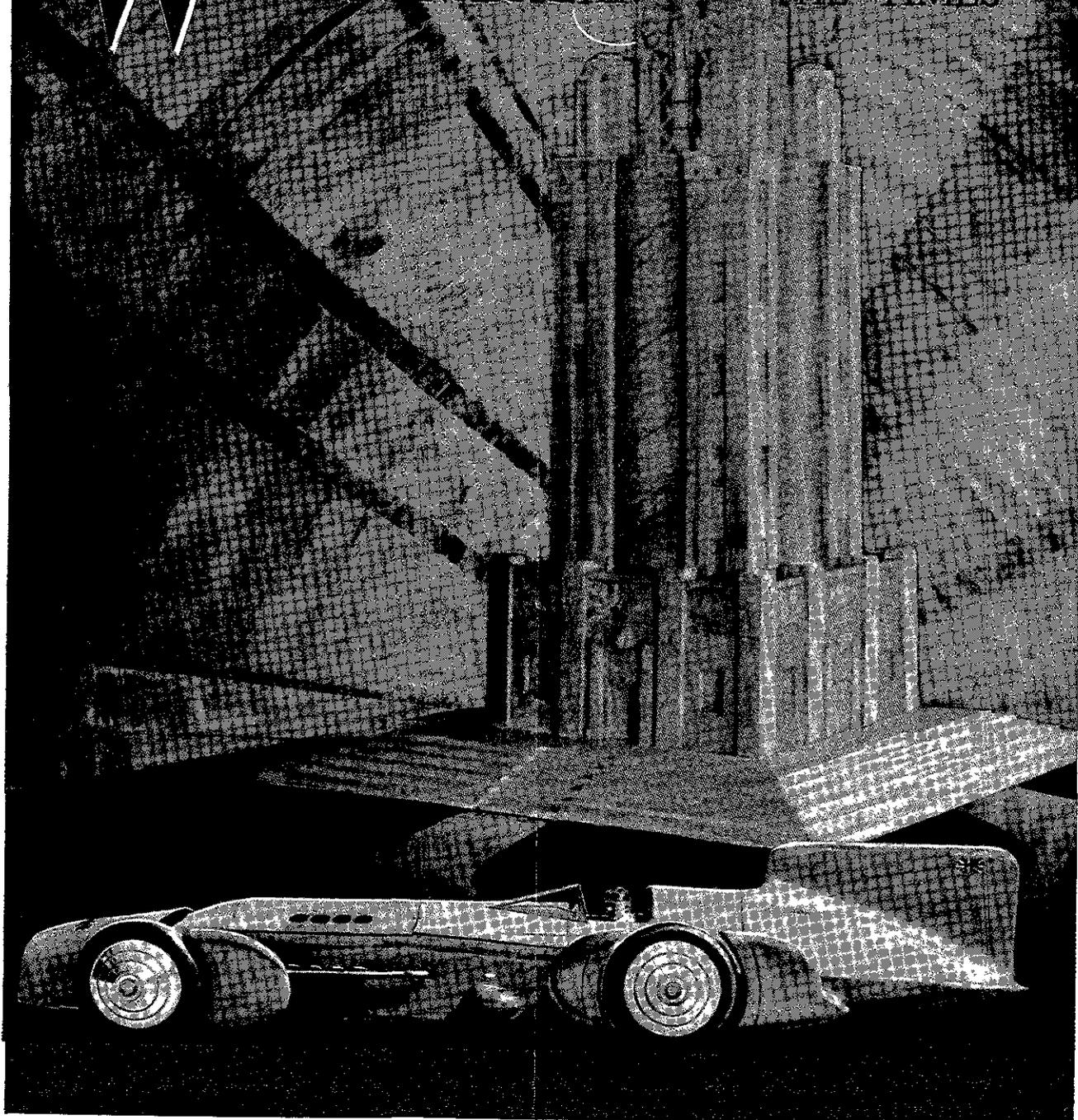


The
Watchman
Magazine
AN INTERPRETER OF THE TIMES

APRIL



SPEED and Still GREATER SPEED---*Page 8*



The Watchman

MAGAZINE
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XL, No. 4

NASHVILLE, TENNESSEE

April, 1931

The News

Invention tells us that glass houses are now to be built — entirely of glass — and no amount of stone-throwing will injure them. We wonder how they will stand when God throws hailstones in the pouring out of His wrath when He comes in judgment.

“The largest single enterprise on the air today is religious broadcasting under Protestant leadership,” reports the *Literary Digest*. And God’s last message to this world is symbolized as being carried by an angel flying swiftly through the air and crying with a loud voice.

New Zealand has been added to the “divers places” where, according to Christ’s forecast, earthquakes are to occur in the days just prior to His second advent. A devastating and death-dealing temblor shook the town of Napier, killed a thousand people, and toppled a great cliff into the sea. This old earth of ours has the ague and no part of its body is exempt.

Honesty failed first; then banks—1326 of them closed in 1930, with \$900,000,000 in deposits. Too many of them gambled with the people’s money in the street called Wall, and gamboled gayly on till they struck the end called wall. But to get back to honesty — we wish all the bankers would. But can we expect it when expediency is more than ever advocated as the only law we are bound to recognize?

The Italian inventor, Marconi, of wireless fame, must be conceded as an authority on radio. He believes that radio waves travel as much as twenty-five million miles beyond the earth’s surface. The claim of the ancients — and fewer moderns — that the Creator of radio waves, somewhere away from the earth in heaven, can hear the weakest whispered prayer of His earthly children, may yet be acknowledged by science.

A noted Englishman lecturing in America says the greatest truth ever spoken in this country was contributed by one of our humorists in the words: “It ain’t ignorance we need to fear, but knowing so much that ain’t so.” “A little learning is a dangerous thing”; but great learning is more dangerous if it leads away from God, and therefore “ain’t so.” Evolution, modernism, materialism, atheism,—steps in ignorance.

The man who says — and there are many of them saying it — that he finds it impossible to believe in God; that he fain would enjoy the happiness and comforts of religion if he could, and yet prides himself in his atheism — such a man simply illustrates one or more of three things: that unbelief is the most inconsistent attitude toward life; that doubt spells misery; and that it is tragic to put off the pleadings of God’s Spirit too long.

The unemployment of men is due to the unemployment of money. In these hard times, the miser is a greater criminal than the prodigal spendthrift. Hoard, and nobody gets. Spend, and somebody gets. The grip of wealth — commonwealth included — tightens with greed and fear, and “gold and silver is cankered, riches are corrupted.” What a portent of retribution “when the hungry fellows break loose.” But wealth will not be equalized till the coming of Christ is realized.

Millions all over the world heard the first radio message of Pope Pius XI on February 12. It was addressed “to all creation,” and cost \$180,000 to send it over 150 stations in America alone, the most extensive hook-up ever known. “All the world wondered.” “And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.” Revelation 13: 3, 7, 8.

