

Signs of the Times



COLOR
EDITION

Eating for Health and Happiness

(See pages 2 and 3)

PRICE
TEN CENTS

EATING for Health & Happiness

SOME years ago a famous physician announced that in his opinion 90 per cent of all physical disorders, outside of acute infections, contagious diseases, and traumatisms, were directly traceable to diet. Authorities agree that he was right. To-day our gluttonous propensities are even more marked. The satisfaction of appetite in every line is the rule of action, the religion of the masses.

Henry Ford recently made news that seemed to be worth a front-page allotment by assailing our eating habits, and advising that longevity and food have much in common. Ford is successfully operating a high-pressure brain. It has carried him into a few interesting skids in the past years, but in the main it performs in balance, and thinks straight. To do so, Ford's gray matter must be intelligently nourished; and when it gives birth to an idea on diet, that idea probably comes from experience and amounts to an honest conviction.

FORD SUGGESTS

Says Henry Ford: "Food and its elements make up one of the most important phases of life. Overeating and improper mastication cause almost as much trouble as all other afflictions and bad personal habits."

If he would add to this list of dietetic errors bad combinations, faulty selections, and poor balance in diet, he would have the fact complete. Diet is everything to health, but oh, the fads and fancies built around personal idiosyncrasies, rather than around scientific facts!

SELECTION OF FOOD FOR BALANCE IN DIET

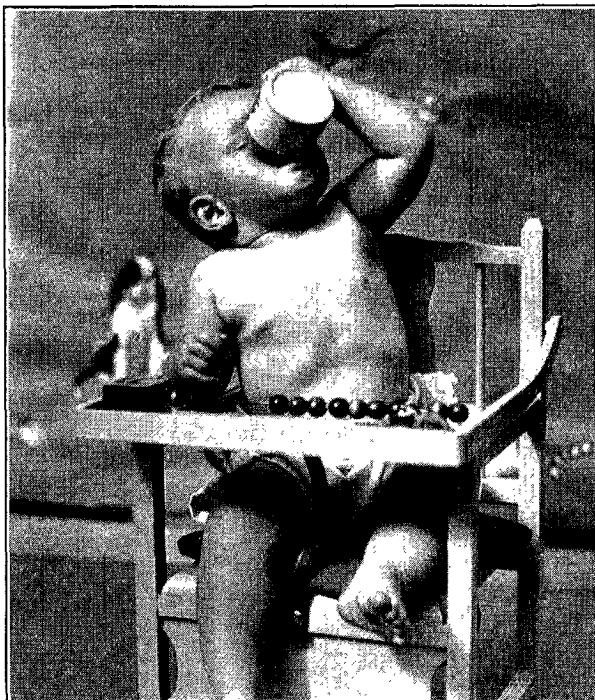
Food must be chosen for—

1. Fuel.
2. Body building.
3. Salts.
4. Bulk.
5. Alkalizing influence.
6. Fluid requirement.
7. Vitamins.

Seven essentials to a balanced diet. This is an old story to our readers, so we shall simply touch the main issues of each, and amplify the more important.

1. Fuel foods come from the fats, sugars, and starches, and should constitute about 85 per cent of our diet. When it comes to checking on amounts of food, the greater

In a very real sense what we eat and drink largely determines how long and how well we live. Correct and scientific eating habits should be formed in babyhood. Then they are likely to be followed through life.



care must be taken in assuring adequate protein allowance. If this (essential No. 2) is properly handled, the carbohydrate and the fat elements in the diet will usually take care of themselves.

2. The proteins rebuild worn-out tissue. The great majority of people use too much protein. Many use too little. Harm comes from either extreme. Each individual should use three fourths of a gram of protein for each 2 and 2/10 pounds of body weight. For instance, if you weigh 170 pounds, you need 58 grams of protein a day. If you are engaged at hard labor, you need, perhaps, one gram of protein for each 2 and 2/10 pounds body weight. And here are the foods that provide it. Figure for yourself:

Food	Quantity	Grams Protein
Bread	1 slice	3 grams
Cottage cheese	2 tablespoonfuls	13 grams
Milk	1 glass	6 grams
Beans	3 tablespoonfuls	10 grams
Peas		
Lentils		
Cooked cereals	3 tablespoonfuls	3 grams
Egg	1	6 grams
Nut foods	1 average slice	10 grams
Flesh foods (lean)	Average serving	20 grams

Check yourself for a few days, and see where you stand. Too much protein means an overload for vital organs and ultimate degenerative diseases,—kidneys, liver, heart, blood vessels. Too little means weakness, fatigue, anemia, lowered resistance, colds, infections, mental depression.

3. The salts—calcium, iron, sodium, potassium, magnesium, iodine, etc.—come from leafy vegetables, as spinach, colored roots,—as carrots,—and figs, dates, apples, milk, egg yolk, whole grains. The inorganic salt and vitamin craze has put carrot salad, cod-liver oil, yeast cakes, into circulation in almost every home, so we will not offer further arguments here.

4. Bulk for anticonstipation's sake is the next essential. The bowel must have residue to work on; a diet of meat, eggs, coffee, white bread, gravy, not only lacks minerals and vitamins, but also bulk. The old adage, "An apple a day keeps the doctor away," is based on the value of bulk—an apple is simply cellulose (bulk), sugar, and water. But reason must reign in this matter, and all the fantastic cult scares cannot be accepted as orthodox, scientific dogma. Some digestive tracts can stand unlimited amounts of bran, cabbage, and sauerkraut, but more cannot.

MASTICATE THOROUGHLY

A report just published from the Department of Physiology, Toronto University, reveals the following interesting facts: 37 grams (about 1¼ ounce) of bran was fed to normal human subjects. At the end of 4½ hours, only 35 per cent of the amount ingested had left the stomach; 65 per cent of this bran meal was still in the stomach, and the stomach was working furiously to pass it on. And then they tried cabbage. Only 70 per cent of 200 grams of cabbage was out of the stomach in 4½ hours. Any normal stomach should have discharged a big meal in less time. What does this lethargy mean? It indicates that the friction of rough material in the stomach and first part of the small intestine hinders the emptying time of the stomach. That means the possibility of fermentation, sour stomach, and attendant evils.

These investigators tell us that the churning and emptying movements of the stomach began as soon as the "roughage" meal reached the pylorus, and that for one solid hour wave after wave swept over the stomach without the least fleck of food leaving it to enter the small intestine. This fact

Diet is the key to health, and if you have never discovered that key for yourself, by all means read this article.

ARTHUR N. DONALDSON, M. D.

should challenge our efforts at mastication. All foods should be reduced to a greater degree of fineness than most of us are troubled to carry it.

Mr. Ford has made a wise observation on the value of mastication. However, it must be plain that many people simply are not built to use such material as bran, and a few of us are not constructed for cabbage. The stomach is the "goat" of such roughage, for the intestine refuses to receive it, and tries to compel the stomach to keep it until it grinds all the sharp edges off of it. Poor, overworked stomach! Any food poorly prepared in the mouth must be "chewed" by the stomach, for the intestine is adamant in the matter of accepting a poor mouth or stomach job.

Chew your food well; use bulk, but select it according to your capacity for using it. Spinach is excellent bulk, as well as vitamin and salt food, for anyone. In four hours 240 grams of spinach was found to have left the stomach; 90 per cent of it was out in three hours. For straight bulk, agar is safe. It does not remain to overwork the stomach and to ferment.

no point of this, although he probably blindly recognizes its value. He insists on one meal of fruit alone,—mostly alkalizing,—and he urges the free and extensive use of vegetables,—all alkalizing. Better health is enjoyed the higher the alkaline reaction of the body fluids. This statement might be challenged by a physiologist, but for the practical purposes of this article it is correct. A lowering of this alkalizing reaction is accompanied by "poor health," headache, digestive troubles, nervousness, loss of appetite, nausea, vomiting, and, in after years, afflictions of the heart, blood vessels, and kidneys. Note the table, and make your diet heavy on the alkaline side:

Acid Foods	Alkaline Foods
Flesh foods	Fruits (exceptions noted in other column)
All cereals and foods made from cereals	Vegetables
Eggs	Lima beans
Lentils	Chestnuts
Peanuts	Coconuts
Walnuts	Garbanzos
Cranberries	Milk
Plums	Molasses
Prunes	Olives

Activity of mind or body is accomplished by the production of quantities of acid. A

of influenza patients through the epidemic of 1918 by the simple expedient of demanding the ingestion of one glass of fruit juice or water every thirty minutes. He signed no death certificates. Fluids dilute poisons, wash them out, alkalize, cool. A concentrated body fluid is hard on the kidneys. Dilute it. Keep lots of water in the radiator.

7. We will pass up the vitamins. If you paid attention to the first six essentials, you will not need to be concerned about vitamins. You will be getting what you need. Some people suffer from "vitaminosis," so fearful are they that they will not get enough vitamins.

COMBINATIONS

Let us now consider combinations. It is in this particular phase of the diet question that most folks run aground. The majority throw anything and everything that fancy dictates into the single menu. As the opposite extreme, we have the Ford idea, that proteins, fruits, and starches will not mix, and that each meal should be made up exclusively of a single class. Mr. Ford eats fruit only for breakfast; for luncheon he says he eats proteins only (just how he prevents the inclusion of the starch element in the protein food, he does not explain; even meat contains some carbohydrate); for dinner he eats only starch foods. He says nothing about fat. We suppose fat is thrown in without questioning its combining incongruities; and yet Mr. Ford should know that it is the biggest monkey wrench of all.

Another thing that makes us wonder is this bit of advice: "Eat vegetables as freely as desired, and with any of the other meals." Now most of us know from personal experience that acid fruits and coarse vegetables fight. We called your attention to the difficulty with roughage (cabbage cited). Fruit passes out of the stomach quickly, but when combined with vegetables it is held up, and after about four hours of waiting and splashing around, often starts an awfully sour row.

