote from the words of Frank H. Spearman in *Catholic America*:

"President Roosevelt's demand for au-

thority to increase the number of judges of our Supreme Court, under a certain formula of age, has a serious interest for Catholics, and especially for those Catholics who look before they leap.

"Such Catholics will reflect that they are a minority religious group in this country and are likely to be so for many years to come. And that in the heat of political excitement it is always the rights of minorities, not of majorities, that get the worst of it.

"New-Deal advocates are not in sym-

or barked at his unseemly haste. . . . Patriotic Democrats and progressive Republicans are standing together in opposition to this hasty and ill-advised legislation, the result of which can only be to increase vastly the powers of any future President over the supreme judicial branch of our Government.

"And let it be remembered that the powers of a President of the United States are far too great already. . . .

"Is not an independent Supreme Judiciary a pretty good thing today? Look



■ A picture of the royal family of Great Britain as it acknowledged the cheers of its subjects. In the center is Queen Mary and in front are Princesses Elizabeth (left) and Margaret Rose, whose oversized crown is being held up paternally by King George. The lady-in-waiting immediately beside Queen Elizabeth is Lady Ursula Manners, daughter of the Duke of Rutland.

pathy with our Constitution. 'Out-moded,' 'out-of-date,' 'horse and buggy stuff,' are some of the sneers flung at it. The chosen interpreters of the instrument, the personnel of the Supreme Court of the United States, are likewise in disfavor with our dashing New-Dealers.

"In this instance, President Roosevelt wishes to drive through his overwhelmingly partisan Congress, a 'reform' measure which should clearly and properly be enacted, if at all, through a constitutional amendment.

"It is true, and consolingly true, that the best thought in his own party and among his own supporters has repudiated

forward a few years. Are you confident that you may not have in the White House a man, not a 'Communist' of course, oh no; just a 'liberal,' a 'progressive,' 'a friend of humanity,' and incidentally an atheist, who is sympathetic to the closing of the churches in this country? How would you like to face such a situation with such a President in authority to pack the Supreme Court to his liking?"

Doubtless such fears as these expressed by Mr. Spearman have affected large numbers of religious leaders of other churches and serious-minded Christians throughout the nation, who, while believing that it is right to "render unto Caesar the things that are Caesar's," also reserve the right to render "unto God the things that are God's" (Matthew 22:21), and who fear that with an impotent or subservient judiciary nothing would interpose between them and the abrogation of their God-given rights. It is to avert such a contingency that they think it wise to guard the approaches to religious intolerance.

# The CLASHING ORIENT AND

UPON the stage of troubled China with her unnumbered millions is being enacted one of the greatest political dramas of all time, the outcome of which will no doubt involve every nation on earth, and ring down the curtain on human affairs.

The leading participants in this far-reaching drama are England, Russia, France, the United States, and Japan. Germany and Italy are now seeking an active part in this momentous play. Each one of these nations, no matter what may be occupying its immediate attention, is keeping a keen and interested eye upon the events unfolding in Eastern Asia.

Japan, of course, because of "territorial propinquity" and racial inheritance is more interested than any other party, aside from China herself. She is coming more and more to feel that she must occupy the star role in all Chinese affairs. Her leaders have on more than one occasion made it known that Japan feels it to be her responsibility and hers alone to guard "the peace of Asia."

Japan first came into contact with China during the last years of the era before Christ. It was during the seventh and eighth centuries after Christ that she received from China, via Korea, a knowledge of writing, literature, philosophy, religion, and government. She was henceforth changed from a crude people to a highly civilized race. She thus owes much of her culture to her so-called backward neighbor.

Japan is destined to play a major role in the final events of this world's history. Shaken from her self-imposed isolation by the bold stroke of an American Commodore in the middle of the nineteenth century, she began at once to set her house in order according to the standard of modern nations. And never has a people absorbed knowledge to their own benefit so quickly and so well. The erstwhile teachers and guardians of this sturdy little nation now stand in awe of her. The pupil now struts across the platform of world affairs while powerful nations keep silence.

Next came England swinging into the Oriental scene with her imperial stride. India was practically hers, and she moved on East. Captain John Waddell of the East India Company made a call at Canton as early as 1637. By 1715 a permanent trading center was established at this southern seaport. But it was not long before trouble was brewing and by 1840

actual war had broken out. China was brought quickly to her knees, and was forced to open certain seaports for trading. Thus was China reluctantly pried open to foreign intercourse.

England has long occupied a dominant position of influence in China's affairs. She has claimed great sections of this country as her "spheres of influence." Goodly portions of China have been signed over to this forward-looking nation. England's financial investment in China at present is well over a billion dollars. Her trade with China has been supreme until very recent years. For a century the mills of Manchester and Lancashire played a major part in clothing the millions of China. But now she finds herself being shoved aside by the industrialization of Japan.

Between Japanese imperialism and Chinese nationalism, England finds herself in a hard way. Her answer to the pressure she feels in Eastern Asia is a naval base of vast proportions at Singapore.

The Russian bear nosed into the picture soon after the arrival of the British at Canton. In 1689 Russia and China signed a trade agreement on the basis of mutual equality. Then began a series of border incidents and subtle aggressions in North China and Manchuria which brought Russian influence into the very capital of the empire. Special concessions were acquired in Manchuria, much to the distress of Japan. Finally the first major war between a European and an Oriental power was precipitated in 1904. The mighty empire of the Czars went down in defeat be-



■ Here is shown Emperor Hirohito of Japan, mounted on his favorite horse as he took the salute of the troops during the recent parade in Tokyo held to celebrate his thirty-sixth birthday anniversary.

# DIMORROW

By  
Frederick  
LEE

fore the little island nation which had so recently emerged from isolation.

The world was shocked by the alarming implications of this victory. This was Japan's answer to European imperialism. Until that time China had been divided into "spheres of influence" among the European powers — to England, the Yangtze valley and South China; to Russia, Manchuria; to France, southwest China; and to Germany, the province of Shantung. This victory of Japan eventually upset all such arrangements. From that day to this Japan has been treading upon the toes of every nation with special interests in China. Russia has been completely eliminated from North China and Manchuria and is now nursing her wounded pride. Japan's financial investments in China gradually crept up to the British figure, and then jumped far ahead, not to mention her vast economic interests in Manchuria alone.

The role which the United States has played in this great drama is a unique one. Apparently her interests have been wholly humanitarian, for she has asked to have no territorial concession nor sphere of influence in the years that have passed. Her present trade with China is only a very small part of her total foreign commerce, and her investments in China amount to only one sixth of those of England, and the largest portion of them is in institutions of a missionary nature.