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The Crisis of Unemployment

When Hunger Drives Men Mad

By W. E. Hancock

THE most serious situation confronting the world today is unemployment. It is a problem that concerns every nation in the world, because it has come to the point where the communistic elements find a very fertile soil in which to sow the seeds of discontent in every nation and in all spheres of human society. And they are persistently and slyly improving every such opportunity. It is something that just as vitally concerns the religious world as it menaces the political and social world.

There is no country free from this danger. There is

no element of society that is not affected by it. Some few countries with a cheap currency are not suffering directly from the problem of non-employment. In fact, a few countries, such as France, Italy, and Russia have seemed for a time to thrive in the face of a world-wide financial depression. But now they are feeling severely the pinch of it. They are no less free from the dangers that this problem creates than the other countries.

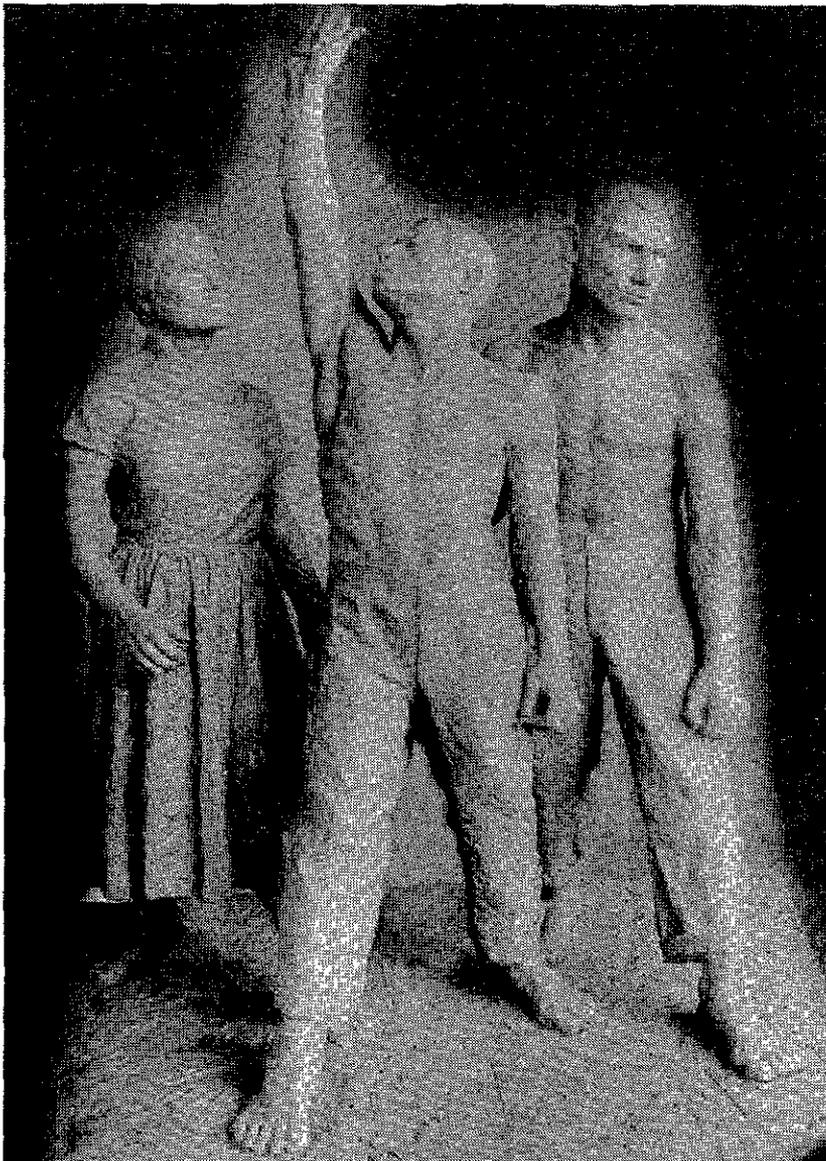
The United States with its 3,500,000 unemployed,

by a medium estimate, England and Germany with their 3,000,000 or more each in the same condition, without mentioning the unemployed in Canada, Australia, South Africa, Japan, South America, and other countries, present a situation such as the world has not known before in its history.

ROUND AND ROUND

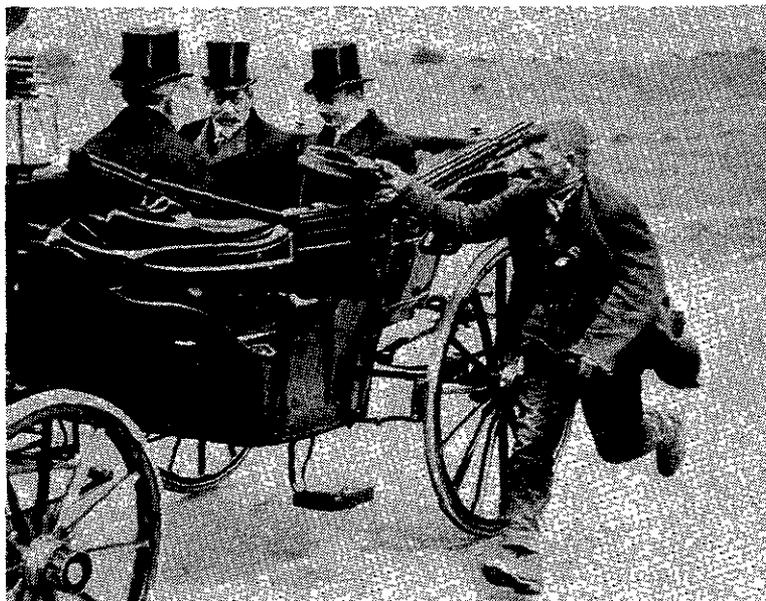
IT IS a situation fraught with the gravest of dangers. Rightly Mr. Hoover is giving serious consideration to relief of this condition. It is not only a grave situation but a contradictory and intriguing problem. There was never more money in the world than at the present time. There was never a greater abundance of the elements of life than now. Along all lines we hear the cry of over-production, with a potential capacity of producing still more. Machinery and mechanisms of all kinds are increasing the means of production in every branch of human activity.

The solution of the problem is to find more outlet for the products of factories, oil wells, mines, farms, and so on. But the consumer already has more merchandise offered him than he has money with which to buy it. In order to give employment to the unemployed, it is necessary to move the wheels of production, which throws on the market still more merchandise, which there is not a sufficient increase of



Herbert Photos, Inc.

A Russian sculptor depicts the modern revolt of labor against oppressive capitalism.



Herbert Photos, Inc.

Even royalty may sometime be importuned for help by the very poor. A beggar asking the king of England for a coin. And he got it.

buying capacity to absorb. There is already an overcrowded market. This brings loss to the industries of all kinds. The market is flooded for the lack of demand, and the prices paid for all kinds of merchandise and produce make all lines of business unprofitable. So the whole problem runs in a vicious circle. At the same time fully one half of the world is insufficiently clothed and fed.