The following combinations are desirable, and there is no physiological finding in the laboratory or in practice to controvert them. It must be remembered that we all have our own idiosyncrasies, and a dietetic law may be established on sound scientific principles, and yet some one may find that for him it is an error. The error is due to a chemical or mechanical fault in the individual, and does not in the least indicate a fault in the dietetic law:

a. Cereals (starches) with any other class of food. Starch and acid, however, in the same dish should be avoided. The acid will prevent starch digestion by the saliva. The combination in the stomach is all right.

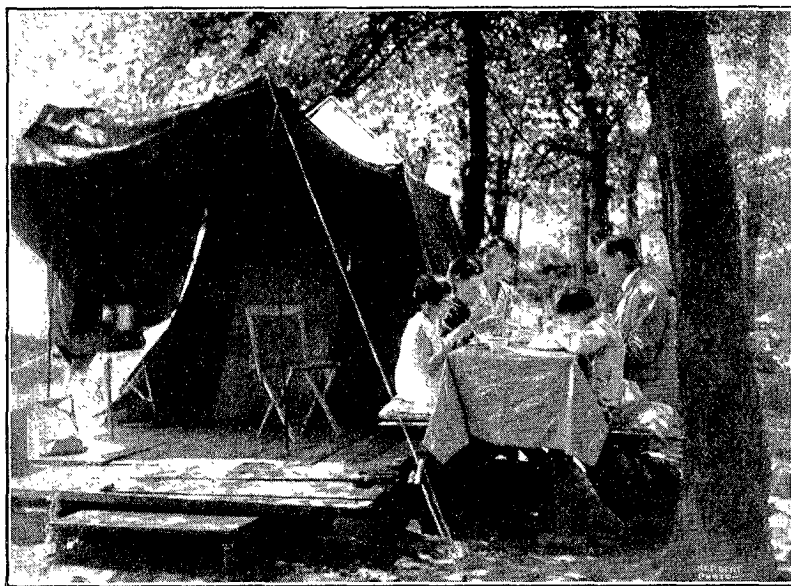
b. Nuts, eggs, meat, with any other class of food.

c. Fruits with cereals, nuts, meat.

d. Milk with cereals and subacid fruits, as pears, peaches.

e. Vegetables with cereals, nuts, meat.

(Continued on page 14)



The diet should be scrupulously watched and studied during the summer months.

It has been shown that where constipation has existed for a long period, a sore, tender colon is an almost inevitable finding. That colon will be hurt still more by bran, cabbage, Graham bread, and prune skins. Bulk for these folks must be supplied largely by agar until the smooth diet and other treatment have given the colon a chance to repair.

5. The maintenance of a proper balance between acid and alkaline foods is of tremendous importance. Mr. Ford has made

man digging a ditch may produce nearly a half pint of lactic acid in one minute. This must be removed as rapidly as formed. To make this possible, the blood must be alkaline. The larger the reserve of alkaline elements, the greater the efficiency of the individual. The smaller the reserve, the more quickly will he succumb to fatigue, for the acid is a tissue destroyer. You can control this matter by your dietary selections.

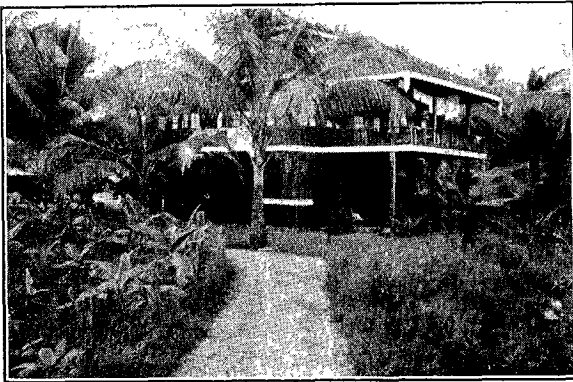
6. We do not put down enough water. Dr. Sansome of Santa Barbara carried a host

Taking the KINGDOM of HEAVEN

by Force

*A thrilling tale from the jungles
of Burma, as told by*

MISSIONARY ERIC HARE



The mission house in the jungle, Ohndaw, Kamamaung, Burma.

I CAN see them now—three little brothers just coming to school. Their father brought them, and paid cash for school fees and books in advance.

"That's the stuff!" I said to myself, "cash in advance! Sounds good!" They had been going to a Buddhist priest's school; but he could take them no further, so they had come to the mission school, in preference to going to the city, where "there were too many temptations," explained the father.

And again, I said to myself, "Good stuff!" But that was a long time ago, and I can only just mention how happy the parents were at first with the progress the boys made. Their boys could read some words of the great English books! The little boys had learned how to make bricks! And Maung Thein, the eldest, had made a table for the house! No doubt, that mission school was a wonderful place.

PERPLEXITY AND RAGE

Soon, however, the happiness gave way to perplexity, at the stories of Christianity the boys brought home; then to fear, as the boys showed their unwillingness to partake in the spirit feasts and join in the worship of the yellow-robed *hpong-gyi*; then to anger, when the boys announced they were Christians, and asked permission to be baptized.

"That's not what we sent them to school for," raged the angry parents. "To get baptized! The idea! What shame we would have to bear! Next year you shall plant paddy with me on the farm. Want to get baptized, eh? Well, I'll baptize your legs and arms in mud in the paddy field, and we'll see how you like it." And it was only after much pleading and promising that the eldest got back to school by himself.

"I've promised my father and mother I would wait another year before being baptized," he explained. "It was the only way I could get back to school, and I may join the Little Brothers' Class, mayn't I, Thara?"

"Of course you may," said I.

This Little Brothers' Class of ours is made up of those looking forward to baptism, and has cared for many such lads till they have been able to take the step.

That year, as he sat watching the baptism during the local meeting, he said, "Next

year, I must surely be among those who are baptized;" and the following year he was baptized. To be sure, his parents threatened, and tried every possible way they could think of to dissuade him from taking the step.

"I won't pay your school fees any more," roared his angry father.

"Don't you have any thought for what the spirit will do to us?" pleaded his mother.

"But," he said, as he stood for baptism at the next meeting time, "I can plainly hear the Spirit calling me to follow my Master, and I must be baptized; and I know that if my parents cast me off, then will the Lord take me up."

BIDDEN TO THE DEVIL WORSHIP

The next morning, not twenty-four hours after his baptism, a messenger arrived from his parents, saying, "You are to come and eat the devil worship with us at once!"

"Go back and tell mother and father that I was baptized yesterday. I am a Christian now, and I can never partake in the devil worship again," said Maung Thein.

The next morning two messengers arrived. "Your parents are ashamed and are in danger from the spirits. Your mother is losing her reason. For her sake entreat your teachers to undo the baptism, and reverse it so you can come and take part in the devil worship."

Poor Maung Thein! How the devil knows our weak points! His mother losing her mind over him. He, too, hadn't been able to sleep or eat pleasantly since the messengers first came; but he couldn't turn back, he couldn't turn back. This is what the Bible means by carrying one's cross. "O God, help me to carry it," he implored. And this is what the Bible means when it says, "If any man come to Me, and hate not his father, and mother, . . . he cannot be My disciple." "O my God, make me worthy to be called by Thy name," he prayed. The strug-

gle was on, and we could only watch and await the outcome.

Again the messengers returned. "Your mother is mad. She has tried to hang herself. We shall not return without you."

What could he do? "I cannot give up my Saviour," he said, "but I must go to see my mother."

IN MAUNG THEIN'S HOME

Thara Baird went with him to keep him company and to pray, while Maung Thein struggled and battled; and what a commotion there was in the village! They saw him coming, and, during the brief moment of settling down in the house, the mother rushed off to the jungle with a rope!

"Mother is gone again!" wailed the big sister; and several ran to help her, wailing and howling.

"This is all your fault," said another sister, pointing her remarks at Maung Thein; "and if she hangs herself, we'll take you up for murder;" and she joined the chorus of sobs and moans.

The crowd gathered, mumbling and muttering. The village witch was among them. In no time her shrill voice had the floor. "It's got to be undone!" she screamed. "It's got to be turned inside out,—this baptism business! That's all there is about it; it's got to be undone! Don't you remember such and such a one? He ran away and joined the God worshipers, and then a tiger came right into the village and ate one of his family."

"Aye, aye," assented the crowd.

"And that is just what will happen this time. It's got to be undone! It's got to be undone!"



The Salween River, as seen from Missionary Hare's bungalow.

Thara Baird said it seemed as if all hell were let loose; and they were glad to escape on the pretext of taking back their message to the mission.

THE DEVIL FEAST

"In three days, we hold the devil feast. You have to be here to join us," they called out, as in the evening light Thara Baird and Maung Thein wended their way back to the mission.

Three days of anger and rage. Three days of zestless meals and sleepless nights. Three days of prayer—but they passed, and the time came for the devil feast.

"Well, Maung Thein, what are you going to do?"

"I'm going to remain true to my Lord."

"Not going home?"

"No, but some one ought to go."

"Yes, some one should go. I think I'll go," I said. "And how I wish I could take Thara Peter with me; but that is impossible, for he is not due back to the station for two more days yet. So I slipped off down the river in our launch to visit the enraged parents and to try if possible to show them that we had done no sin, and their son had done no wrong."

We arrived at Shwegon, and pulled alongside the river boat, which was just about to start off on its journey down the river; and what was our surprise to find Peter on board!

"Peter."

"Yes, it is I, Thara."

"How did you get here so soon?"

"By boat."

"Yes, but we weren't expecting you for two days yet!"

"Well, my reports were all ready, and I thought it would be good to come early!"

"GOD BROUGHT YOU"

"Good! Peter, God brought you here. I'm just going inland to visit Maung Thein's people, and I want you to come with me."

We bowed in worship before leaving the launch, asked the angels to go with us, and God's Spirit to go before us, to prepare the way—and God answered our prayers!

"Hullo, uncle."

"Ugh! Oh, it's Thara."