The United States has on more than one occasion assumed the role of guardian over China's interests. During the closing years of the nineteenth century, when it seemed as if China would be sliced up among the various powers like a juicy melon, the United States took her position strongly against any action that would weaken the struggling empire. Her vigorous stand at that time stemmed the tide which was rising to overwhelm China. The "Open Door Doctrine," which was to guide in all relations with China during the next thirty years, was then enunciated. In 1931 Japan gave this sacred document a death blow by establishing a puppet state in Manchuria.

On numerous occasions Japan has come into conflict with the United States over

affairs in Eastern Asia. She was just beginning to feel her renewed power when the "Open Door Doctrine" calmed her ambitions for a time. The peculiar friendship between the United States and China has been jealously watched.

The immigration problem early injected itself to disturb the amicable relations between Japan and the United States. Then has followed a series of incidents in which this country has endeavored to check the apparent plans of Japan. In 1915 Japan was forced to revise her notorious "Twenty-one Demands" made to China; in 1917 she was led to agree "not to infringe on the independence of China"; a little later it was upon American insistence that Japan, who had participated with the United States in a military mission to Siberia, completely withdrew from that section of Russia; then came the Paris Peace Conference and Japanese demands for the recognition of her racial equality with the great powers, which President Wilson checkmated; in 1922 came the Washington Conference for naval limitation, and for the signing of a treaty for the maintenance of the integrity of Chinese territory.



It is little wonder that Japan began to feel that the United States is the greatest stumbling block along her march of progress. In 1931 and 1932 she boldly defied the expressed disapproval by the United States of her actions in Manchuria. Later she defied the whole world by her angry withdrawal from the League of Nations. Since then the island empire has been feverishly arming and carrying out a vigorous policy towards China.

Thus the actors march on and off the stage, and one climax follows another. No problem is settled, and complications are increasing. More and more the situation in the Pacific is becoming acute. Many recognize China to be one of the world's great storm centers. Out of its expansive plains, its rugged mountains, and even its desert sands are arising winds and counter winds that threaten to sweep athwart the world in a mighty tempest.

One cannot predict in detail events of the future, but one cannot help but note the trends in human history. It seems almost certain that there must come a reckoning day for the hates unappeased, the ambitions frustrated, the acute problems unsolved.

There is One, however, who can and does predict, not to increase our distress, but for our comfort. God, who alone knows the future, has declared in the Scriptures that, as time draws to its close and His judgments are about to be poured out upon a world that knows only wickedness, "the nations" will be "angry." (Revelation 11: 18.) At that time even the "weak" nations of earth will "prepare war" and say, "I am strong." (Joel 3: 9, 10.)

Then shall come a time of trouble such as never was. (Daniel 12: 1.) Then the



■ The entire Orient is in a flux. India is astir with threatened revolt. On the northwest frontier the Fakir of Ipi, fanatical leader of the tribes, is carrying on a guerrilla warfare against the British Empire, whose army is unable to capture or kill him, although six thousand British and native troops are combing the wilds of the district for the Fakir, who has been repeatedly reported killed, but who always returns to lead a new onslaught on his enemies. This is the first picture ever taken of the Fakir.

armies of the world which have been preparing for conflict will be stirred up to intense activity by the "spirits of demons," "which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." The prophet likewise declares that "the way . . . for the kings that come from the sun rising," will "be made ready," and they will gather together with other nations of earth in a last trial of strength in  
(Continued on page 18)

# Just Yet FORGIVING

TO MAINTAIN His government and do no violence to His law while forgiving and justifying sinners has brought into exercise the infinite resources of our Maker.

We all appreciate God's many promises to forgive sin, and would, doubtless, place this one at the head of the list: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

We rejoice in the fact that through faith an ungodly man can be justified and forgiven, as the Bible promises: "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Romans 4: 3-8. "Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3: 28.

More than superficial study of these promises is required. How is it possible for God to be faithful and just in relation to His law, His government, and His un-fallen subjects, while forgiving the guilty, lawless subjects? Can He forgive and justify sinners, and show mercy toward those who are guilty and deserve punishment, and at the same time be called just?

We should know the meaning of the word "just." I frequently hear persons say, "Oh, I am so glad that we have a just God." That can be said with appreciation, of course, in a world of injustice and unfairness; but the sinner will come to know that he needs a God who is more than just. The word "just" means rendering to each one his due. There is clearly no hope for the sinner when justice alone is practiced. There was a time when justice alone was sufficient. Before sin had entered the kingdom, there was no necessity for mercy or grace. God did not need to extend mercy to sinless angels. He could be strictly just without harm coming to any. No punishment for wrongdoing was due any subject before Satan's transgression; but when sin

By  
Edwin  
K.  
SLADE

■ Alexandria Wasilewska, the beautiful and talented Alice Hayes chorus girl, who was on her way to stardom on Broadway when she heard a gospel service in Times Square, which led her to forsake the bright lights forever for the dim lights of the pulpit in the Times Square Mission.



entered, justice alone provided no hope. A plan that includes mercy became necessary, if the sinner was to have hope to live.

When earthly courts have tried to be both just and merciful to criminals, they have always failed. They never will be able to show mercy without abandoning the law; for no provision is made for its protection. Governors have pardoned criminals, and judges and courts have turned from justice to mercy, always with the result of a weakened law. Such a practice is certain to bring about a state of lawlessness.

The Lord meets the sinner's need by establishing a mercy seat and a throne of grace, which we find He has been able to do without abandoning justice. He who invites the sinner to hope in Him in these words, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45: 22), declares Himself in the preceding verse to be "a just God and a Saviour." He can be both just and forgiving, both just and gracious.

When the plan of redemption was devised, the Father and the Son must have carefully counted every cost. Infinite love and wisdom came into their devisings. Justice must be maintained, if the law was to be preserved. Love for the sinner was sufficiently great to grant all needed mercy. Just how can both be dispensed from a throne of justice?

The Father and the Son are one in this plan and purpose. Both have the same love to save and to show mercy; both have the same regard for strict justice. The

agreement between them was that justice must be maintained by the Father's faithfully standing by the law and exacting full punishment for all sin. The Son chose to step into the sinner's place with the understanding that He would be treated as a sinner and punished as a lawbreaker. There was to be no mercy for the Son. All that the law and justice required He was to suffer, and did suffer. As a noted gospel worker has said: "God permits His Son to be delivered up for our offenses. He Himself assumes toward the Sin-Bearer the character of a judge, divesting Himself of the endearing qualities of a father."

In becoming "sin for us," the Son bore sins for which there was provided no forgiveness. He stood before the Father in our guilt, in order that we may stand before Him in His innocence. Our sins, in which He had no part, were borne by Him to make it possible that His righteousness, in which we have had no part, may be ours. God held to strict justice in dealing with the Son, in order that He might hold to abounding mercy in dealing with us.