Is there no solution to the problem? Will governmental relief to the needy unemployed solve it? England has been doing this for about ten years; but it has only increased the burdens of taxation upon the people, without decreasing the number of unemployed. It has without doubt educated a certain percentage of the unemployed to eat from the paternal hand of the government. This policy, if continued, will only kill the incentive to look for work in those already inclined to ease and indolence. It will paralyze the initiative to create means of self-support on the part of the people, just to the extent that they are trained to look for relief from the government. This road brought Rome to her downfall, and it provides no safer escape today from our ills. Let us hope, then, that our government will find a means of giving relief without resorting to such disastrous measures, which, at the best, are only palliatives.

CO-OPERATION

WE BELIEVE the real solution lies in the hands of one of the great leaders of the laboring classes on the one hand, and the captains of finance and industry on the other. They must work together, or nothing will be done. Some form of needed employment must be found in branches of work that will increase employment, which will increase the buying or absorbing capacity of the great mass of the

laboring people by increasing their earning capacity. Road construction, improvement of waterways, irrigation projects, or city improvements in different lines, are some of the ways of increasing the demand, as well as the capacity of supplying those demands in the more backward countries, for the products of our highly developed industries. This indicates some of the lines along which it seems certain we shall have to find the solution. But these are material measures of a social-economic character, and are only temporarily remedial. They do not go to the bottom of the fundamental causes of unemployment and overproduction. There are deeper causes.

There is really no overproduction. It is camouflage to try to cover the real cause with that innocent term. What is called overproduction is just another way of naming a greedy monopoly of the means of human subsistence. Talk

about overproduction to the three quarters of a billion of men, women, and children who are half clothed and underfed, and they won't know what you are talking about. Just give them half a chance at your overstuffed magazines (*Continued on page 25*)



International Newsreel

Charitable Urban Ledoux, better known as Mr. Zero, gives a warm overcoat to a needy man at his bowery headquarters.

A Mess of Poisoned Pottage

is being fed to youth of today instead of its rightful heritage

By Merlin L. Neff



AS THE electric bells sounded, the throngs of students poured from the doors of the classrooms on to the campus. They were seven thousand strong — young men and women who were at study at a state university. The young man who was my seat mate in a history class accompanied me down the broad steps. He knew I was a minister, for we had mentioned religious matters on several previous occasions.

"I'm going to a class in the study of philosophy," he said to me half apologetically. "Have you ever taken any philosophy courses?"

I told him that I had, although it had been several years previous, while studying at the denominational college of which I was a graduate.

"Well," he continued, "I'm taking this class, but I'm not sure that I like it. I have a professor who prides himself on being a realist and a materialist. He told us the other day that he thought Christianity was a flimsy belief. He said that Christians were just fooling themselves."

"Is that so?" I questioned. "And what do you think about it?"

"I can't quite believe what he says to be entirely straight. It seems to me if I take all religion out of my life there is a great deal lacking. What do you think about it?"

What did I think about it? I told him as best I could in the few minutes before the class bell rang again, and then I went on my way thinking of this young man's remarks. He was but one of thousands of young people on that campus. He is but one of thousands of bewildered young men and women of today.

DESPAIRING YOUTH

I PICKED up my newspaper and read of the suicide of a young woman, beautiful and talented, who took her own life at the age of twenty-three. She was a graduate of a well-known university, and the scholar of her class. Her reason for killing herself, as she left it, was that she had studied philosophy at the university, which showed that there is no purpose to life, and she doubted if anything was worth while. So she shot herself.

I could not stop thinking of the questioning of
APRIL, 1931



International Newsreel

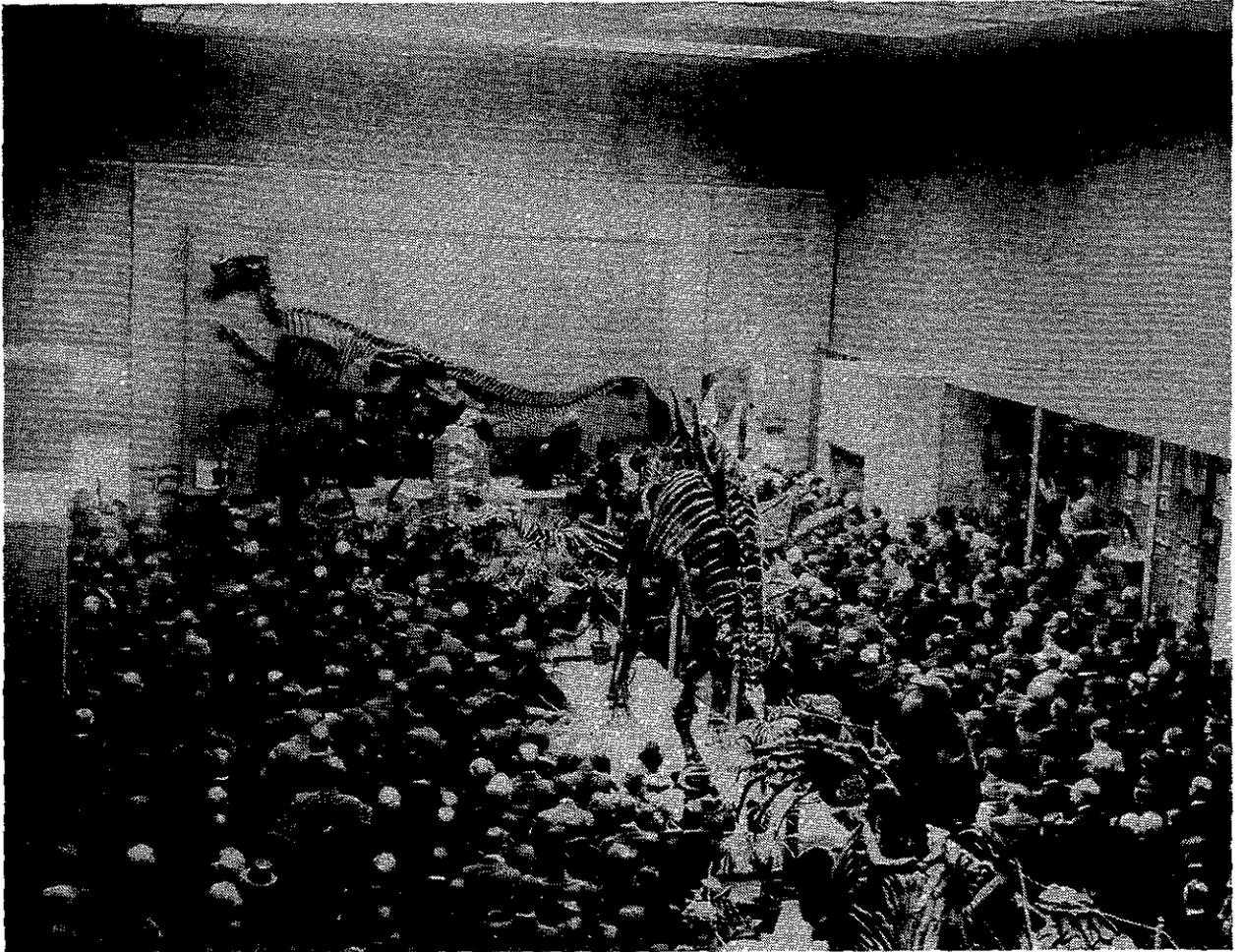
Books under the heading "Science Against God" on exhibition before the youth of Russia in Moscow, as part of the government's deliberate propoganda for atheism.

that young college friend with whom I had talked, and the news of this student suicide. There was a tragedy in both situations. But what is the cause of this disillusionment, this bewilderment, this despair?