We had come to the house and found the father and mother alone, looking angry and weary.

"Are there just three of you?"

"Oh no, uncle, there's a whole lot of us, only you can just see three of us. The others are angels, and we have come to cheer you up; and angels will keep the evil spirits away and give you peace of heart."

"Ugh! Where's Maung Thein?"

"He stayed behind."

THE FATHER YIELDS

The mother, sitting on the floor sifting rice, now sat motionless and inert. Did it just happen, or did God plan our visit when most of the villagers were away? There was no furious crowd, and God gave us words. While I talked, Peter prayed; while Peter talked, I prayed. We told them of the love of God, of His wonderful ways in finding out the honest ones who are worshiping God as well as they know how. We told of the wonderful way the father had been led to bring his boys to the mission school, of the things the boys had learned, and pleaded

with him to acknowledge this God who was so anxious to lead them all the way.

The father was moved. "Well," he said, "anyway, for appearance' sake, I will cut off his support; and if he wants to keep on worshipping God, he must work his way through school."

And then with a cough and a splutter, his mother opened her mouth and prayed and cursed, and cursed and prayed for half an hour without end. Such bitter prayer! Such bitter curses!

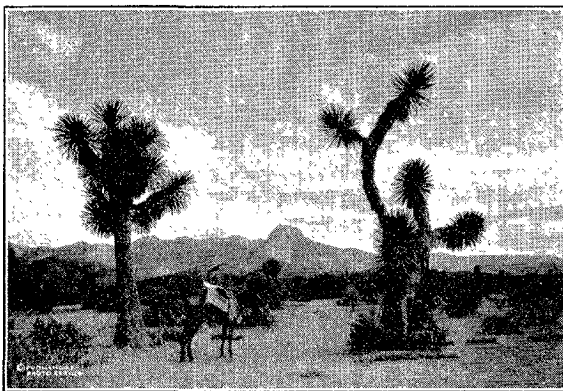
"God of the heaven,
God of the earth,
To-day is the full of the moon,
To-day thou wilt visit the earth,
And walk among the coconut palms,
And walk among the banana trees.
You will see me in my sorrow,
You will see me in my tears,
Because my son is dead,
My eldest son is dead.
God of the forest,
God of the water,
I call upon thee to witness.
Now hear what I shall say:
Whereas I thought I had nine children,
Behold, I have only eight,
For one is gone to heaven;
We can only see his heels.
We want to go to heaven,
But he won't go the same path with us.
No longer is he my son,
No longer am I his mother.
When I hear he is dead and rotten
And the worms have eaten his eyes out,
May I not be moved to pity,
And call him again my son.
When he hears I am dead and rotten,
And worms have eaten my eyes out,
Let him not return to call me mother."

Oh, Christian friends, there is no bitterness known more bitter than that of hopeless animism! There are no curses more awful than the despairing curses of those who know not our God of love.

We rose to our feet. We shook hands. We commended the parents to the love of Christ, and assured them that we were going to pray every day that God would reveal His love to them, and touch their hearts and give them hope and peace. Then we brought the news back to Maung Thein, "Your parents acknowledge your baptism, but have cast you off as their son." And Maung Thein knew, as we can never know, just what that meant.

And we sit in our office and add one more name to the slowly growing list of church members. We tell our story, and hearts are touched with the courage and bravery of this jungle hero, but it is only for a few really to understand what it means to take "the kingdom of heaven . . . by force."

It may reasonably be believed that God continues still to reveal to the individual, and to the body we call the church, as each may need; but it is unreasonable, even irrational, to expect that He will do so where there is neglect of the medium through which He has chosen to make Himself known to us. In the revealed word He supplies, as it were, the raw material, which, under the joint operation of man's effort and that of the Holy Spirit, is wrought into the particular guidance, which constitutes the daily revelation and providence that each man and each church needs.—A. T. Mahan.



Fountains of Life

A DESERT
MEDITATION

MILTON C. WILCOX

The mountains drear and stark the plain surround,
Their dull gray peaks uplift against the sky,
Where not a touch of green the eye has found,
Nor beast nor bird in sight, nor far nor nigh;
And o'er the desert plain the burning sand,
With stunted dusty sage, withering, dead;
O'er all the blight of sin, the evil brand
Of Death, where once strong Life and Love were wed.
And now and then light, floury patches gleam
Under the desert sun—dread alkali.
All speak of sin—reality, not dream;
And sin's dark end is always but to die.
But lo, a change, a spot of living green
Within the desert waste,—a hope, a cheer!
And why? The living fountains low, unseen,
Are tapped by hope, and life, blest life is here!
And thus, O Soul, though life a desert be,
Not one green spot to note of life or love,
Reach up the hand of faith,—of life the key,—
It opens wide God's fountains from above.

The "LOST" Books of the BIBLE

Did we lose anything worth keeping when we "lost" them?

EDNA ACKERMAN

THE forgotten books of Eden! For centuries they have kept you from reading the rejected chapters of the Bible! Jealousy, fear, dissension, politics, arbitrary edicts, have played their part in depriving the layman of much of the first-hand records of the founding of Christianity and the detailed story of Adam and Eve."

These words caught my eye as I was glancing over the advertising section of a popular magazine. The advertisement said further: "Many of the most extraordinary and enlightening epistles and gospels were rejected when the Bible was compiled, were hidden away so that access to them was confined to theologians and high authorities. Why? You may have them now in this wonderful new work, 'The Lost Books of the Bible!'"

Are these books really the inspired word of God? Has the world been deprived all through the ages of essential gospel truth? These questions crossed my mind. I decided to investigate this matter, and immediately procured some books to aid my study. With the help of these, which included the lost books themselves, I applied myself to this subject for many days; and here are some interesting things I found.

The "lost books of the Bible" are not lost books at all. Judging from the heated arguments and controversy that they have caused, we must consider them very much in evidence. They are more properly termed the Apocryphal books, and were intentionally excluded from the regular canon of the Bible, or the Bible that the Protestants use to-day.

The canon of the Bible was not formed by an arbitrary edict, nor through politics, nor by any council. It was, rather, the result of a gradual formation sanctioned by the majority of laymen of the church. The church did not create it, but only gave formal sanction to that collection of writings which had gradually won recognition as divine.

THE THREE DIVISIONS

There are many indications of this gradual growth. The best proof is found in the divisions of the Bible. The Hebrew Scriptures are divided into three parts—The Law; The Prophets; and The Writings, or *Hagiographa*. These divisions probably mark three stages in the process of collecting the sacred writings.

The earliest Jewish Bible was The Law, which contained the five books of Moses, or



Reading the roll of the law to King Josiah.

the Pentateuch. These were grouped by Ezra, the scribe, by common consent of the people, as shown by Nehemiah 8-10. These writings had long been in the hands of the people and were revered by all, as many Old Testament scriptures show. All that Ezra did was to lead the people to accept this written and sacred code of law as the absolute rule of life and faith.

Later on, this was supplemented by the second division, The Prophets (including the historical books of Joshua, Judges, Samuel, Kings). This collection was probably begun by Nehemiah, and the principal books were undoubtedly gathered by him.

About the same time the third group, The Writings, or the *Hagiographa*, began to be collected. In this group we have Psalms, Proverbs, Song of Solomon, Ecclesiastes, and all the rest of the books not included in the other two divisions. As we find no information in the Bible concerning this collection, we must rely wholly upon Jewish tradition and upon references to them made by the Jewish writers. When these writings were admitted to the collection, the Old Testament canon was complete.

Professor Wescott, who is one of the most conservative of Biblical scholars, says that "the combined evidence of tradition and the general course of Jewish history lead to the conclusion that the canon in its present shape was formed gradually during a lengthened interval, beginning with Ezra and extending through a part, or even the whole, of the Persian period," or from 458 to 332 B. C. What is certain, however, is that in the two hundred fifty years from Ezra to bin Sirach (B. C. 444-C. 200) a canon of sacred books

was formed practically identical with that of the Hebrew Scriptures. We also know conclusively from Josephus, the great Jewish historian, that the canon was complete in A. D. 90. So we see that by this time the canon was virtually settled, not by decrees of the church, nor by councils, but gradually by common consent upon realization of their inspiration.

In spite of this evidence, there was still doubt in the minds of some, and there were those who steadfastly held to these Apocryphal writings. Their argument was twofold, based on the fact that the Septuagint contained these books and that they were quoted by New Testament writers. The Septuagint was one of the two collections of Scripture in existence during the time of Christ. It was a translation into Greek of the other version which was called the Hebrew Writings, but which did not contain the Apocryphal books.

THE SEPTUAGINT VERSION

This argument may bring a question to some minds, as the Septuagint Version of Scripture was the one most commonly used by Christ and the apostles. But when studied in the light of history and the Bible itself, the matter is soon cleared. The fact that the apostles used this version amounts to little unless we find that they quoted it as Scripture. This, we find, they never did. They do show an acquaintance with the books and make references to them, but not once do they quote them as Scripture.

Josephus used the Septuagint also, and he distinguishes distinctly between the canonical books and the Apocryphal. This evidence is more striking because he is writing in Greek to Greeks. Both he and they were familiar with this version containing the Apocryphal books.

As to this whole matter of the compilation of the Old Testament, Inspiration helps us out. Romans 3:2 reads, "Unto them [Jews] were committed the oracles of God," and we know that the Jews never accepted the Apocrypha. With this abundance of conclusive testimony as to the genuineness of the Old Testament canon, I then turned to examine the New Testament.