Bear in mind that the Father and the Son were united in this. At heart the Father was no more just than the Son, and the Son was no more merciful than the Father. They were of one mind and one purpose, both having the same love in working out a plan by which both justice and mercy could prevail in the gospel scheme.

By this, all that is required for salvation by grace is provided, and all that is needed to maintain the throne and the dignity of the law is supplied. Forgive-

(Continued on page 18)



THE Lord's day of Revelation 1:10 is said by some theologians to be Sunday. For example Grant Stroh in the April *Moody Bible Institute Monthly* says Sunday is "called by John 'the Lord's day' and came to be generally so known during the first centuries of Christian church history. Indeed it never should be referred to by any other name. . . . It was the day on which Christians gathered for worship in the earliest days of the church, a practice which has continued down to the present time."

Christ's testimony in His own words in Mark 2:27, 28 refutes this position completely. He said: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." In this statement Christ repeats what He said in the fourth commandment of the Decalogue written with His own finger: "The seventh day is the Sabbath of the Lord thy God." Before this the inspired record in Genesis 2:1-3 states that it was the Lord that made the first Sabbath by resting on it and sanctifying and blessing it. He repeated this definite ownership of a day in Isaiah 58:13 in the phrase, "the Sabbath a delight, the holy of the Lord."

Consequently when John writes that he was in the spirit on the Lord's day we must conclude that if the fact has any significance as to the sanctity of days it must have been the seventh-day Sabbath, instituted and ordained by Christ. This must be our position until from the Scriptures we can be shown to be in error. Christ's testimony is plain and direct.

Having briefly examined what Christ

# A DAY of CONVENIENCE

By  
Donald F.  
Haynes

said about His Sabbath, let us see what He did about it, before we take up the statement that is so often made and is here repeated by the Moody organ that the early church observed and worshiped on Sunday as the New Testament substitute for the seventh-day Sabbath. Naturally, the Protestant church, seeking a reason for the keeping of this day, has traced it to the resurrection, which is said, without any semblance of Scriptural authority, to have ushered in a new dispensation. The Roman church claims to have power to change the day, and pokes fun at so-called Protestants for following her in the establishment of a new day of rest.

Looking into the future and prophesying the troublous times which were to come to His followers after His ascension, Christ instructed them to pray that their predicted flight from Jerusalem might not be on the Sabbath day. (Matthew 24:20.) This flight took place almost forty years after His ascension. Thus He called upon them to be true to the day He gave them for almost twoscore years after He went back to heaven. During all His ministry the record is that He went into the synagogue on the Sabbath "as His custom was." (Luke 4:16.) When He ascended on high and the leadership passed into the hands of His disciples, did they conform to

His expressed will in Sabbath worship?

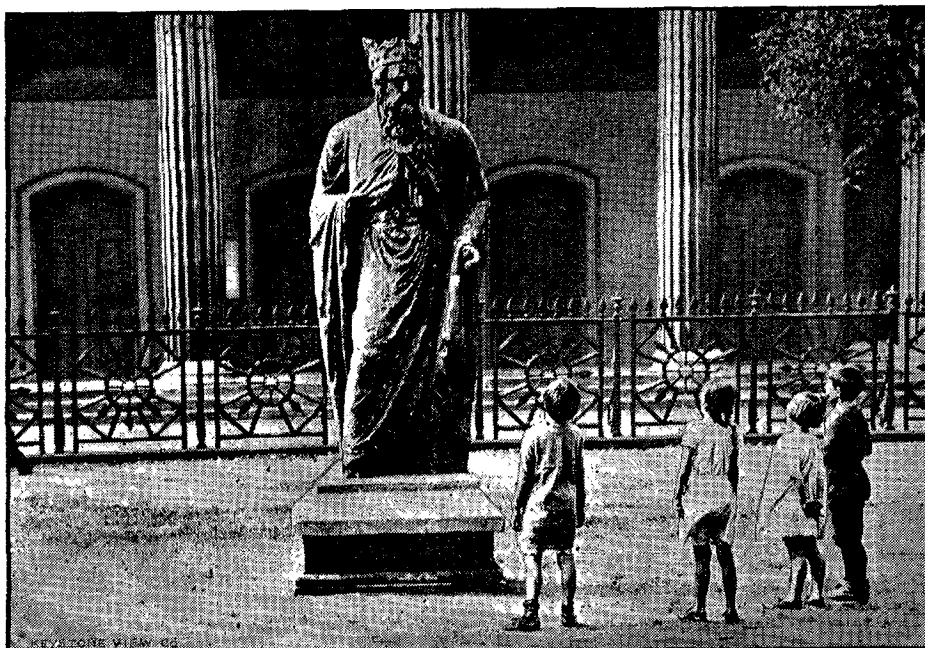
The Bible speaks of eighty-four instances in the Book of Acts when the apostles set apart for God's worship the same day upon which Christ Himself worshipped. These references are found in Acts 13, 16, 17, and 18.

There are only eight places in the whole of the New Testament where the first day is even referred to. The word Sunday is never used in all the Bible, whereas the seventh day from one cover of the Sacred Book to the other invariably bears its Christ-given title, "the Sabbath." In these eight passages there is no mention of Sunday sacredness. Nothing is said about public worship being conducted on that day by the disciples. There is no instruction to the members of the early church to transfer their worship to another day to commemorate Christ's resurrection.

Where, then, is the evidence that the Christian Sabbath was superseded by the Easter Sunday?—Certainly it cannot be found in the Bible. In another answer in the query department Mr. Stroh presents the position that is taken by many Bible students. He quotes the church fathers such as Barnabas, Justin Martyr, Clement of Alexandria, Irenaeus, Tertullian, Origen, and "The Didache," an apocryphal document which purports to be "the writings of the twelve." These sources are given as authority for an altogether un-Scriptural belief and practice. Furthermore, it should be noted in this connection that Protestantism, since Luther himself started the cry, has stood squarely on the platform—"The Bible, and the Bible only."

Here, then, are the guiding facts which we have learned in our discussion: Christ made the seventh-day Sabbath; Christ observed the Sabbath; Christ instructed His followers to be true to the Sabbath; the apostles consistently observed the Sabbath; they attached no sacredness whatever to Sunday; they gave no admonition to the early church to change their day of worship from the Sabbath to Sunday; Sunday is nowhere mentioned in the Bible; the Lord's day is said by Jesus Himself to be the seventh-day Sabbath.

■ The oldest statue in London—King Alfred the Great, now standing in Trinity Square. He desired "that all the free-born youth of his kingdom should employ themselves in nothing till they could first read the English Scripture." The laws which he drew up began with the Ten Commandments given in the language of his day.