The most precious heritage is being robbed from the youth of the twentieth century by the teachings of their leaders. A treasure of priceless value is being snatched from young men and women. In its place an ugly counterfeit has been left in an attempt to soothe an aching void. It is a wrong that is done against the young men and women who are forming their philosophy of life for the world's work of tomorrow. What a pitiable philosophy it is!

A faith in Almighty God is the rightful heritage of every individual. Fathers and grandfathers before us upheld the heritage of faith that strengthened life, brought comfort in time of sorrow, subdued wrongs, and gave hope in the promise of a future life. Their faith was founded upon the Bible. But today modern science and education, so called, have crept insidiously into the realm of the soul to take away from man the most worth-while possession; for when faith and confidence are gone there is little left for an individual to hold fast to in life.

Bewildering confusion has taken the place of a faith in God today. In the endeavor to base all things upon cold facts, men have taken the spiritual values from the hearts and lives of men. There are certain great thoughts that only the trusting faith of man can reach out after. He cannot see them in the test tubes, he cannot experiment with them in



International Newsreel

A group of scientists meet in a museum of natural history. Every effort is now being made to pit science against the Bible in the great centers of education.

the laboratory. He must have faith. Religious experience must come in this realm. If we take faith from religion, it is destroyed, and with it hope and courage are at an end.

Never has youth been face to face with a more pessimistic doctrine, or a more helpless dilemma than the outlook before him in our supposed enlightened epoch. In the modern way of thinking he is faced with a materialism based upon science. He is given a pseudo-religion in the form of evolution. He is told that he must be scientific, that he must prove everything by facts before believing. His instructors *surmise* that the world is from a half million to a billion years of age, that it evolved by "natural law," and that the absurd story of Genesis and the creation of the world by God is a mere myth from Hebrew folk-lore. The next step consistently leads one to deny Jesus Christ as any one but a mere man, and with this denial there is nothing left to Christianity but a pitiful husk! The most diabolical way that religious faith is torn down is by the sneer, the scorning remark, and the cowardly jest. When instructors cannot present arguments against Christianity, they ridicule it.

Such a philosophy of life is bringing a paganism

into the education of American youth that parallels that of ancient Greece or Rome. There are gods many, but the shrines are raised to the deities of self-betterment, the gaining of the almighty dollar, and the supreme power of man's mind. If the apostle Paul were describing the conditions being wrought by the philosophic thought on young minds today he could repeat the words used of the pagans of his day: "having no hope, and without God in the world." I meet young men and women on the campus who are as far from a knowledge of Jesus Christ as the heathen savages of the South Sea islands.

When the enlightenment of science in modern biology, physiology, geology, and astronomy was unfolded to the searching of the scientist, and when those revelations were made known, many men lost their mental equilibrium, they grew dizzy with the possession of new knowledge, and they forsook God. They said, Let us find the powers that are manifested in the test tube, in the whirling suns of the universe, and in the perfect structure of the human body. They began to search for a power that would supplant God. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations,

and their foolish heart was darkened." Romans 1: 21.

In rapid succession, belief in the Genesis creation story, the fall of man, and Christ's sacrifice for sin was blotted from the pages of the Christian belief of those who endeavored to keep up with "scientific thought." They said, We are too scientific for religion. We will become perfect by science and the machines we have made. Intoxicated with new powers of a material age, faith in God was derided, and man in his egotism felt no need for a Saviour.

But this evolutionary-mechanistic philosophy is reaping the whirlwind of disillusionment. "For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal." Hosea 8: 7. A generation of young men and women are leaving the halls of higher education robbed of their belief in God, torn by the lance of higher criticism, and void of a faith in Jesus Christ to hold them steady in an unstable world.

Their outlook is a determinism that is fearful. To them life is meaningless and often purposeless. In an age of gigantic machines, of unsurpassed power, they feel that they are mere puppets of chance. Their goal is to "eat, drink, and be merry," to gain all they can for self, for there is no sin, no judgment, no heaven, no hope. The foundations of morality and purity are overthrown. The law of government is scoffed, and crime follows in such a path. Before men strike at the Eighteenth Amendment, let them consider the cause of crime and lawlessness that lies in the philosophy taught in colleges and universities of our land. We are beginning to see the whirlwind reaping of the godless doctrines that have been sown broadcast.

Am I overdrawing the picture? The current social, moral, religious, and economic facts show the trend of action. Divorce ever-increasing, crime growing to menacing proportions, religious life devitalized by higher criticism, poverty and unemployment widespread while multi-millionaires hoard their wealth, hatred and greed in the hearts of men and nations that portend war and strife — are these not specters that rise today through the land? What is the cause? — Men have forgotten God. As man-made creeds lead humanity, they sink into bogs of vice and sin. Civilization alone cannot save.

THE CRIME AGAINST YOUTH

LISTEN to the summary of a man of letters as he viewed the darkening skies of life. As evolution and man-made dogmas took the place of faith, he saw and wrote: "Thus at a stroke the benevolent cosmos of the fathers, wherein for generations men had been providing themselves with sure refuges, was swept away; and with its passing passed the old faiths — faith in freedom of the will, in a purposive providence. . . . And with the decay of traditional faiths the younger generation was left to wander as best it might upon the bleak tablelands of impersonal energy."—Vernon L. Parrington, in *"The Beginnings of Critical Realism in America."*

Left alone to wander! "Having no hope, and without God in the world." What a tragedy for the men and women of tomorrow! Their faith gone, their love for a crucified, risen, and soon-coming Saviour blotted from life; what is life worth living for anyway?

THE LONELY AGNOSTIC

THE future lies dark before them, and they know not which way to turn. Helpless, without the knowledge of God, they grope for this or that theory that may ease the gnawing doubts of their mind. This is the picture of many a young man or young woman today who longs to have faith and trust in God, but who has had it undermined by the vain philosophies of his leaders. As a writer in a recent magazine declared: "I would have you meet one of the loneliest and most unhappy individuals on earth. I am talking about the man who doesn't believe in God. I am peculiarly qualified to introduce the agnostic. I am an agnostic myself. Probably you will be surprised to know that the agnostic envies you your faith in God, your settled belief in a heaven, and your blessed assurance that you will meet your loved ones there in an after life in which there will be neither sorrow nor pain. He would give anything to be able to embrace that faith and be comforted by it. He may put on a brave front and face life with heroic smiles. But he is not happy."