THE NEW TESTAMENT CANON

The history of the New Testament canon is at once plain, and does not require so much study. The exact date of the formation of the canon is not known. The books appeared first separately and in different localities at

(Continued on page 14)

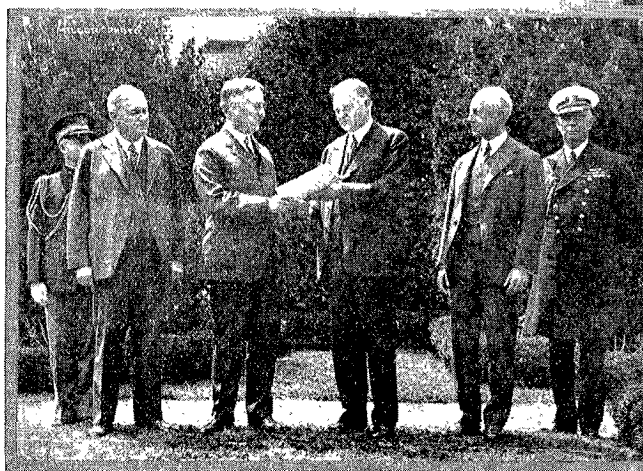
The Naval Parley in PICTURES

THE Disarmament Conference in London has long since adjourned, but the political angles of the conclave are now being aired in the several countries participating. To the right is a section of the group that witnessed the signing of the pact in London. Secretary of the Navy, Charles F. Adams, and Secretary of State, Henry L. Stimson, can be seen in the center of the photograph. The next photograph below shows the safe in the foreign office of the British government where the five-power naval treaty has been placed. This safe contains as great an array of important treaties, pacts, and other state papers of international character as any in the world. Each is bound in red vellum. Mr. Stephen Gaselee, the librarian, is considered the greatest living authority on international law and treaties.

Left below shows the scene when Secretary Stimson presented the naval treaty to President Hoover. Right below are three powers in the Japanese navy, each of whom is against the pact on the ground that Japan is not allowed enough in armament compared with the United States and England. Left to right they are Admiral Kanji Kato, chief of staff; Count Admiral Heihachiro Togo, "father of the Japanese navy," Admiral K. Okada, ex-minister of the navy.

In the United States a militant minority is attacking the pact on the allegation that this country is not allowed enough naval power in comparison with England. If President Hoover does not call a special session of the Congress this summer to consider the treaty, it will go over to next December.

The publicists of many countries have expressed the opinion that the pact is a wonderful gesture of good will and friendship among the nations, but few believe that it will actually cut down naval armaments to any great extent or will appreciably diminish naval expenditures or preparation. Mankind seems to fear another war, and is not willing to be unprepared for such an eventuality. B.





BUDDHA and CONFUCIUS I

We are hearing a great deal these days about the beauties and excellences of the religions of the Orient. But did you ever consider how helpless they are before the ultimate questions of life and death?

THE "Ultimate Question," "If a man die, shall he live again?" has been disturbing the minds of philosophers and thinking men from the days of Job to the present. Plato made the remark that the soul and its destiny had been the occasion for much skepticism. This is as true to-day as it was in his age. Such a question is completely confined to the sphere of faith, and is not an accepted truth of reason. Thus the more have the laity looked to the great founders of religions for the solution.

TURNING TO THE ORIENT

The popular, accepted form of Christianity—that which has been sifted through the puny minds of finite man—has floundered most pathetically in wrestling with this major question. For this reason there has been a growing tendency on the part of some modern thinkers and writers of the Occident to turn to the philosophies and cults of the Orient for the solution of the problem of the state of the soul after death.

With an open mind for investigation, let us go to the sources of two outstanding religions of the East, two of the greatest ethical thinkers of antiquity, and see what relief we find. Then we shall return and examine the virile doctrines of Christ, and study His attitude toward, and His analysis of, this vital question.

CONFUCIUS' REPLY

Confucius was the founder of a religion that has claimed its adherents by the millions for millenniums. He is still the recognized intellectual leader of the greatest homogeneous body of people on earth—the Chinese. His philosophies and sayings have survived the storms of millenniums, just as, without a single rival, China as a nation has stood from the days of its creation by Fu Hsi more than two millenniums before Christ. From a man occupying such a unique position we certainly shall find satisfaction; we must at least find concrete convictions.

PAINFULLY SILENT

However, in the study of Confucius' writings known as the Analects we find that he is painfully silent as to the condition of the soul (*hsing*). His discussion of this theme is very limited. When once asked by one of his disciples to explain further about death, the reply was, "Not yet understanding life, how can you understand death?"—*Analects XI*. With this the disciple had to be content.

W. E. Soothill, a recognized authority on the writings of Confucius, in his book, "The Three Religions of China," says, "A future

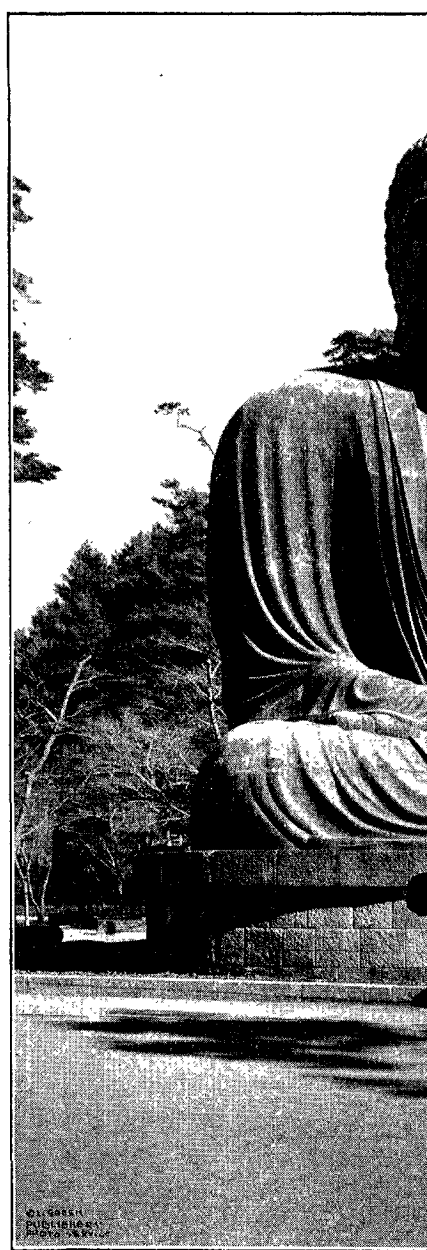
life is not denied, though Confucius avoided the discussion of it." But the Sinologue may say, "Of course Confucius had clear convictions as to the future life because he so strongly emphasized ancestor worship." But listen again to Mr. Soothill: "Again, on another occasion, when he was asked whether the dead had knowledge of the services of their offspring, he replied, that were it categorically declared that they had such knowledge, he feared that filial sons would utterly impoverish themselves by their filial offerings; whereas on the other hand, if it were said they had no knowledge, he feared that unfilial sons would become utterly irreligious." According to this statement, Confucius was either woefully ignorant of the state of the dead or he willfully deceived his followers and withheld truth from them, which we will agree was a base deception; and if so, he is not at all worthy of the place as a religious leader that he has held for the past twenty-five hundred years.

Mr. Soothill further says, "Summing up, then, the idea of the soul as found in orthodox, or Confucian, school, we may say that, while there are some who are probably infested by Buddhist ideas of its extinction, there exists a general acceptance of the soul's continued existence, but that a theoretical state of agnosticism prevails in regard to its cognizance after death of mundane affairs. Such agnosticism, or rather reticence, is encouraged by Confucius, who nevertheless did—as his followers do to this day—make his offerings to his ancestors partly out of filial regard, and partly out of a feeling that the dead may have knowledge, and may bless and protect—or perhaps the opposite." In conclusion, we find that Confucius did not make any dogmatic statement regarding the state after death.

DISAPPOINTED

It is evident to the searcher for truth that in seeking for an answer from this most revered sage one is bound to be disappointed. To those who have delved into the philosophies of this mighty character, who have that respect for him and his general teachings which a study of his works in the original is bound to cultivate, when they find that he has not given an unequivocal answer to this most vital "Ultimate Question," I say, they should give up hope of any mortal's attempting it.

S. K. Kellogg, in his work, "Comparative Religions," states, "Confucius has no eschatology. Confucius concerned himself wholly with this world and with our life



The great bron-

here and now. The questions what shall be after death for the individual, or to what consummation the history of the world is moving, he simply ignored."

Of all the profound Indian thinkers the Buddha, or Gotama, is the most noted for agility of mind. He was the founder of one of the greatest missionary religions of earth that has spread beyond the limits of its native land. Millions in China, groping in heathen darkness, seeking an answer to that "Ultimate Question," during the first centuries of the Christian era, reached out to Buddhism, hoping for light. Students of Chinese history and literature will recall how "in A. D. 399 Fa-Hien started on his great pedestrian journey from the heart of China overland to India, his object being to procure copies of the Buddhist Canon, statues, and relics."—*H. B. Giles, "History of Chinese Literature."* And the significance of this trip by Fa-Hien will be remembered.

N'T ANSWER—CHRIST DID!



PAUL E. QUIMBY

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akura, Japan

Certainly to such a class of devotees the Buddha would be specific in defining their eternal state of bliss. As to his attitude toward this vital question I shall quote a recognized authority on Buddhism, J. B. Pratt, in his book, "The Pilgrimage of Buddhism":

"What is the condition of the Arahant after he has died his last death? The question is almost inevitable, and was, in fact, asked of the Buddha by some of his disciples. More specifically, the question was phrased: Does the Arahant exist after death? The Buddha refused to answer this question further than to insist that it was so badly put that any yes or no reply to it must necessarily be wrong."

It will be seen that in the latter part of the Buddha's reply there is something inferred that he has not here explained. Doubtless it is his doctrine of "self."

THE SEARCHER DISAPPOINTED

Quoting again from Mr. Pratt: "I submit that the obvious conclusions from the Buddha's argument are the following: First, the real self is not the phenomenal personality. It is neither the body nor the content of consciousness, not the functions of the mind nor the peculiarities of the character. Second, it is not an animistic double, nor identical with the 'soul' of several other religions. Third, there is a real self which is none of these." Then in seeking a definition of "self," and stating quite in detail what the Buddha held the "self" not to be, he continues: "What positive views did the Buddha hold concerning the self, further than those involved in the matter discussed? The Nikayas (Sutta Pitaka, or teachings of the Buddha) do not tell us; for the good reason that the Buddha never told his followers. Some think the Buddha made no further statement concerning the nature of self because he had no further opinion."