## Our Constitution Celebration

(Continued from page 7)

consummated their destruction."—"Commentaries on the Constitution," Vol. III, page 756.

If the coming celebration of the framing and adoption of the Constitution succeeds in calling the attention of the people, and especially the youth of this nation, to the vital principles of that document, it will have accomplished much good.

■ Were more attention given to dietetics there would be less need of physicians and hospitals. Pictured are a group of officers of the American Dietetic Association, whose mission it is to suggest not only what are appetizing but healthful foods.

**A**LMOST all women serve berries, fruits, and vegetables in their respective seasons. The trouble with many is that they are so limited with these seasonable dishes.

Strawberries and cream, and strawberry shortcake; cherry pie; peaches and cream, and possibly a peach shortcake or two—with these we allow the season to pass, ignoring the opportunity we have to serve more unusual and even more delicious dishes.

Take peaches for instance. Touch them up with lemon or pineapple juice. Reach for your sugar bowl and cream pitcher. Take an egg from your refrigerator, a few macaroons from your canister, an orange and some crushed ice—and, believe it or not, you have at hand ingredients that will produce three of the most delicious peach dishes imaginable.

Best of all, these delicacies are inexpensive and healthful. A few cans of Hawaiian pineapple juice should be on hand at all times—especially during hot weather when fresh fruit drinks and punches are in order. This is inexpensive, and so are the other ingredients.

Try these three “peachy” peach recipes. Double the quantities if you have a large family, or if you are entertaining. Incidentally, these particular dishes are ideal for guest service.

#### PEACHES A LA PRINCESS

8 peaches (freestones preferred)  
4 macaroons  
1 egg yolk  
2 tablespoons sugar  
 $\frac{1}{3}$  cup Hawaiian pineapple juice  
 $\frac{3}{4}$  cup cream

Peel peaches, which should not be too ripe. Halve four of the peaches and place them concave side up in a baking dish. Mince the other four and mix with the crushed macaroons, add beaten yolk of egg and sugar. (If canned peaches are used, reduce the amount of sugar to 1



## PEACHY DISHES PREFERRED

By Betty Barclay

tablespoon.) Mix well and fill the peach halves with the mixture. Moisten with the pineapple juice, sprinkle with a little extra sugar and bake in a hot oven (400° F.) for 15 or 20 minutes. Serve with the cream. Eight servings.

#### BAKED PEACHES

8 medium-sized peaches  
 $\frac{1}{2}$  cup Hawaiian pineapple juice  
 $\frac{1}{2}$  cup sugar  
Thin cream

Pour boiling water over peaches, rub off skins, and place peaches close together in a baking dish. Sprinkle with sugar, pour

over the pineapple juice, cover and bake in a moderate oven (350° F.) about 20 minutes, then remove cover and allow fruit to brown slightly. Serve hot with thin cream. Eight servings.

#### CHILLED FRUIT JUICES

2 cups Hawaiian pineapple juice  
1 cup fresh peach juice  
 $\frac{1}{2}$  cup orange juice  
2 tablespoons lemon juice  
Crushed ice

Mix and thoroughly chill the fruit juices. Serve in glass cups on crushed ice. Six servings.

## A Signal from Another World

(Continued from page 5)

people, and to make it known everywhere.

Precisely this and all of this has been witnessed during the past century and a half. The London Religious Tract Society was organized in 1799; the British and Foreign Bible Society, in 1804; the American Bible Society in 1816; and the Ameri-

can Tract Society in 1825. The Bible has been printed in over 900 languages and dialects, and in the neighborhood of one billion copies of it in whole or part, have been distributed all over the earth.

Never before has such a good degree of learning been so general as now. Schools, academies, colleges, universities are everywhere. There are law, scientific, medical, theological, military, commercial, and agricultural schools, and seminaries for the

deaf, dumb, and blind. There are continually enlarging means provided for the education of the people.

There is no mistake here. The time pointed to by Daniel is the time in which we live. Everything called for by his prophecy has been fulfilled. Knowledge has increased most marvelously. All about us are the evidences. This is one of the great signs of the return of Jesus. This is “the time of the end.”

THE following recipe was given me by a woman who has traveled in Egypt and Palestine. She says this is a very popular dish in those countries. She speaks of the savory smell it has while cooking.

#### ESAU'S POTTAGE

- 1 cup of red lentils
- 4 cups of cold water
- $\frac{1}{8}$  cup of rice
- 2 small onions
- $\frac{1}{2}$  cup of olive oil or other salad oil
- $1\frac{1}{8}$  tsp. of salt

Red lentils are the lentils that are used in the countries where this dish is popular. They are the legume from which that pottage was made for which Esau sold his birthright. But if you cannot get the red lentils, the brown lentils will do.

It is very difficult to cook these red lentils directly over the fire without scorching them; therefore I recommend cooking them in a double boiler.

Wash the lentils and cook them in the water in a double boiler until quite tender. Chop the onions and cook them in the oil until a light yellow; add them to the lentils, then add the washed rice, oil, and salt, stir to mix together, and cook in the double boiler till the rice is tender.

Sometimes the onions are cooked a little crisper and sprinkled on the top of the dish when it is served.

#### BANANA MOUSSE

- $\frac{3}{4}$  cup of orange juice
- 1 cup of sweetened condensed milk
- $1\frac{1}{2}$  cups of diced banana
- 1 cup of cream whipped

Mix the orange juice thoroughly with the milk. Add the diced banana. Fold in the whipped cream. Freeze in the tray of an automatic refrigerator, or pack in ice and salt for three or four hours. Serves ten, or six if the orders are larger.

# Hot Weather Recipes . . .

By George E. Cornforth

#### FROZEN PRUNE WHIP

- 2 eggs
- 1 cup of sugar
- 1 cup of prune pulp that has been rubbed through a colander
- 1 cup of heavy cream
- 2 cups of milk
- 1 level tablespoon of granulated, or chopped, vegetable gelatin (agar)
- $\frac{1}{2}$  cup of lemon cookie crumbs
- $\frac{1}{2}$  teaspoon of orange extract
- 1 tablespoon of lemon juice

Soak the gelatin in hot, but not boiling, water for twenty minutes. Heat the milk in a double boiler. Turn the gelatin into a strainer to drain off the water. Put the drained gelatin into the hot milk in the double boiler, and cook until the gelatin is dissolved. Beat the egg yolks, stir into them a little of the hot milk mixture, then stir the egg yolk mixture into the milk, and cook a few moments to cook the egg yolk. Remove from the fire and add the sugar. Let the mixture cool, then add the crumbs, flavoring, and prune pulp. Fold in the beaten egg whites and then the beaten cream. Freeze in the tray of an automatic refrigerator.