The remedy for this sorrow and disillusionment is found in the eternal truths of the word of God: Men cannot be evolutionists and be sincere Christians, for the child of God believes that Jesus Christ created this earth according to the Bible record of Genesis. (See Colossians 1: 13-17.) He cannot be a determinist and be a Christian, for the follower of Jesus Christ recognizes that man is given the power of choice and of free will. (Romans 6: 16; Matthew 7: 13, 14; Joshua 24: 15.) The word of God must be cherished, not simply as a beautiful book of literature, not simply because of its imagery, its history, or its stories, but because it gives the greatest and only true philosophy of life — Christianity.

The young man or young woman today who has a belief in the fundamentals of the Bible, who believes the creation story, who sees Jesus Christ as his Saviour, who has faith that this same Jesus is coming again as He has promised, this man or woman will have a heritage of faith that hell's foundation cannot shake. Youth need the Ten Commandments. It is not a time to tear them down, by saying they are an obsolete code, for if youth believe such a doctrine they will deride and disobey the laws of men.

Could the prophet Isaiah have better portrayed our day than he did in the prophetic word? After declaring that God is the Creator, after saying, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, . . . not one faileth," the seer proclaims these words: "Even the youths shall faint and be weary, and the young men (*Continued on page 33*)



SPEED



and still greater speed

An eyewitness account of the record-breaking motor speed trials at Daytona Beach, Florida, when Captain Malcolm Campbell set a new world's record



LONG the slender ribbon of sand bordering Daytona Beach, this afternoon I saw Captain Malcolm Campbell, of England, in his new Bluebird II, drive to a new world's record of 245.733 miles an hour—the fastest man has ever traveled on land.

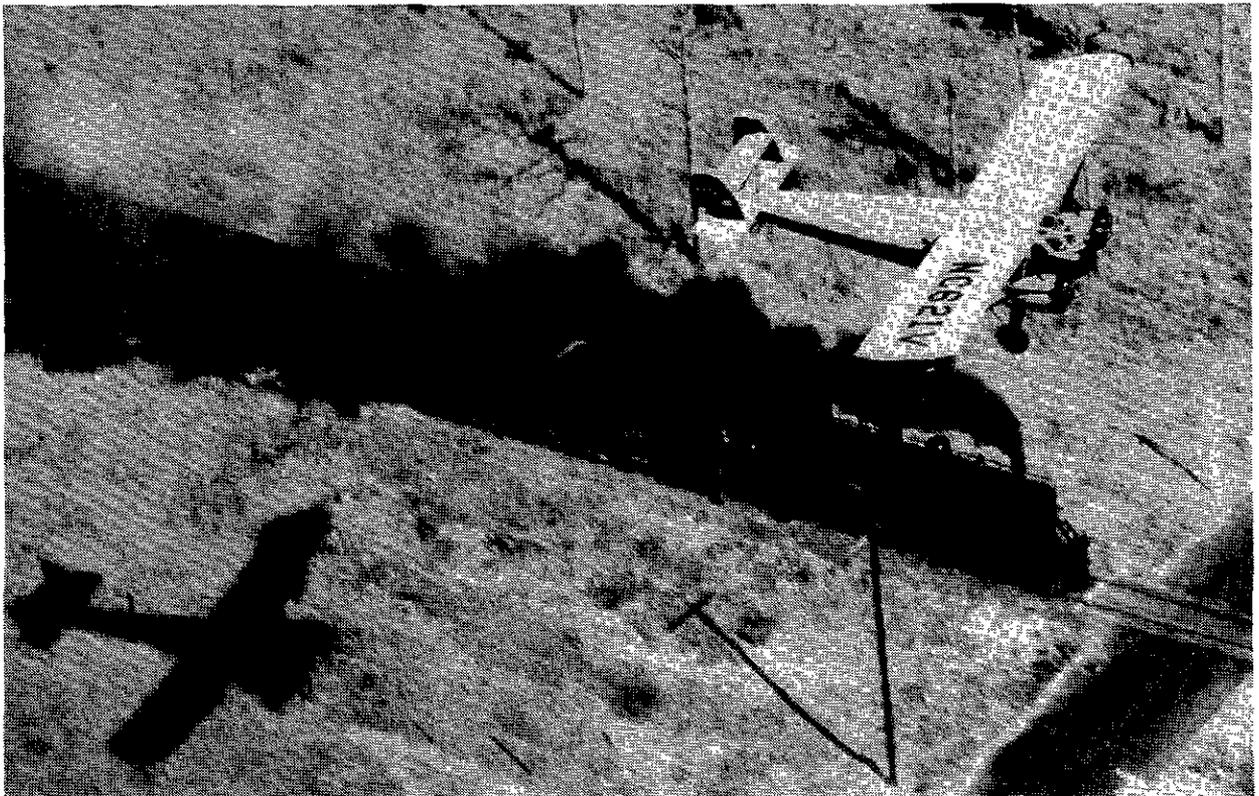
Captain Campbell has been here for several days and has made one or two tests with his 1400 h. p. Bluebird, which has been entirely re-built since he broke the world's record February 19, 1928. However, it was not known until after one o'clock today that Captain Campbell would try this afternoon for the speed title that was lifted from him March 11, 1929, by the late Major H. O. D. Segraves, when he attained the highest speed ever before reached on land,—231.36 miles an hour in a Napier-engined super-car, The Golden Arrow.

By two o'clock, when we arrived at the beach, the tide was receding rapidly, leaving a long, smooth,

golden ribbon of sand. Police were busy keeping the public off the beach and turning back motorists who sought to drive out and try the great natural speedway, on which has been written the history of man's victories over time for the past thirty years.

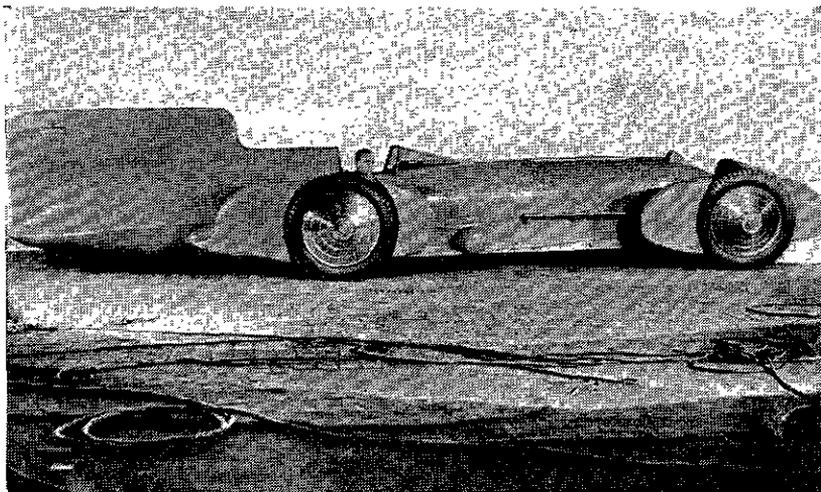
Workmen placed flags at regular intervals on the water side of the beach for a distance of about ten miles, to be used as guides for the speeding driver.