Mr. Pratt further says: "Unfortunately the Buddha has disappointingly little to say. The question whether the saint exists after death is one of the things which he regards as purely theoretical and therefore not a suitable subject for discussion, and when asked the question point blank he either avoids the issue or flatly refuses to answer."

This is well illustrated by a conversation between Gotama and a wandering ascetic of some non-Buddhist sect, Vaccha. Vaccha insisted on an answer to the question, "Where is an Arahant reborn after death?" The Buddha replied,

"The word reborn does not apply to him."

"Then he is not reborn."

"The term not reborn does not apply to him."

"To each and all of my questions, Gotama, you have replied in the negative. I am at a loss and bewildered."

"You ought to be at a loss and bewildered, Vaccha. For this Dhamma (doctrine) is profound, recondite, hard to comprehend, rare, excellent, beyond dialectic, subtle, only to be understood by the wise."—"Majjhima LXXII." Chalmers' Translation.

As to the future state of the saint, and the conditions of that state, Buddha refused to answer. These reasons are given why he did not answer: First, that Nirvana was a complete nothingness, and he refrained from telling what he thought about it for fear he would hurt the feelings of his followers. Second, the hypothesis is given that the Buddha was himself agnostic of all the ultimate problems. Third, that he refused to answer the question asked him because he did not know the answer himself. There is a class of Western scholars who maintain that the real reason was the latter.

Thus we see that this leading spirit of the East had no definite conviction or knowledge of the state of the soul after death. The millions that have followed this slight gleam of light are still hopelessly in the dark as to this "Ultimate Question." Some of the writers on Buddhism would like to have us think that the Buddha was clear as to this question because of his doctrine of transmigration; but transmigration was only for those who continued in the state of "becoming." The Arahant had ceased to desire and crave, he had a complete "extinction" of all becoming, he had attained to deliverance; therefore transmigration does not apply to him. Then our modern knowledge of psychology is played upon in the final attempt to arrive at Gotama's idea of the constant change of the four mental Khandas, similar to the constant changing "stream of consciousness," of James' psychology. But how far this is from satisfying the longings of the human soul!

"We ask and ask; thou smilest and art still."

Truly, the cry of the race of man has been as was Job's, "Oh that I knew where I might find Him!"—Him who can answer the soul's questionings. How much our experiences are like those of the saintly Augustine, as Schaff, the church historian, speaks of him, "wandering through the labyrinth of carnal pleasures, Manichæan mock-wisdom, academic skepticism, and Platonic idealism." But it was not till he found Jesus that he had joy in his heart, and the questions of his soul were answered.

Now we shall turn from the human sources, as did Augustine, to the "Word"

(Continued on page 15)

To somewhat appreciate how Buddhism spread to the south, we have the census of Ceylon in 1921, which shows that there were 2,769,000 Buddhists. Think of the social, historical, and religious consequences of such a religion.

Because of its subtlety and abstractness, to give an adequate survey of the Buddha's attitude would require a large part of this magazine, so I trust that those who have made an extensive study of Buddhism will be content with this short survey.

In seeking the Buddha's answer we shall deal with the Arahants. To define this class of people, which in brief are the Buddhist saints, I shall quote from a translation of the sources, Digha VI. "The Blessed One is an Arahant, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, a Blessed One, a Buddha."

RESTAGING the TRIAL of JESUS

FREDERICK C. GILBERT

HEBREW-CHRISTIAN

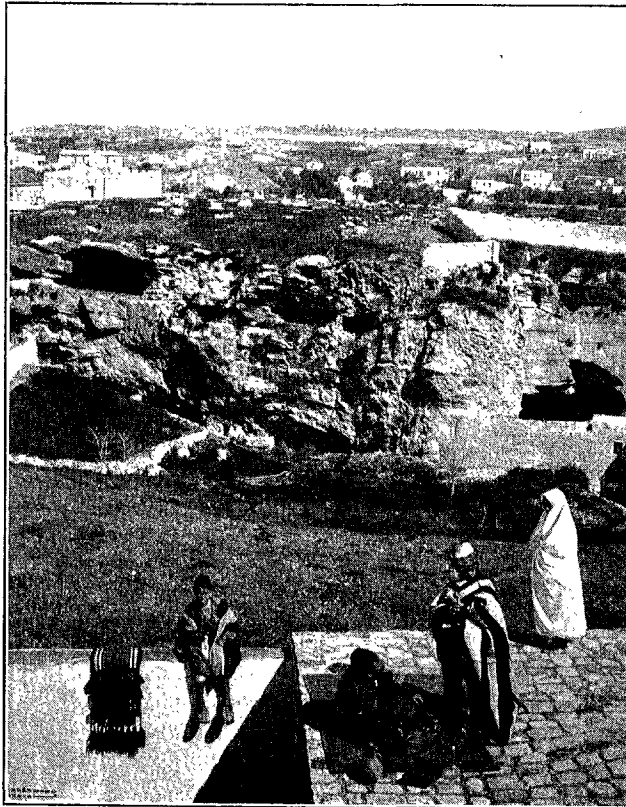
THROUGH the prophet Hosea, who wrote more than seven centuries before the first advent of Christ, the Lord declares: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim." Hosea 3:4.

Has this scripture been fulfilled? A thousand voices reply in the affirmative. The Gentile, or Christian, says: Indeed it has been fulfilled; it surely has come to pass. For more than two thousand years Israel has been without a prince, without a king, and without a sacrifice. Ever since the tribes of Judah and Benjamin were placed in captivity in Babylon they have not had a king or a prince. While thousands of Jews returned from Babylon and the countries whither they were placed at the time of their captivity, and in that return certain prophecies were fulfilled, following their exile into Babylon, they never had a king or a prince who ruled over them, sitting on the throne of David, their father. Surely this word of Jehovah has been literally fulfilled.

WHAT THE ISRAELITE SAYS

Do the Jewish people themselves admit that this scripture has had a fulfillment? Are they included in the thousand voices who respond to the question, Has this scripture of Hosea been fulfilled? Let that people answer the question themselves. In the prayers the children of Abraham offer on the day of atonement, they say: "At this time when there is no temple, when there is no altar, there is no atonement, only repentance. Repentance atones for all transgressions."—*"Hilchoth T'Shuvah"* (*"Laws of Repentance."*)

"And because of the abundance of our sins, we have no burnt offering, nor sin offering, no staves for the holy ark, no peace nor meat offerings, nor lot, nor heavenly fire, . . . no sanctuary nor any sprinkling of the blood, no trespass offering nor any sacrificing, no purifying with ashes, no red heifer, no Jerusalem, no Lebanon, no laver nor any bread of the presence, . . . no veil nor any day of atonement, . . . and all this because



The site of the crucifixion of Jesus Christ on Golgotha, "The Hill of the Skull," as seen from the walls of Jerusalem. It was somewhere on the little knoll where the sheep are feeding that Christ was put to death.

of the abundance of our sins."—*"Prayers for the Day of Atonement."*

But there is another portion of the forecast made to Israel through the mouth of Hosea yet to be fulfilled. It is this: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea 3:5.

PROPHECY TO BE FULFILLED

As surely as the first part of this prophecy has been literally fulfilled, so, we believe, the word of God will not fail in this last part of the prediction. The reader should remember, however, that this prophecy does not say the children of Israel shall return to Palestine or to Jerusalem in large numbers and again set up a kingdom, have a king or a prince rule over them. Neither does the prophecy say that there shall be a restoration to the land of their fathers in the land of Canaan. The scripture does say that they shall "*return, and seek the Lord their God, and David their king.*" This shall come to pass in the last days.

We are not even told in the prophecy *how* they are to return and seek the Lord and

David their king. The prognostication does forecast that the children of Israel shall return, not to the land of Israel, or to the territory the Lord gave to Israel, but to the Lord their God, and to David their king.

WHO IS THE KING DAVID?

Is the David mentioned in this scripture the literal son of Jesse, who lived more than three thousand years ago and ruled over the twelve tribes of Israel in the land of Canaan? Let the scripture reply to the question. It is written: "Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it." Ezekiel 34:22-24.

Again we read: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee

shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

Bethlehem was the town where David originally lived; for it is written: "The Lord said unto Samuel, . . . Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided Me a king among his sons. . . . And Samuel did that which the Lord spake, and came to Bethlehem." 1 Samuel 16:1-4.

DAVID OF BETHLEHEM

Leaving the scriptures already quoted, let us now turn to the New Testament: "The angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt . . . bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David." Luke 1:30-32.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men, . . . saying, Where is He that is born King of the Jews? . . . And when he had gathered all the

Have you heard of the proposal of an influential Jew that the Great Sanhedrin be reconvened at Jerusalem, and that a thorough examination be made of every phase of the trial and execution of Jesus of Nazareth?

chief priests, . . . he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Matthew 2:1-6.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ." Acts 2:29-31. "These things saith He that is holy, He that is true, He that hath the key of David." Revelation 3:7.

THE REAL KEY

The real key to unlock the meaning of the true David is Christ, the Messiah. The statements made in the Old Testament of God's promises to David and to his posterity have their application to Jesus, the Holy One of Israel. This is in perfect accord with what Jesus Himself said when on earth: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." John 10:16; compare Ezekiel 34:12.

From what has been written we understand from the scripture contained in Hosea that in the last days the children of Israel will return and seek the Lord their God and Messiah their King. Surely no student of the Bible will deny that we are living in the last days. The Scripture testimony upon this question is ample, abundant. The time, then, is here when we might expect a turning of the seed of Abraham to the Lord their God and to Messiah their King.