#### ORANGE CREAM SHERBET

- $1\frac{1}{2}$  cups of sugar
- $1\frac{1}{2}$  cups of orange juice
- $1\frac{1}{2}$  cups of thin cream
- $1\frac{1}{2}$  cups of milk

Mix the sugar and orange juice and add gradually the milk and cream. Freeze in an ice cream freezer using two parts of ice

to one part of salt. Pack until ready to serve.

#### ORANGE CHIFFON PIE

- $3\frac{1}{2}$  level tablespoons of granulated, or chopped, vegetable gelatin (agar)
- 1 tablespoon of water
- 4 eggs
- $\frac{1}{2}$  cup of orange juice
- 1 tablespoon of lemon juice
- 1 cup of sugar
- $\frac{1}{2}$  teaspoon of salt

The grated yellow part, without any of the white, of the rind of one orange

Soak the gelatin for twenty minutes in one and one-half quarts of hot, but not boiling, water. Then turn it into a strainer to drain off the water. Then put the soaked gelatin into a saucepan with the one tablespoon of water, and cook till the gelatin is dissolved. Separate the whites from the yolks of the eggs. Beat together the egg yolks, orange juice, lemon juice, sugar, salt, and orange rind, and add it to the dissolved gelatin, and cook like custard till somewhat thickened. Cool till about ready to "set," but do not cool too much, then beat it into the stiffly beaten egg whites, pouring it in a stream into the beaten whites, while continuing to beat, and beat until nearly ready to "set." Then pour quickly into a baked pie shell. When ready to serve, cover with whipped cream made with:

- $\frac{1}{2}$  cup whipping cream
- 1 tablespoon of sugar
- $\frac{1}{4}$  teaspoon of vanilla

## THE DOCTOR REPLIES TO HEALTH QUERIES . . .

- Medical and hygienic information of value to the general reader is given here by Owen S. Parrett, M. D. Inquirers may address the doctor in care of this magazine.

### Nervous Indigestion

*What would you recommend for nervous indigestion? C. O. M.*

Nervous indigestion seems to be a very real thing nowadays, with so much high-pressure living. The cause is probably most often due to an unbalanced physical budget, with too little physical exercise in proportion to the mental strain or activity. Then there is lack of fresh air and sunshine that should go along with exercise. Exercise after working at a desk or in the office may seem to make you too tired, but walking is safe and should be persisted in, walking erect and breathing deeply and regularly, using the trunk or abdominal muscles, which often get very little exercise.

This relieves the tired brain of its congestion and sends the blood into the extremities. This walk may be taken just before retiring and finished with a warm bath. The diet should be carefully chosen with two objects in mind; namely, easy digestibility and adequate amounts of mineral salts and vitamins. Food should be eaten very slowly and masticated thoroughly and amount to not more than can well be handled, avoiding hearty and late evening meals. Plenty of sleep should be secured by retiring early. A cool morning spray followed by ten or fifteen minutes of setting-up exercises is most helpful to tone up the lagging nerves and offset the eight hours spent at a desk in the office.

### Colitis

*Should a colitis case avoid all foods containing roughage? U. M. P.*

Bran taken in quantities or the rough fibers of the coarsest vegetables may have to be avoided. However, since one of the causes of colitis with its accompanying nervousness and other unpleasant symptoms is the lack of minerals and vitamins, it is a mistake to use all white bread and refined cereals and other refined and processed foods to the exclusion of those containing needed food elements. Whole-grain cereals may be used, but should be ground or milled quite fine. Also the essential green vegetables may be used, but can be cooked barely done and then pureed so as to retain all their minerals and most of the vitamins essential to recovery from this disease as well as most other diseases.

# "BORROWING KATE"

By  
Inez Brasier

IT WAS a busy day in the Harned kitchen, with pies to make and three cakes to frost for the Dorcas sale that afternoon. Jenefer glanced through the window as a familiar tap-tap sounded along the walk.

"Well, mother, it seems our over-the-hedge neighbor is right. Here comes Mrs. Lake again. 'Borrowing Kate,' she called her. It isn't hard to understand why the folk around here gave her that name. This is the fifteenth time she has come and we have lived here just one month."

Mother deftly fitted a crust into the pie tin. "Poor old soul! Perhaps she is lonely. Borrowing may be her excuse for calling so often. I understand she has lived alone since her husband and child died."

"You may be right, mother. You usually are." Jenefer sliced the apples into the deep crust.

Old Kate's cane tap-tapped on the porch floor. "Good mornin'," she greeted mother and Jenefer. "Could I be borrowin' a bit o' salt?"

"Come in! Will you sit down while Jenefer gets the salt?" mother answered. She glanced at her daughter. "My hands are covered with flour."

The minutes grew into an hour and lengthened into two hours while Jenefer was gone from the kitchen. When she returned, mother was sitting near Old Kate and she was sure that a little of the hungry wistfulness had left the caller's face.

Old Kate lifted herself from her chair and slowly went down the porch steps. "Good-bye, Mis' Harned. I'll be comin' again soon," she called, and the tap-tap of her cane floated back with the words.



"How can you be so patient and spend so much time with her on a morning like this?" Jenefer demanded. "She may be lonely, but how can you endure her talking on and on? No wonder the neighbors feel like hiding when they see her coming! And how she borrows! 'A bit o' sugar, a pinch o' salt,'" she quoted.

"You know, dear," mother reminded Jenefer, "we have been wondering what we could do to help our neighbors in this new place, and. . ."

"And if we reform 'Borrowing Kate's' habits, we'll earn the everlasting gratitude of every one," Jenefer laughed. "If any one can do it, you are the one, mother. You'd love the worst into being good."

The next morning mother and Jenefer were in the basement, busy with washing machine and rinsing tub. They did not hear the tap-tap of her cane as Mrs. Lake came

to the kitchen door and then went away with many backward glances. Soon two baskets heaped with wet clothes were ready for the outdoor sunshine.

"It surely did not take you long to hang those things on the line," mother commented when Jenefer dropped one of the baskets onto the basement floor a few minutes later.

"It is Old Kate again. I hurried back, hoping she had not seen me, but those clothes told her that we are home."

"Jenefer!"

"Washday morning is no time for

visitors who stay and stay. I know you say that we should be social to win some one to our Saviour, but why must she choose such a busy time? And you are always so weary after a washing."

"You have done most of it today, so I am not weary." Mother hung her apron on the hook and went up to the kitchen.

There was no cup in Old Kate's hand as she stood before the door. Instead, she held out a paper mother had given her. "Them's wonderful words about peace, Mis' Harned."

Mother led her to the low porch chairs. "Tell me," she suggested gently, sitting down beside her.