At about three p.m., Campbell drove over the course in a private car to see that everything was in readiness. A few minutes later spectators watching through the haze that shrouded the waterfront saw the Bluebird appear as a mere speck on the beach to the north, pass them less than 100 yards away, and at a tremendous speed roar across the measured mile, and on south to disappear in the mist. It was all over almost before one could count to ten. But no one tried to count, for it was a thrilling, hair-raising moment. The ten thousand or more



International Newsreel

The Orange Blossom Special, said to be the fastest long-distance train in the world, races with a giant Curtiss Kingbird, both providing New York to Miami service. To "Service" and "Safety" as slogans has been added "Speed."



Herbert Photos, Inc.

Captain Malcolm Campbell, famous British racing motorist, who recently broke the world's speed record in his racing car, the Bluebird."

spectators stood breathless as that mighty motor monarch flashed by in the most remarkable burst of speed on land ever known to man.

The rules specify that a driver shall come back over the course of the measured mile within thirty minutes of the run south. So we were prepared for a wait while Captain Campbell had his car checked by mechanics and possibly tires changed. But instead, to our surprise, not more than two minutes later we again heard the roar of his motor. For about five miles he shot up the beach before he crossed the tape of the measured mile. By this time he was giving the motor all the gas he dared with the beach in its present condition. Shooting past us again in a roar that could be heard clearly, even above the shouts and applause of the great throng that lined the course, he quickly disappeared to the north, and all previous automobile speed records had been broken.

FAME-MAKING FIGURES

IN THESE two tremendous spurts, the 46-year-old driver flashed twice over the measured mile at an average speed of 245.733 miles an hour. This exceeds by 14.37 miles an hour the previous record of 231.36 established in 1929 by the late Sir Henry Segraves, also of England.

Campbell's first run over the course, from north to south, was clocked at 14.60 seconds over the measured mile for a speed of 246.575 miles an hour. His second run north, made about two minutes after the first, was made in 14.71 seconds, for a speed of 244.897 miles an hour.

The average two-way time was 14.65 seconds and the average speed 245.733 miles an hour. Despite the fact that the beach was not in perfect condition, Campbell made even faster time than officials had expected. He had been warned not to attempt to make 250 or 260 miles an hour, as he was confident his machine could do under normal conditions.

In an interview with the writer and other press representatives after he returned to the timer's stand,

his hand and directed attention to his finger tips, saying, "Do they look like it?" His hand was perfectly steady. Campbell walks to his car and drives off as though he were taking a joy ride with some friend. Possibly that accounts for his remarkable success as a driver. He has no fear of anything.

SPEED IS MODERN

A MILE in 14.60 seconds! More than four miles a minute on land! Made on a foggy day, and over an imperfect course — what a far cry that record is from the early records made in speed trials over this same course a few years ago. When we think of the marvelous records of speed on land, water, and in the air, we sometimes forget that the whole record of modern speed began less than thirty years ago.

This seems to be the most remarkable thing about it all. Why did the world go tranquilly on for thousands of years without finding any means of traveling faster than on the back of a wild horse or in a sail boat? Why did we suddenly, almost over night, begin the remarkable inventions of modern times that have made possible these space-annihilating machines?

The first speed tournament held at Daytona Beach was in February, 1903, only twenty-eight years ago. R. E. Olds, of Oldsmobile and Reo fame, Alexander Winton, maker of the Winton car, and other early automobile owners here for the winter, held their tournament. Winton, in his "Bullet" broke the world's record the first day and registered a mile in 52.60 seconds or 68.96 miles an hour.

Two years later, 1905, was a great year at Daytona, when a total of 42 cars were entered by such men as Arthur C. McDonald, the first English racer to come here; E. R. Thomas, who later built the Thomas car; W. K. Vanderbilt, the millionaire banker and sportsman; Louis S. Ross; Barney Oldfield; Rollin H. White, of White Sewing Machine, White Steamer, and later Rollin car, fame. (Continued from page 32)



Keystone View Co.

The judgment is the harvest time. "Whatsoever a man soweth, that shall he also reap."

The Hour of God's Judgment Is Come

We stand on the threshold of the eternal world

(Last of four articles on "The Hebrew People Through the Centuries")

By Robert Leo Odom

THE Day of Atonement, the *Yom Kippur* of modern Jews, was the most sacred and solemn of the Hebrew holy days. Throughout the year the repentant sinners of Israel had brought their sin offerings to the sanctuary, or temple. The priests, in the daily round of service, had taken the blood of each sacrifice to the Holy Place, where some of it was placed on the horns of the golden altar of incense. The blood placed there was a witness before God of the sinner's repentance and faith in the Lamb of God, typified by the sacrificial lamb.

The blare of the two silver trumpets announced to all Israel that the Day of Atonement, the tenth day of the seventh month, had come. It was the Judgment Day, the day of at-one-ment, when the high priest, as mediator between God and His people, would make his last and final effort of reconciliation for sinners. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16: 30. Any who should disregard the privileges of this ministration would "be cut off from his people," doomed to destruction. (Leviticus 23: 29, 30.) Every

soul was to afflict himself, for it was a day of searching of hearts.

The people brought two young goats to the high priest at the sanctuary. Lots were cast upon them to choose one for the Lord. The remaining goat was Azazel, "the scapegoat." After performing certain rites for himself, the high priest slew the Lord's goat "for a sin offering for the people." Dressed in his sacerdotal robes, the mitred high priest, carrying his censer of burning incense, bore the blood of the sacrifice into the Holy of Holies. This was the only time of the year when it might be done, and the high priest was the only man on earth who might enter that sacred place where the visible presence of Jehovah shone from the mercy seat on the ark. There the high priest sprinkled of the blood seven times before the ark, which contained the tables of the holy law, the Ten Commandments. Thus an atonement was made for the iniquities of the people, "for

sin is the transgression of the law." (1 John 3:4.)

Leaving the Holy of Holies, the priest turned to the Holy Place, where he removed the sin on the golden altar by sprinkling the blood there seven times. By this act the sins of all the repentant were wiped away, and the return of the priest to the waiting congregation was an occasion of great joy.

When he arrived outside where the people awaited him, the priest then confessed over the head of the scapegoat all the sins of the people. A strong man then took the goat to a desolate and uninhabited wilderness to loose him to his doom. Thus was finished the cleansing of the sanctuary. This was done once each year to impress its solemn lesson upon the minds of the people.