AN UNUSUAL MOVEMENT

Just how this return will take place we may not foretell. One thing is evident, the return is not a mass movement to some plot of land or to one particular section; for the prophet Isaiah stated many centuries ago that "It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." Isaiah 27:12.

The return is for the purpose of seeking the Lord, and Messiah their King. The Jewish people, it should be remembered, are not a nation in the sense of nationalism. The land of Palestine they originally possessed was not theirs by conquest; it was given them by promise. They are not a nation like those nations mentioned in the tenth chapter of Genesis. They were a chosen generation, a peculiar people, a nation selected by the Lord to reveal their religion to the world rather than to attain to any national greatness by glory of conquest. The Jew is a religionist, and not a nationalist. (Exodus 19:5, 6.)

Yet there is a movement now on foot,

which may develop into such proportions the results of which are known only to the Lord. This movement may contain the germ of the forecast prophesied by Hosea when the children of Israel shall return and seek the Lord their God, and Messiah their King.

On August 3, 1929, there appeared a lengthy article in the *Sunday School Times*, Philadelphia, Pennsylvania, under the caption: "Will the Jews Now Reconsider the Trial of Jesus?" In that article the editor of the *Times* says:

"They record that the Jews for generations have felt with deepening pain and displeasure the sting of the reproach that they crucified Jesus. They lay to this charge their great sufferings through the centuries. They continue . . . to meet in daily life hatred, contempt, bitter reproach, and persecution."

There has been an earnest desire on the part of many prominent Jews that this sting, whether righteously or unrighteously deserved, shall be wiped away from the Jewish people, and to this end influential Jews have been studying how this unholy influence might forever be blotted out. Says the *Sunday School Times*:

"On April 28 of this year a score of Jewish laymen met in Denver to consider the formation of a society for the purpose of investigating whether the ancient Jewish Sanhedrin acted fairly in condemning Christ to death. The very question seems abhorrent to a Christian. Yet this new movement is perhaps one of the most significant of the present day. It was a Jewish lawyer who called a meeting in Denver.

Here follows the letter written by this Jewish lawyer, whose name is Mr. Solomon Shwayder. I have had correspondence with this attorney and business man of Denver, and he confirms the correspondence and the letter contained in the article in the *Sunday School Times*.

LETTER OF INVITATION

"In the Name of God, Amen.

"You are invited to attend and participate in a meeting at my home, 663 Fillmore Street, Denver, Colorado, on the Sunday of the next Passover, 5689, C. E.¹ April 28, 1929, at 8 P. M., which meeting is hereby called for the purpose of discussing and deliberating upon the organization of a Jewish Society for the promotion of the Divine Mission of Israel.

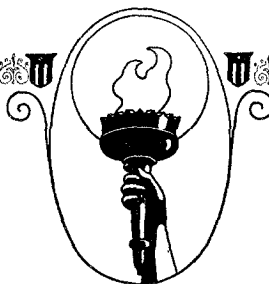
"In furtherance of that purpose, this society will in due time select a representative who shall proceed to Jerusalem to confer with our brethren there, who will thereupon issue a Call from Jerusalem to all Israel throughout the Nations of the World, for the assembly of our Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments, and decrees of the Sanhedrin acting at Jerusalem during the Power and Domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth.

"And the Great Sanhedrin, after the impartial reception of all evidence appertaining thereto, and after the consideration of the historical circumstances surrounding

¹ C. E. is used by the Jewish people for Christian Era. They do not see fit to indulge in the use of A. D., Anno Domini, the year of our Lord.

(Continued on page 14)

OUR GUIDE



PAUL F.
APPLEGATE

DOWN in the bowels of the earth, a group of men were singing and joking as they traversed the various passages of a cave. They were having such a jolly time that the guide, who was taking them through the caverns, found it difficult at times to get their attention.

There was not a sad heart in the crowd, nor a look of fear on any face; still they were one hundred fifty feet below the surface of the ground, and, with the possible exception of one person, none of the group of visitors knew the way out.

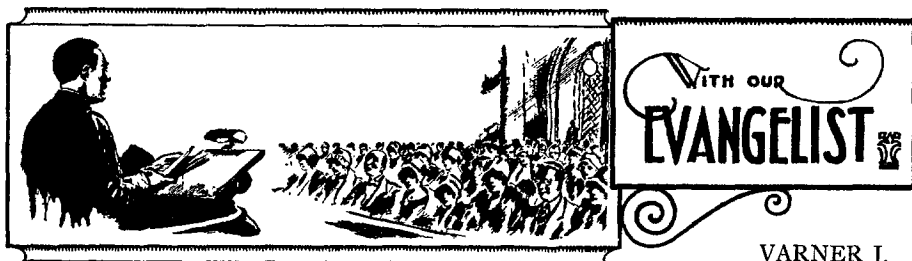
The extent of the passageways in this particular cavern is more than two and a half miles, and there are many blind fissures, and some dangerous passages. Now why was it that none were afraid? Because they believed the guide would lead them out when they were ready to leave. They had faith in their guide.

The Bible speaks of life as a journey over a

treacherous pathway. It also tells of the willingness and the desire on the part of Jesus to be our guide. He has trodden the path before us, and He knows where all the pitfalls and dangerous places lie. He also knows what the consequences will be if we refuse to accept Him as our guide. In the Bible He warns us of the end of those who prefer to attempt the journey without a guide.

There are several guides employed by the management of the caverns, but there is only one guide for the pathway of life—Jesus. If we attempt to travel without Him, our life will be filled with trouble and sadness, and in the end, will be crowned with failure. If we accept Him as our guide, and follow in the way He leads, we shall have a happier life in this world, and life eternal in the world to come.

Lord, help us to accept Thee as our Guide, and to have faith in Thy leadings!



VARNER J.
JOHNS

SINGING SONGS of PEACE

While Forging Weapons of War

ON THAT memorable day when the news was flashed around the world that in the signing of the Armistice the scourge of war had been stayed, an editorial in a leading daily closed with the words:

"The world is safe. The world is at peace. The war is over. God still rules His world."

Once more the call to peace was heard in the land. Once more the nations sought to obliterate the dark and horrible memories of war in the call to world federation. And the song of peace swelled into the chorus of "the fatherhood of God and the brotherhood of man."

Never in all history has there been such a concerted effort to bind the nations together with the ties of perpetual friendship. Never has the world witnessed the formation of so many peace leagues and the calling of so many limitation conferences. The heart of the world cries out for peace. Men cannot forget 1914 and the crown of anguish that was pressed down upon the brow of humanity. Ten million homes still mourn for the boy who never came back. The burden of suffering and the burden of debt could not be rolled away in a century of peace. It is well for us to seek peace and to decry the evils of war.

But it is well for us also to remember that so long as a single seed of sin remains in the world, so long as a single seed of selfishness is sown, some day a harvest of hate must be reaped. It is well for us to remember, too, that the dogs of war are still gnawing at the cords that bind the treaties of peace, that the nations of earth are still preparing the deadly weapons of destruction. And it is well for us to remember that peace is linked with the coming of the Prince of Peace, when comes the end of sin and death and the beginning of everlasting righteousness.

The roseate hope of a millennial age is a mirage upon the desert of national jealousies and racial hatreds. War springs from hatred within the human heart; and so long as sin holds captive the heart of man, a host of evil passions will stir him to jealousy and intrigue, to hatred and war. Even now deep-seated racial animosities have developed at least twenty potential war centers in the world. The old volcano of hate is not yet extinct. The pent-up fires of unreasoning passion are smoldering away; the League of Nations is built over the crater of the old volcano.

We are living in a paradoxical age. It is a time of unprecedented peace talk and

a time of unprecedented war preparation. It is a time when men are singing songs of peace while forging weapons of war. In these two utterly antagonistic movements—the peace cry and the war preparations—is the marked fulfillment of two striking Bible prophecies of "the last days." The peace cry, which is so characteristic of our time, is pictured for us in Isaiah, chapter two, and in Micah, chapter four. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; . . . and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains. . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord; . . . and they shall beat their swords into plowshares, . . . neither shall they learn war any more."

In days gone by the call to peace was sounded by individuals. Here and there a



If YOU and your NEIGHBORS

plan to read these timely sermons through together each week, and to study the Bible reading too, here is a suggestive order of service.

SONG: "How Long, O Lord Our Saviour," "Christ in Song," 716.

PRAYER: Pray that God in His infinite love and wisdom will hasten the day when Jesus shall come to end war and conflict, and to usher in everlasting peace.

READING OF SERMON.

OUR BIBLE STUDY.

ROUND-TABLE DISCUSSION.

SONG: "Wonderful Peace," "Christ in Song," 210.

voice was heard in the wilderness of war calling men to the garden of peace. But not until the twentieth century was there heard the united utterance of "many people," the combined voice of "many nations." With the dawn of the new century came the call to the peace palace at The Hague and the singing of the siren song of peace. Only two years before the war drums beat their call to world conflict, Dr. David Starr Jordan had said in the *World's Work* of the month of June: "War is dying. It dies because it cannot pay its way. It dies because, through the spread of education and the demands of commerce, no part of the civilized world can be suffered to engage in a life-and-death struggle with any other part. . . . In our belief, whatever the apparent provocation of noisy speech or hectoring diplomacy, we shall never see another war among the great nations of Europe." William Jennings Bryan, as Secretary of State, had sent to the ambassadors of the nations little paper weights made from swords beaten into the form of plowshares. Nations had learned the first stanza of the new song of peace.

And now, with the Great War at an end, and a new era of peace begun, the song of peace has become a hallelujah chorus. Six hundred peace societies have been formed, thirty peace periodicals are published. Religious organizations and church federations have pledged themselves to the program of peace. And the nations of earth have made peace the major issue in all their councils.

In the days of the prophecy there were comparatively few nations in the world. Not so to-day. From among the "many nations" of earth, fifty-five are enrolled in the League of Nations. Some one has said that the seventeenth century was the age of discovery, the eighteenth, of colonization, the nineteenth, of nationalization. Apparently the twentieth century is an age of internationalization, of world federation. Strikingly have the prophecies of the Bible portrayed the movements of men and nations in the last days toward federation and a united voice upon certain religious and political issues. These prophecies could not meet a more remarkable fulfillment than in the "peace cry" of to-day.