"The ones about peace, peace that God gives, an' I ain't had any since John was took, and then my baby, too. Seems like He didn't care, and nobody else cared, an' I stopped goin' to church. 'Borrowin' Kate,' they call me, an' they think I don't know,

■ "The days were scarcely long enough for the finishing touches to the house, but at last everything was in order, and the pictures hung. Mother and Jenefer sat in the library as twilight crept through the village streets."



EWING GALLOWAY



but it ain't that. It's like this paper says."

"'Peace I leave with you, My peace I give unto you,'" mother quoted.

Jenefer finished the washing and hung the clothes in the fresh spring breeze. She brought the vegetables for dinner, and still mother's quiet voice was heard. Dinner was cooking before Old Kate's cane tap-tapped down the walk.

Jenefer watched her go. "I do believe she never borrowed one thing. Am I correct?"

"You are. Poor old Mrs. Lake! She is so lonely, and that is the reason she has borrowed from everyone."

"Perhaps," Jenefer spoke softly, "perhaps she needed my mother."

"She needed her Saviour, and the peace He gives."

Jenefer smiled. "I know what that means. You have invited her to spend next Friday evening with us. I am glad we are really getting settled at last, so you will not be weary when night comes as you have been, though you always say you are never tired when some one needs your help. You see, I know you, mother dear." She turned briskly. "Everything is done, washing and all, and dinner is cooked, and then you are to rest—and get ready for Old Kate—'Borrowing Kate.'"

"You must own that she did not borrow this time. Her one desire is His peace, and that is heaven's gift. She has only to receive it."

The days were scarcely long enough for the finishing touches to the house, but at last everything was in order and the pictures hung. Mother and Jenefer sat in the library as twilight crept through the village streets.

"It seems strange that Old Kate has not been here since washday," Jenefer remarked. "Perhaps she is ill, with no one to do for her."



"She is coming now," mother replied. "I hear her cane."

"How happy she looks! I told you that she needed you, mother. And she must not be borrowing, or do you suppose she has lost her cup?" Jenefer whispered as their visitor drew near.

Mother held out her hand. "Come sit with us, Mrs. Lake. It is a lovely evening."

"It is, Mis' Harned, but I keep thinkin' o' them beautiful words you read to me when I was here about 'peace' and 'come.'"

"My peace I give unto you. . . . Come unto Me, all ye that labor and are heavy laden," mother repeated.

Jenefer slipped into the house, but Old Kate did not see her. "That's it. Do you suppose Jesus will help the likes o' me that all the neighbors laugh at an' call 'Borrowin' Kate'?"

"He says, 'Come,' and He means just that. Bring Him your heartaches and your burdens. Bring Him your heart, too. He will accept all and give you peace and happiness and rest in Himself. 'Take My

# SOCIAL QUESTIONS ANSWERED

By Arthur W. Spalding

## Supposed Injustice of Parenthood

*How can you justify the love of God, in face of the inequality between woman and man in the experience of childbirth? It seems to me very unjust that mothers should bear all the disability and the agony of bringing life into the world, and man should have none. L. T.*

I will not answer this question lightly. As a man, I have the deepest respect for womanhood, and I bow in reverence and awe before motherhood. It is good for a man that he regard woman chivalrously, and in her need with compassion; but it is not good for a woman that she pity herself. Self-pity distorts the views, and brings greater ills than it imagines.

Love is not all pleasure; love has pains. Except love bear burdens and endure trials, it dies. But love that comes out of agony is love triumphant, love unfathomable. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." John 16: 21. And think not that God's love knows no pain. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . . He shall see of the travail of His soul, and shall be satisfied." Isaiah 53: 4, 5, 11. Well may mothers rejoice that they go so deeply into the experience of God, as to know how joy comes out of travail.

The woman who thinks that life owes her pleasure without pain, knows not what love is. To take the titillations of sense as the joy of life is as myopic as to take one's hut for the universe. There are all too many women, as well as men, whose love-life is wrapped up in eating and drinking and cohabiting, in being petted and in being

pettish. They live for praise, and they marry for plunder. They ask of life soft things, and life makes them soft things. If they are granted motherhood, they think they give more than they get, and therefore they do. The pearl of great price they treat as a gewgaw.

Yet they charge God with their own folly and the folly of their forebears. The pains of childbirth are nine-tenths the results of woman's misuse of life. What this one woman bears may not all have been earned by her own misdeeds, but if not, then by the misdeeds of generations before. God did not ordain it. Civilized woman has long been on a sit-down strike, and with it the rewards of labor cease. The inactive physical life, the absurd habits of dress, the faulty diet, pampered appetite, and imperfect hygiene, have added more woes than Eve's initial transgression entailed. This generation has improved some of these conditions—but immediately added other and worse sins. Let them not charge the results of their own self-love upon the love of God. By attention to the laws of her being, every woman can better her own condition and lessen her problems.

Man, it is true, has a different role to play in life, yet, when all is weighed, not an easier one. It is his duty to face the world, to do the rougher work, to bear the heavier impacts of fortune, to protect, and to fight. That many men, most men, fail to reach the ideals, may be admitted; but, also, most women fail to be perfect. What each needs is greater fidelity to pattern, not change of burdens. What woman would have man feminized, to make their parts appear more equal? Or who would have woman masculinized for the same end? To each is given the power and the grace that belong to either's duties. Let love reign between them, and they will be found equal in gift, in ability, and in reward, diverse yet complementary in nature, justifying in their united lives the wisdom and the love of God.

yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls." Mother's low tones carried the words to Old Kate's heart. "Let not your heart be troubled, neither let it be afraid."

"Oh, Mis' Harned! Are you sure He will take me, 'Borrowin' Kate'?"

"His invitation and His promise are to you. 'Come . . . and I will give you rest.' Shall we kneel to tell Him you have come?"

Spring slipped into summer; and though "Borrowing Kate" tap-tapped her way along the tree-shaded village streets, she no longer troubled the neighbors for "a bit o' salt, a bit o' flour."

"It was a good day when you moved to our town," the neighbor over the hedge observed. "What have you done to 'Borrowing Kate'? Really, that name doesn't fit her now, she is so different. She

even seems happier than we are."

"She has found her Saviour again, and the peace He has promised to those who rest in Him," mother told her.

The neighbor over the hedge clipped a few dead twigs. "I guess that is what more of us than Old Kate need."

## The Clashing Orient and Tomorrow

(Continued from page 11)

the battle of "Armageddon." (Revelation 16: 12-16, A.R.V.)

Any observer of world events at the present time can clearly see how the way of the nations that come from the sunrising is being prepared for some great conflict. In the spirit of intense national pride, in the resentment arising from hopes deferred, in the rattling of swords by restless and daring militarists, in the accumulated grievances against Western powers, and in the jealous suspicions aroused by every move in Eastern Asia,—by these and many more acute situations are the nations in the Far East being made ready for some great contest of power.