THE KEY TO PROPHECY

THIS ceremony of ancient times is the key to the prophecy: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. About this prophecy three questions arise: (1) When do the 2,300 days end? (2) What is the sanctuary? (3) How shall the sanctuary be cleansed?

The Hebrew sanctuary, or temple, and its services were designed to teach men the gospel before Christ came. "While the first tabernacle was yet standing" it "was a figure for the time then present." (Hebrews 9:8, 9.) Its ceremonies and symbolic furniture were "patterns of things in the heavens" (Heb. 9:23), of "the temple which is in heaven" (Revelation 14:17). It is in this temple of heaven that God's throne is located. (Revelation 16:17.) As John looked at it, "the temple of the tabernacle of the testimony in heaven was opened." (Revelation 15:5.) He was even shown the Most Holy Place. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament." (Revelation 11:19.)

The testament contained in the ark is the holy law of Ten Commandments. (1 Kings 8:9.)

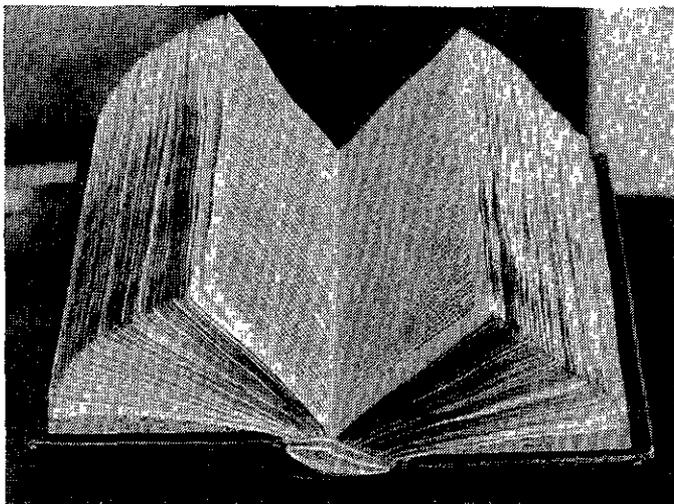
Likewise, the service of the priests was typical, made to "serve unto the example and shadow of heavenly things." (Hebrews 8:5.) "We have such an High Priest, who is set down at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. "For Christ is not entered into the Holy Places made

with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. "But *Christ being come an High Priest* of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building [referring to the Hebrew temple]; neither by the blood of goats and calves, but by *His own blood* [as of a Lamb slain, see Revelation 5:6, 9] He entered in once into the Holy Place, having obtained eternal redemption for us." Hebrews 9:11, 12.

As these scriptures show, the blessings of the sanctuary service are only for those who, having faith in Christ, avail themselves of it. His mediatorial work is between repentant sinners and God whose law they have broken. Hence, the judgment service was for those who professed to serve God. Those who rejected the sacrificial service were dealt with directly by God. (Leviticus 23:29, 30.) For this reason the judgment work is divided into two phases: (1) that for the penitent, (2) that for the impenitent. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Timothy 5:24. By confession of sins and faith in Christ, some men's sins are open, going beforehand in the mediation of our High Priest for atonement with God. Others must wait and answer personally to an offended God in the last day.

We have previously found that the 2,300 days

(literal years, Ezekiel 4:3-6; Numbers 14:34) ended in the fall of A.D. 1844, "for at the *time of the end* shall be the vision." (Daniel 8:17.) The time was reckoned from the decree (Daniel 9:24-27) to restore and to build Jerusalem, which was issued in the fall of B.C. 457. (Ezra 7:11 and onward.) The period of 2,300 years would extend to A.D. 1844. "Then shall the sanctuary be cleansed," said the Lord. (Daniel 8:14.) The only sanctuary remaining, since the



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The Bible that is used for swearing in justices of the United States Supreme Court. The great Tribunal in heaven will decide every case with reference to principles laid down in the word of God.

Hebrew temple was destroyed, is the "temple which is in heaven." (Revelation 14:17.)

ANTITYPE ANSWERS TYPE

LIKE as the high priest must once in the end of the year put away sin by the atonement service, so "now once *in the end of the world* hath He [Christ] appeared to put away sin by the sacrifice of Himself." (Hebrews 9:26.) As the high priest returned to the waiting people without (Continued on page 31)

The Mode of Baptism

Does it make any difference? How sprinkling was started



ANY Christian people who belong to religious organizations whose present custom is to baptize converts and infants by sprinkling or pouring, instead of by immersion, entertain the idea that the founders and pioneers of their denominations were in full sympathy and harmony with the plan of sprinkling or pouring as the proper mode of baptism. Such is not the case, as we shall presently see. These great religious leaders, who are looked upon as the founders of some of the most populous and influential Christian churches, did not put their approval upon the sprinkling or pouring mode in baptism.

Martin Luther, in answering those who favored the immersion of adults in baptism, but the mode of sprinkling for infants, says:

"They nevertheless ought to be wholly immersed, and then immediately drawn out, for that the etymology of the word seems to demand. Baptism is nothing else than the word of God with immersion in water. This sprinkling is an abuse and ought to be removed."

John Calvin, the founder of the Presbyterian Church, in discussing the proper Scriptural mode of baptism, says: "The word *baptizo* signifies to immerse, and the rite of immersion was observed by the ancient church."

John Wesley, the founder of Methodism, in making his comments on the mode of baptism as set forth in Romans 6: 4, uses the phrase "Alluding to the ancient manner of baptizing by immersion"; and in referring to the mode of baptism as practiced by himself, he says in his "Journal": "Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England — by immersion. The child was ill then, but recovered from that hour."—*Journal*, p. 11.

IMPORTANT WITNESSES

DR. THOMAS CHALMERS, a noted Presbyterian theologian, and founder of the Free Church of Scotland, writes: "The original meaning of the word 'baptism' is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of administration in the apostles' days was by an actual submerging of the whole body under water."

Dr. Adam Clarke, a Methodist Bible commentator, in commenting on the proper Scriptural mode of baptism as set forth by Paul in Romans 6: 4, says: "It is probable the apostle here alludes to the mode of administering baptism by immersion, the whole

By Charles S. Longacre

body being put under the water, which seemed to say, The man is drowned, is dead; and when he came up out of the water, he seemed to have a resurrection to life; the man is risen again."

Dr. Theodore Beza, a Genevan Reformer, an associate of John Calvin and Farel, a translator of the New Testament, professor of Greek at the Academy of Lausanne and at Geneva, and considered in his time the most learned in the ancient languages, commenting upon the Scriptural mode of baptism, says: "Christ commanded us to be baptized, by which word it is certain immersion is signified."

GREAT SCHOLARS SPEAK

DR. CAMPEGIUS VITRINGA, a prominent Dutch Reformer, a Bible commentator, and professor of Oriental languages at the University of Franeker from 1681-1722, in commenting upon the primitive mode of baptism, says: "The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and His apostles."