But there are other prophecies in the Bible that must be considered—prophecies that tell of the awakening of the great heathen nations of earth, of the deadly preparations for war, and of the clash of race against race, civilization against civilization, in the battle of Armageddon. In Joel 3:9-14 are the words: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat: . . . for the day of the Lord is near in the valley of decision."

And in Revelation 16:12-16 we read: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits. . . . For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the

whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

Here, then, is the paradoxical element in the peace movement—the more men talk of peace, the more they prepare for war. As Mr. Lloyd George has said, "The maudlin songs of peace, concocted at international banquets to celebrate some fresh pact or other, are drowned by the hammering sounds at the arsenals of every nation, great and small,—all busily forging new weapons of war." Deep down in their hearts men and nations recognize that humanity, though dressed in the gaudy garments of peace and singing the song of peace, is polishing up the old coat of mail and composing new hymns of hate.

It was in 1853 that Commodore Perry sailed into the harbor of Japan, and delivered his calling card in the form of a cannon ball. Little Japan, serenely sleeping in the isle of flowers, and so rudely awakened by ambitious men of the West, suddenly stepped forward into the world's arena. Not as one of the many nations of earth, but as one of the greatest of all the nations, and as the leader of more than half a billion men of color, does Japan stand in that arena. And China, the sleeping giant of the centuries,—

China, with her four hundred millions of men,—has awakened to a realization of her prodigious man power, and is preparing for the march to the West. And India, aroused, alert, stirred with the spirit of nationalism, and burning with the fires of hatred for the West, adds three hundred millions more to the men of the East. Awakening, awakening, the heathen are awakening, is the answer of unfolding history to the ancient prophecy. All Asia is in ferment; the "kings of the East" are preparing, and they are preparing not for peace but for war; they are coming up, not to the palace of peace at The Hague, nor to the seat of the League of Nations at Geneva, but to the field of battle at Armageddon.

It was General Smuts of South Africa who declared that "the scene has shifted away from Europe to the Far East. The problems of the Pacific are to my mind the world's problems of the next fifty years or more; . . . and there, I believe, the next great chapter of human history will be enacted." The seething unrest among the multiplied millions of the East, their bitter resentment and passionate hatred of Western interference in Asiatic affairs, has not passed by unnoticed by the nations of the West. The "ever-mounting ferment" among the Orientals and among the so-called "back-

ward" peoples of Asia and Africa is the most alarming portent of all the signs that point toward war.

The prophecy directs our attention to the drying up of the river Euphrates, which is symbolic language for the drying up, or shrinking, of the nation through whose territory the river flows. The way of the kings of the East is toward the storm center of the world, which is Asia Minor and Palestine. Here is the ancient battle ground of Armageddon. Here is the logical meeting place of three continents. Here is the crossing of the great highways of the world. Constantinople, the gateway to the Dardanelles and the commerce of the Mediterranean, has been the coveted prize that has led the nations of Europe time and again to clutch at one another's throats. And old Jerusalem, sacred to three antagonistic religions, and therefore the underlying cause of sullen hatreds, is scarcely a lesser pawn upon the chessboard of the nations. Bible prophecy tells us to keep our eyes upon the Near East as well as upon the Far East as we watch the movement of the great giant, covering all Asia, with one hand at Tokyo and the other at Constantinople.

Apparently the nations of earth are choosing peace. Indeed, they are yearning for

(Continued on page 14)

OUR BIBLE STUDY

1. How does the prophecy say the day of the Lord will come?

ANSWER: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:2.

2. What will the people be saying when the great day is imminent?

ANSWER: "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3.

3. Will it be necessary for that day to come as a complete surprise to all men?

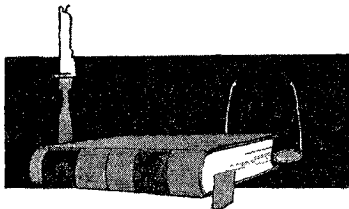
ANSWER: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5:4, 5.

NOTE: The text shows that it is because of the "darkness" in the minds of men that they are overtaken as a thief, and plunged into "sudden destruction." By referring to 2 Peter 1:19 we learn that the word of prophecy is as a light shining in the dark place; hence those who are following the prophecies of the Bible stand in the light and see world conditions as they really are.

4. What will be the condition of the nations at the time of the great judgment day?

ANSWER: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou . . . shoulddest destroy them which destroy the earth." Revelation 11:18.

NOTE: Observe how clearly the text speaks of those who will be preparing to destroy the earth when the great judgment day is at hand. Observe also that the text most specifically shows that the nations will be angry in that time.



5. What is the outstanding section of the world from which this anger of the nations will come at the time of the great judgment day?

ANSWER: "The sixth poured out his bowl, . . . that the way might be made ready for the kings that come from the sunrising. And I saw . . . three unclean spirits: . . . for they are the spirits of demons, working signs; 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. . . . And they gathered them together into the place which is called in Hebrew Har-Magedon." Revelation 16:12-16, A. R. V.

NOTE: How clearly does this prophecy point out that the kings of the whole world under the inspiration of demons will be stirred to the war of the great day of God! And observe that this text from the Revised Version speaks of a "war" and not a mere "battle."

6. How do the prophets Isaiah and Micah picture the peace movements of the last days?

ANSWER: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord; . . . and they shall beat their swords into plowshares, and their spears into pruning hooks:

nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:2-4. See also Micah 4:1-5.

NOTE: Analyze the texts closely, and you will see that the prophets Isaiah and Micah show very clearly that the cause of the great God of the Bible will have become very popular in the last days, for "many people" will be calling the world to come to the Lord's house; but follow these prophecies of Isaiah and Micah through closely, and you will see that many of these peoples who are inviting the world to come to the Lord are hypocritical in their pretensions. They are soothsayers; they are grasping for silver and gold; they do not represent in their lives the real character of the unselfish and kind-hearted Christ. And how strikingly is this prophecy fulfilled, and how remarkably is the world being prepared, in harmony with it, for the great deceptions of these last days! Christianity was never more popular than now; and while there are thousands of true-hearted Christians in the world, never was there such a great mass of hypocritical pretenders and professors.

7. How does Joel the prophet show the conditions of war as they will actually exist at the time of the great judgment day?

ANSWER: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears. . . . Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:9-14, A. R. V.

Singing Songs of Peace

(Continued from page 13)

peace, pleading for peace. But each is distrustful of the other, and will not for a moment cease to watch and prepare for conflict. By some unseen power the nations are driven toward war. The Revelation prophecy gives us a glimpse behind the curtain of the theater of the world. "They are the spirits of devils," says the prophecy; and they incite the kings of earth to war. The tides of fear and hate and despair that are carrying helpless peoples toward the rocks of war are moved by these unseen malignant powers.

The black cloud of fear hangs low over the world. But behind the cloud is the sunlight of hope in the coming of Christ. A sin-cursed world moves on toward the maelstrom of war, while apparently following the phantom of peace. We are in "the last days," which are so vividly described in Bible prophecy. And our hope is in the coming of the Prince of Peace. Though the waves of strife roll mountain high, we may pass over them in perfect peace if Jesus is our guide. And if the peace of God reigns in our hearts to-day, if all the sin and selfishness and hatred are taken out, then we may with confidence expect a home in the kingdom of peace, in the land of to-morrow.

Eating for Health and Happiness

(Continued from page 9)

The following combinations are to be avoided:

- Fruits and coarse vegetables.
- Starchy foods (cereals) with acid fruit in the same dish (reason given above).
- Milk and sugar in large quantities. The sugar irritates, causes the production of mucus, hinders digestive processes, and encourages fermentation.

THE BITE BETWEEN MEALS

The occasional nibble in the tea room or sandwich shop, at a soda fountain or candy counter must be taken seriously in terms of calories and girth. The usual sandwich gives 200 calories; a serving of ice cream, *sans* embellishments, offers 500 calories of energy and 7 grams of protein; a milk shake furnishes 500 calories and about 14 grams of protein. The 10-cent candy bar gives 450 calories. Add these nibbles to the 1,500 to 3,000 calories constituting the ordinary normal dietary program, and you can imagine what might happen.

Overeating is dangerous. Mr. Ford says, "This indiscretion puts more people out than anything else." He is right. Not only is it adding unnecessary weight, but the surcharging of the blood stream constantly with products of digestion is a most certain wrecker of kidneys, blood vessels, and heart. Do not eat between meals, and avoid gluttony at the table.

A SORE TEMPTATION

Our Saviour met appetite fairly and squarely, after forty days' fasting in the wilderness. He must have been sorely tempted when His attention was called to His power to create bread from stones, and thus satisfy His natural craving for food. The food question is the devil's best hand. If he can ruin you physically or dull your

mental perception through the cultivation of wrong dietary habits, he stands a good chance of breaking down your moral fiber. Take your fuel question seriously, avoid fads and faddists, and cling to sound doctrine in dietary lines, even as you insist upon it in spiritual lines.

The "Lost" Books of the Bible

(Continued from page 6)

different periods of time as did those of the Old Testament. They were treasured by the individual churches, and read at services along with the other Sacred Writings. As the people began to realize their value and sacredness, they felt the need of making a collection of apostolic literature for use in the churches. It is not until the end of the second century, however, that any such collection comes into view. Even then the matter of the canon was open to question, as there were also in circulation certain Apocryphal writings, which some wished placed in the New Testament canon. However, it is worthy of note that such prominent scholars as Origen, Eusebius, Augustine, and Chrysostom have published catalogues of the sacred books, which conform in the main with our canon of to-day.