These are the unpleasant facts before us. They cannot be set aside by cynical indifference; for they inject themselves into every important political move being made either in Europe or America. They likewise harmonize with the picture of final events given to us in the word of God.

But let us not stop here. Let us read on in the Good Book. The holy prophets do not cry calamity and then leave us to our fears. They first tell us the exact truth, that we may be impelled to search beyond this earthly scene and note the glorious plan of God for the creatures of His hand. The momentous as well as comforting fact is that these dire events just portrayed are but the prelude to a more wonderful drama to be enacted by God Himself and His holy angels, in which the earth is to be swept of all that is evil. It is to be renewed as a beautiful garment. A new and righteous state is to be set up in which men shall

dwell forever together in safety, and shall eat the fruits of peace.

In this day of uncertainty and unrest let us learn to cling to the precious promises of God's Holy Book. Joel, after predicting a day of war and wickedness, turns our minds away from these troubled scenes by declaring: "But the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 16.

Earth's final day hastens on apace. The climax of world history is imminent. Life's drama of restless striving will soon be closed. God's day of intervention is not far distant. Will these startling events find us prepared? Only those who have made their peace with God may calmly await the future.

## The Last Days of Saul

(Continued from page 4)

than that found at any other site, tells the story of Palestine from remote antiquity down to the days of the Crusaders. An expedition from the University Museum, Philadelphia, has been at work at this site since 1921. Already ten levels of civilizations have been in part uncovered, and an equal number of strata have been sounded and are yet to be investigated. Fifteen years more will be required to complete the work at the site.



At the "Philistine-Hebrew Level" the excavators uncovered the remains of the "House of Ashtoroth" (1 Samuel 31: 10) in which the armor of Saul was placed. They also found the "Temple of Dagon" (1 Chronicles 10: 10) where the Philistines "fastened his head" before "they fastened his body to the wall of Beth-shan." Here, for the first time in the history of excavation, perhaps, have been found two temples that can be definitely identified as those mentioned in the Old Testament. At this level the city was entirely rebuilt by Rameses II (1292-1225), in the ninth year of his reign. Here he built a strong citadel with two temples inclosed in it. These temples continued in use until they were destroyed by David. The southern temple was the "Temple of Dagon." The northern temple was the "House of Ashtoroth." "Ashtoroth" is the plural of Ashtoreth, the name so commonly given to this goddess in the Old Testament. It was the custom of most pagan peoples of those days to build temples in pairs, one for the male deity, and one for his consort. In this case the temples were built side by side with only a narrow corridor between them.

Today we know that the Philistines were in Beth-shan until they were driven out by David. At Beth-shan we may see the remains of the temples mentioned in 1 Samuel and 1 Chronicles. We know when these temples were built, and the names of the deities to whom they were dedicated. Thus, out of the dust and debris of Tell al

## The Watchman Magazine

An Interpreter of the Times

Vol. XLVI August, 1937 No. 8

JAMES EARL SHULTZ, Editor

H. K. CHRISTMAN, Circulation Manager

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Ten cents a copy, and one dollar a year in the United States and to other countries with the same mailing costs. Canadian and other foreign subscriptions, twenty-five cents extra.

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Hosn arises material evidence to testify to the trustworthiness of the writer of the Book of First Samuel.

## Just Yet Forgiving

(Continued from page 12)

ness and justification are made possible through Christ's taking our sins and giving us His righteousness. The following verses are of interest on this point: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3: 25-28.

We have no grounds for hoping that this arrangement will stand permanently. This is only a temporary arrangement to meet the emergency that sin has brought. Abundant mercy is provided for this time of need as promised in these words: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4: 16.

This throne of grace is only temporary, having its beginning at the beginning of the gospel age to cover the whole time of need. It will not continue longer than the probationary period of the gospel. Longer than that will not be needed, for there will no longer exist sin and sinners, with the resultant requirement for mercy. A return to a reign of justice will again be possible then.

The perfect law which defines sin will ever remain the rule of action throughout God's domain, magnified and glorified by its Author, who laid down His life both to save the sinner and to vindicate the kingship of God.

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## SCRIPTURE PROBLEMS SOLVED . .

This is a service department where questions on religion, ethics, and Bible interpretation will be answered.  
Send questions to the editor.

### The Herods

*In Matthew 2: 15 we are told that Jesus was a child when Herod died, and Luke 23: 7 says that Herod had jurisdiction over Jesus. How could that be? Were there two Herods? H. P.*

There were a number of Herods. Herod the Great, who lived when Jesus was born, and slew the babies of Bethlehem, had nine sons and five daughters. Two of his most illustrious sons he murdered, as he did also his wife. At the time of his death, when Jesus was still a babe, he had but three sons left, among whom his territories were divided. One of these three was Herod Antipas, who is mentioned in Luke 23: 7.

### Tattooing

*1 Corinthians 3: 16, 17 speaks about our body being the temple of God. I have several tattoo marks on my shoulders and on my arms. Will God forgive me for making this mistake? H. P.*

Tattooing was forbidden by the ancient ceremonial law of the Jews, as the following text shows: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord." Leviticus 19: 28. Specifically this belonged to a code of laws which terminated at the crucifixion of Christ. (See Ephesians 2: 14, 15 and Colossians 2: 14.) However, the spirit of the prohibition lives on in 1 Corinthians 3: 16, 17. We who were made in the image of God and after His likeness (Genesis 1: 27) will be slow to permit the marring of His handiwork. However, I understand that you had this tattoo marking done while not yet a Christian. Concerning your experience the words of the apostle Paul in Acts 17: 30 addressed to the Athenians would apply: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." You will observe from this that God forgives the sins of ignorance which are confessed; hence, I am sure He has forgiven you.

### Ascending into Heaven

*We are told in 2 Kings 2: 11 that Elijah was taken up into heaven, while John 3: 13, in recording the words of Jesus, says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." How can these two statements be harmonized? H. P.*

The answer is to be found in the very text which you quoted. 2 Kings 2: 11 says: "Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven," while Jesus in John 3: 13

says: "No man hath ascended up to heaven, but He that came down from heaven." Elijah did not ascend. He was taken up. He did not have the personal power to ascend into heaven. Jesus said that the only one who had such power was the Son of man.