The canon of the Bible was not clearly defined, however, until the Reformation era. Then the Council of Trent settled the matter for the Catholics by recognizing the Apocryphal books and giving them a place in their Bible. For a Catholic the decision of the church is entirely satisfactory. But this is not sufficient for the Protestant. Since he bases his faith on the Bible, he must be certain as to its sacredness and authority.

LUTHER'S TEST

Martin Luther, the great Reformer, set the pace for the Protestants by rejecting these Apocryphal books, even though it caused his ultimate separation from the Roman Church. Luther realized that the church was not vested with authority to decide matters of such grave importance. In an argument on this subject he says, "The church cannot give more authority or force to a book than it has in itself. A council cannot make that be Scripture which in its own nature is not Scripture."

Luther had an excellent test that enabled him to distinguish between the true and false. His test was: Does the book in question occupy itself with Christ, or does it not? Of course Luther did not apply this test to just any book. Many books have been written, which are occupied with Christ, but of which there has never been any indication of inspiration. He limits himself to those books that had already been collected, and were passing for canonical.

This is a good test for Protestants of to-day to apply to any book of which they may be doubtful. I applied it to "the lost books of the Bible," and the results were significant. They contain much internal evidence of noninspiration. In their whole impression they are so totally diverse from the books of the canon, so entirely unlike them, and so immeasurably inferior, that the genuine Gospels only shine the brighter by the comparison. One authority says that they have scarcely as much resemblance to the genuine

Gospels as the monkey has to a man. After reading only a few pages, I was convinced that they were in an entirely different class from the Holy Scriptures. Thus satisfied and confirmed in my belief in the canon, I felt rewarded for my intense study of the subject.

HOW SATAN HAS WORKED

During all ages Satan has worked to destroy faith in the Bible. On every hand he has caused indifference, doubt, and unbelief to enter into the minds of a large number of the people. But in spite of this, there have always been those who were honest in heart and who were guided by divine power to hold fast to the principles of truth. To-day the evil one is working with increasing vigilance. Never in earth's history have such results of infidelity, skepticism, and atheism been manifested. We are living in a time of dense darkness. Now is the time when we should hold as never before to our basis of faith—the never-changing, all-powerful word of God. We should heed its warnings, obey its precepts, and our path will become even "as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

Restaging the Trial of Jesus

(Continued from page 11)

these events, and after hearing every argument that may be presented by all competent Christian as well as Jewish scholars, learned upon the subject, the Great Sanhedrin shall, after due and careful deliberation, render a true decision, and righteous judgment therein.

"The Great Sanhedrin, furthermore, shall review the decisions and judgments of our Rabbis, issued in the centuries following the destruction of Jerusalem by the Roman power, which decisions and judgments interpreting divine law have vitally preserved the spiritual life of the Jewish people in all generations living the past twenty centuries, but which decisions and judgments of our Rabbis may now need revision, in order better to provide for the future spiritual welfare of our people.

"All of which acts, decisions, and judgments, the Great Sanhedrin shall carefully review and *consider in the light of the Holy Scriptures* and in the light of recent tremendous events arising from the World War, which have profoundly affected the life of all nations, and which have deeply altered the vital currents of world history. And after due and careful deliberation upon all these matters, the Great Sanhedrin shall fearlessly render true decisions and righteous judgments therein, and thereby promote the spiritual welfare of all Israel throughout the world.

"May the Lord our God guide and bless all acts and deliberations serving to promote these matters to a good and righteous conclusion. AMEN.

"Issued at Denver, Colorado, U. S. A.

"on Purim,² 5689 (C. E. March 26, 1929)

"(Signed) SOLOMON SHWAYDER.

"Chairman Organization Committee."

² The feast to commemorate the deliverance of the Jews from the hands of Haman and the Medes and Persians. See book of Esther.

Who can determine what a movement of this nature may mean? Mr. Shwayder wrote an "Explanatory Letter" with the invitation, in which he says:

REMARKABLE LETTER

"We should . . . cheerfully and manfully face the issue raised by the blood accusations hurled at the heads of ancestors and ourselves, and carefully review and consider and give a solemn Jewish answer to the life, trial, and crucifixion of Jesus of Nazareth, that marvelous Jewish Son who sprang from the loins of Israel, and who is the most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the world. Let us also be reminded of the fact that in the very midst of the bitterest Christian persecutions of the Jews, many of our greatest Rabbis and scholars have praised the personality of Jesus, and have certified that the propagation of Christianity was ordained through the Providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

"Let the present generation of Jews now grasp this glorious opportunity to redeem our good name of our ancestors and of ourselves, and for the sake of our children, and of the good name of the generations of Jews who are to follow us.

"Let us therefore now take the initial steps to organize and establish a Court of Review, and assemble the Great Sanhedrin at the Holy City of Jerusalem, to review the life and trial of Jesus of Nazareth. Let Christian scholars of every denomination be also invited to appear and present evidence and argument. Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth. And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the Great Sanhedrin fearlessly acknowledge our guilt, and crave Divine pardon. Let a true and righteous judgment be rendered, regardless of the consequences."

WHO CAN PROPHECY?

If such a religious body of Jews shall be gathered from all parts of the world, consisting of rabbis, laymen, and scholars, and these men shall for a number of years study the necessary information from the Scriptures, from both the Old and the New Testament, in order to form a true estimate of the life and character of Jesus of Nazareth, who can determine what the Spirit of God may do for such a company of men, if in the honesty of their souls they seek to render a true decision of the trial of Jesus conducted by their ancestors two thousand years ago?

The influence of such a decision upon the Jews the world around may be tremendous in behalf of the gospel of Christ. May we not again see a repetition of the day of Pentecost, when thousands of their forbears were converted to Christ?

Is not this the day when we should carry this people upon our hearts as did the great and scholarly Jew, Paul, the apostle, and with him shall we not pray: "*My heart's desire and prayer to God for Israel is, that they might be saved.*" Romans 10:1.

Buddha and Confucius

(Continued from page 9)

(Logos), to the "Living Water," the "Living Way," "the Way, the Truth, and the Life." Those who have studied the ancient Chinese sages, Lao-tzu and Chuang-tzu, will understand why I use this particular phraseology of the "Logos" and the "Way" which they called the "Tao." As we approach this Source, the atmosphere seems to change. There are gleams of sure hope, "true light," and an "answer to all our questionings."

As we have in the two former replies gone to the sources for our information, we will go to the Source of true Christianity for the testimony of Christ relative to this "Ultimate Question." We will take a concrete incident of when the cruel hand of death had removed a loved one from the home.

You remember on the event of Lazarus' death Christ came to the home of Martha and Mary. In teaching and comforting them, He announced the most mighty and appealing truth, a truth for which the world had been in waiting since the death of Abel, and for which the Orient is still waiting, in the proclamation, "I am the resurrection, and the life: he that believeth in Me, though he were dead, *yet shall he live.*" And more than that, dear reader, listen, He backed up His statement by performing the supreme miracle of time. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth." That does not sound much like the Buddha's "Anatta doctrine," or doctrine of no-self, does it?

HE SHALL LIVE AGAIN

According to the standard tests of the truth of history, this event happened just as it reads in the Bible. Why? Because the account was not questioned or debated by any contemporary documents. There is no evidence of immediate skepticism of the event, and the record comes to us in the authorized inspired word of God, which the psalmist declares to be "the truth." There is a convincing power as to the reliability of the word of God, which, according to the writers on Buddhism, one cannot feel when he pores through the Canon of the Pali.

Further, let us study what Christ and His word teach as to the condition of the dead and the state after this declared "resurrection." As to the doctrine of eschatology of the Bible, the statements are clear and within the comprehension of the layman, so contrary to Buddhism as has already been shown in the conversation between the Buddha and the seeker for light, Vaccha; and, as Lim Boom Keng, a Confucian scholar, in the 1926 February number of the *Chinese Recorder* defines Confucianism. "If we speak of the Confucian school, we refer to all sections of the comprehensive group of men, who may legitimately be styled "*Ju*" "the *literati*." Just a brief textual outline will suffice because of the clarity and self-explanatory statements of Holy Writ:

"LAZARUS SLEEPETH"

First, Jesus, on the way to the home of the bereaved family, gives us the exact state of the dead, in the eleventh chapter of John, verse eleven, when He says, "Lazarus sleepeth." Then in the fourteenth verse, He plainly states, "Lazarus is dead." There-

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fore, we conclude that death is a sleep. This is not a strange doctrine because we find it running all through the Bible. Job says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. The "heavens" here mentioned refer to the present conditions, which are explained in other parts of the Bible. Further Job remarks, "There [in death] the wicked cease from troubling; and there the weary be at rest." Job 3:17. Then, if you notice, Job answers his own "Ultimate Question," "If a man die, shall he live again? all the days of my appointed time [that is, while he is in the grave] will I wait, till my change come." Job 14:14.

This change to which Job here refers Paul quite fully explains: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

Oh! would to God that these millions in the Orient, groping in Confucian and Buddhist darkness, could comprehend and know this most blessed truth, then these pathetic multitudes who are to-day without hope for loved ones could be among those of whom Paul speaks in 1 Thessalonians 4:13, 16-18: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

THE TUMULTUOUS EAST

The continued rioting in India is one of the most significant political problems of the day, and not merely causes uneasiness to England, but to all the rest of the world, in view of what may grow out of it.

At the right, police are shown arresting lawbreakers who have jumped into a canal to escape.

In the inset, just below, is seen a group of the women volunteers parading in the streets of Madras in support of the great rebel leader.

In the lower right-hand corner is Sir John Simon, at the head of the commission that for two years has been studying how a larger share in the affairs of government could be granted to India.



During the great World War, the Australian and New Zealand soldiers served valiantly in the battles that raged around Gallipoli. Gallipoli Day, or "Anzac Day," is observed in commemoration of their landing at the Dardanelles in 1915.

The lower left-hand photo shows officers of the service at attention during the two-minute silence following the laying of wreaths upon the cenotaph erected in London in commemoration of the heroes who fell at Gallipoli.