### Eternal Life

*John 5: 39 says: "Search the scriptures; for in them we think we have eternal life." Why the "think"? Do we not know for a fact without thinking? H. P.*

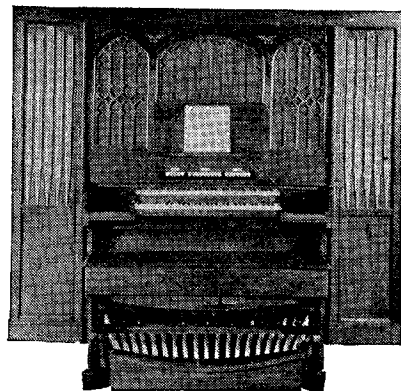
In the first place you have misquoted this text. The personal pronoun in the first person is not used. The word "we" is not there. Rather the second person, "ye," was used by Christ. He was speaking to Jews, who had profound faith in the Old Testament, which they regarded as Scripture, as inspired. Christ was meeting them on their own ground, since they thought that the Scriptures brought them eternal life. He admonished them to diligently search such, and that search would be rewarded by the discovery that He (Jesus) was the promised Messiah for whom they looked.

### The Heart Uncondemned

*In Romans 14: 22 we read: "Happy is he that condemneth not himself in that thing which he alloweth." Please explain what the apostle meant by the statement. H. P.*

The question of obedience to or disregard of the ceremonial law was rife in the church at Rome. Some Judaizing teachers were insisting that all the laws concerning eating and drinking, the feasts, the fasts, and the yearly sabbaths must be regarded. Others rightly concluded that these were shadows of the One to come and were nailed to Christ's cross, since they were "our schoolmaster to bring us unto Christ, that we might be justified by faith." (Galatians 3: 24.) Paul through his clear understanding of the plan of salvation agreed with the latter, but he was very careful to suggest that in throwing off the restraints of the ceremonial law the Christian should not indulge in those things which were objectionable, or which would cause another to offend. In other words, the Christian was to be so exemplary that he would not allow himself to do anything which would mark him as insincere or hypocritical. With this counsel of the apostle agree the words of 1 John 3: 21: "Beloved, if our heart condemn us not, then have we confidence toward God." Some Christians live so inconsistently that others stumble over that thing which they allow in themselves. It was to counsel against such inconsistency that Paul gave the admonition in the text quoted.

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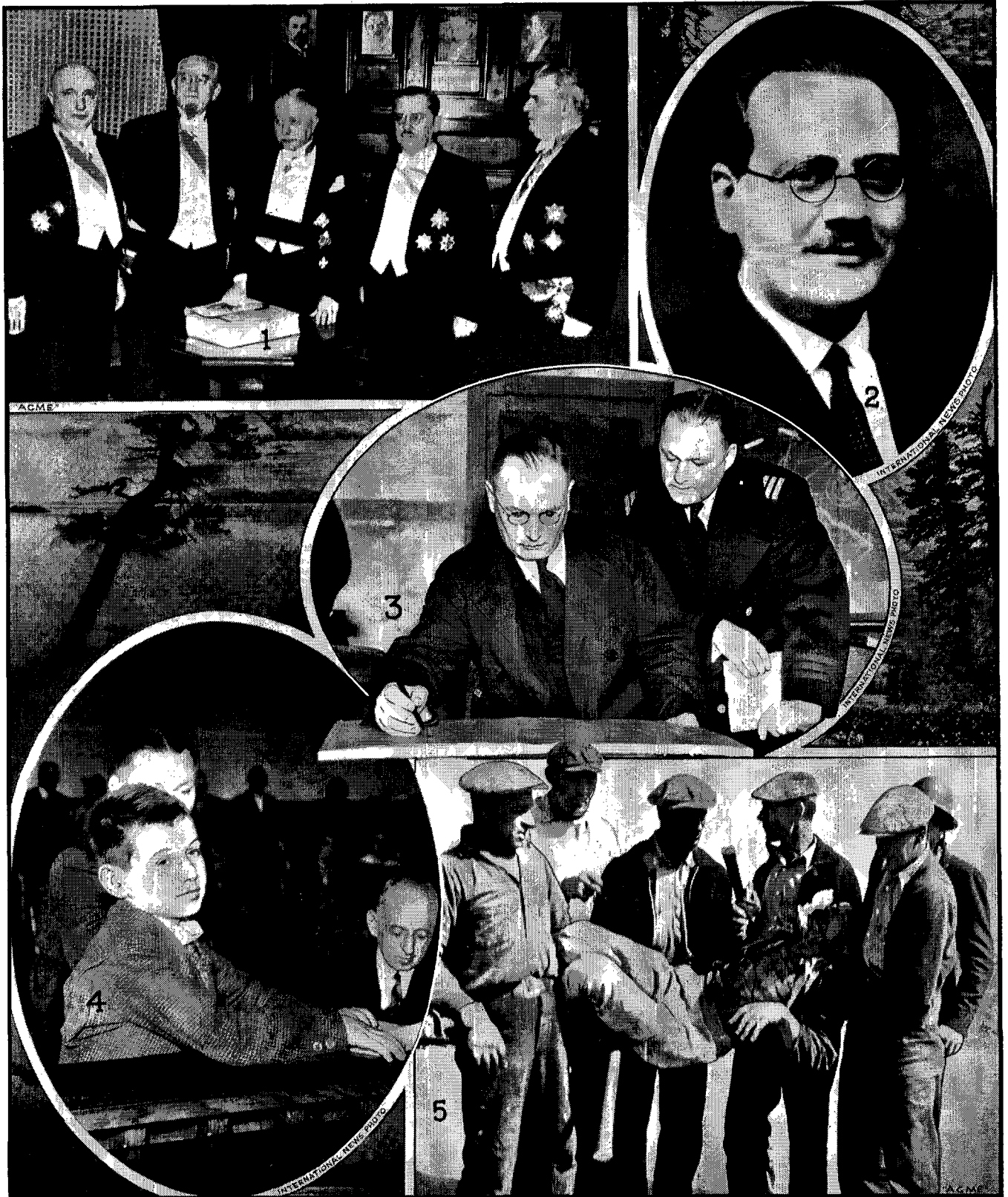
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# · NEWS · PICTURES ·



1. Left to right: Presidents Doctors St. Tchiritch, Yan Malipetre and N. Saveanoll, of the Yugoslav, Chech, and Rumanian chambers, and F. Soucoup and Majaouranitch of the Chech and Yugoslav senates, confer in Belgrade. 2. Dr. Juan Negrin, former minister of finance in the Valencia government of Spain, who is attempting to form a new cabinet of all parties. 3. Captain Anton Witteman, of the Graf Zeppelin, is pictured before the Depart-

ment of Commerce Board of Inquiry. 4. James Brady, eight, is pictured swearing in at the coroner's inquest into the drowning of his playmate, John S. Tighe, aged seven. He laughed as the detective described his deliberately pushing the lad over the river's brink. 5. Blood streams from the mouth of this picket shot during a clash of one thousand pickets with deputies, at Stockton, California.