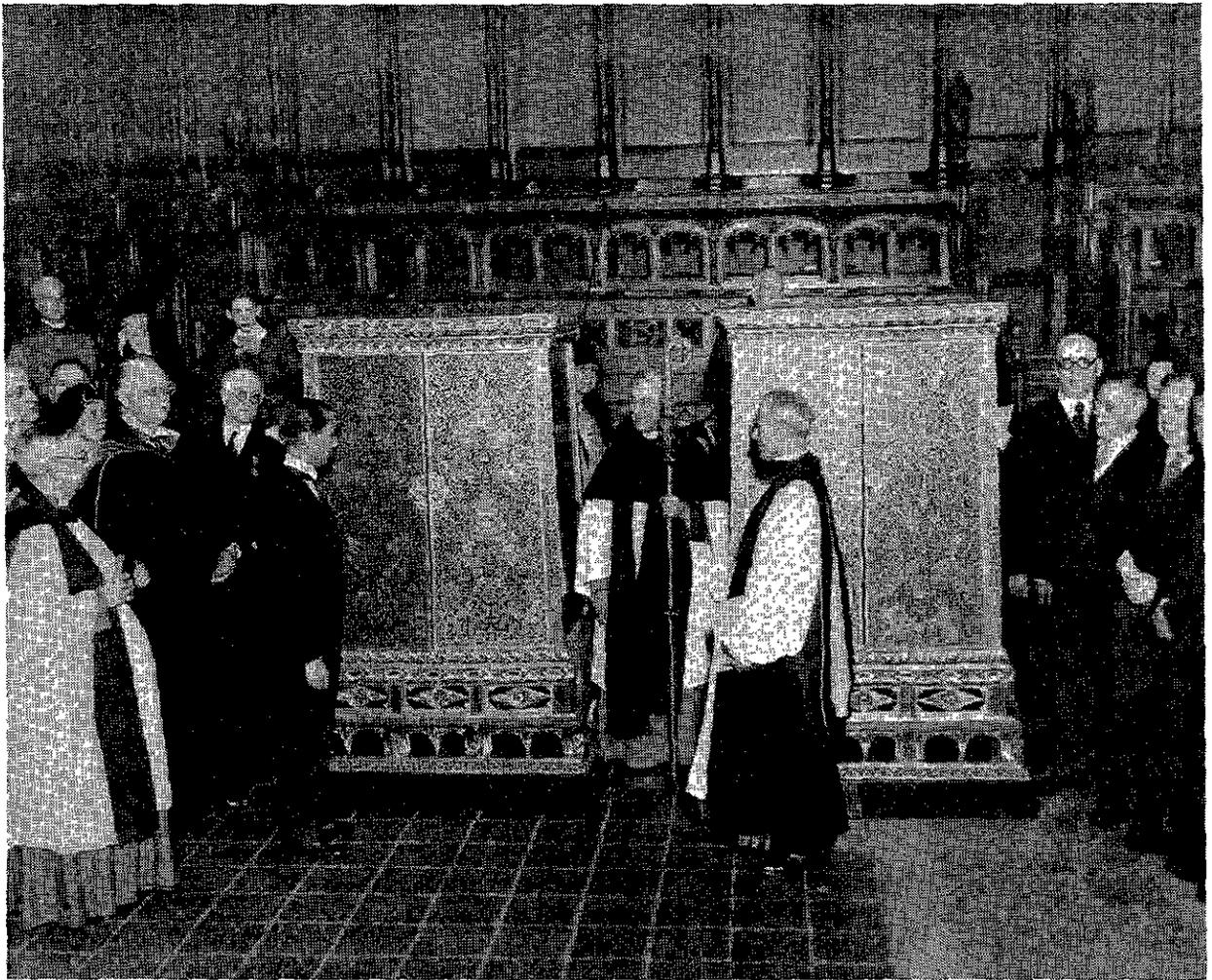
Dr. J. F. Buddeus, a German theologian and linguist, professor of Greek and Latin at the universities of Coburg, Halle, and Jena, in giving the technical meaning of the Greek words *baptizo* and *bapto* and their derivatives, says: "The words *baptizein* and *baptismos* are not to be interpreted of aspersion [sprinkling], but always of immersion."

Claudius Salmasius, a French Protestant, theologian, historian, and jurist of the seventeenth century, in commenting upon the primitive mode of baptism, says: "Baptism is immersion, and was administered in former times according to the force and meaning of the word."

Professor Hermannus Venema, a Dutch Reformer and Bible commentator of the eighteenth century, in commenting upon the Greek word for baptism, says: "The word *baptizein*, to baptize, is nowhere used in Scripture for sprinkling."

Professor John C. W. Augusti, a theologian and professor of oriental languages at the University of Jena, also at Breslau and at Bonn on the Rhine, in analyzing the etymology of the Greek word *baptizo*, says: "The word baptism, according to etymology and usage, signifies to immerse, submerge, etc., and the choice of the expression betrays an age in which the latter custom of sprinkling had not been introduced."

Professor Karl Gottlieb Bretschneider, a German



Wide World Photos

A great American cathedral installs two magnificent cabinets inlaid with gold, presented by the king of Siam and honoring Buddhism. The regret is that there is no place in modern cathedrals for a baptismal font large enough for immersion.

theologian and a Greek and Latin lexicographer, in giving the meaning of the word baptism and its mode, says: "An entire immersion belongs to the nature of baptism. That is the meaning of the word."

Dr. Newman gives the following account of his interview with the learned Greek scholar, Dr. P. R. Porson, on the subject of baptism: "Not long before the death of Professor Porson, I went, in company with a much respected friend, to see that celebrated Greek scholar at the London institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the gospels, in which the word *bapto* occurred. I said, 'Sir, you know there is a controversy among Christians respecting the meaning of that word.' He smiled and replied, 'The Baptists have the advantage of us.' I inquired whether in his opinion, *baptizo* must be considered equal to *bapto*, which he said was to tinge as dyers. He replied to this effect, that if there be a difference, he should take the former to be the stronger. He fully assured me that it signified a total immersion."

Immersion was the only mode of baptism practiced

by the primitive Christians according to the testimony of the Scriptures and the most authoritative church leaders and Bible commentators. Sprinkling and pouring crept into use gradually, being first applied to persons who were sick or about to die. Those methods were employed only as emergency measures, when it was thought the candidate was physically unable to be immersed. There are many reliable witnesses, whose testimony furnishes us with conclusive proof that sprinkling and pouring were thus inaugurated.

Salmasius, the noted French Protestant theologian, historian, and jurist, from whose pen we quoted previously, says: "The clinics [sick] only, because they were confined to their beds, were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water; but the whole body had water poured upon it. Thus Navotus when sick received baptism; *be-sprinkled*, not *baptized*."

Navotus, one of the schismatics of the third century, it is recorded in history, was among the first to be baptized by sprinkling while sick.

Grotius, the father of inter- (Continued on page 32)

When a NATION FOUGHT

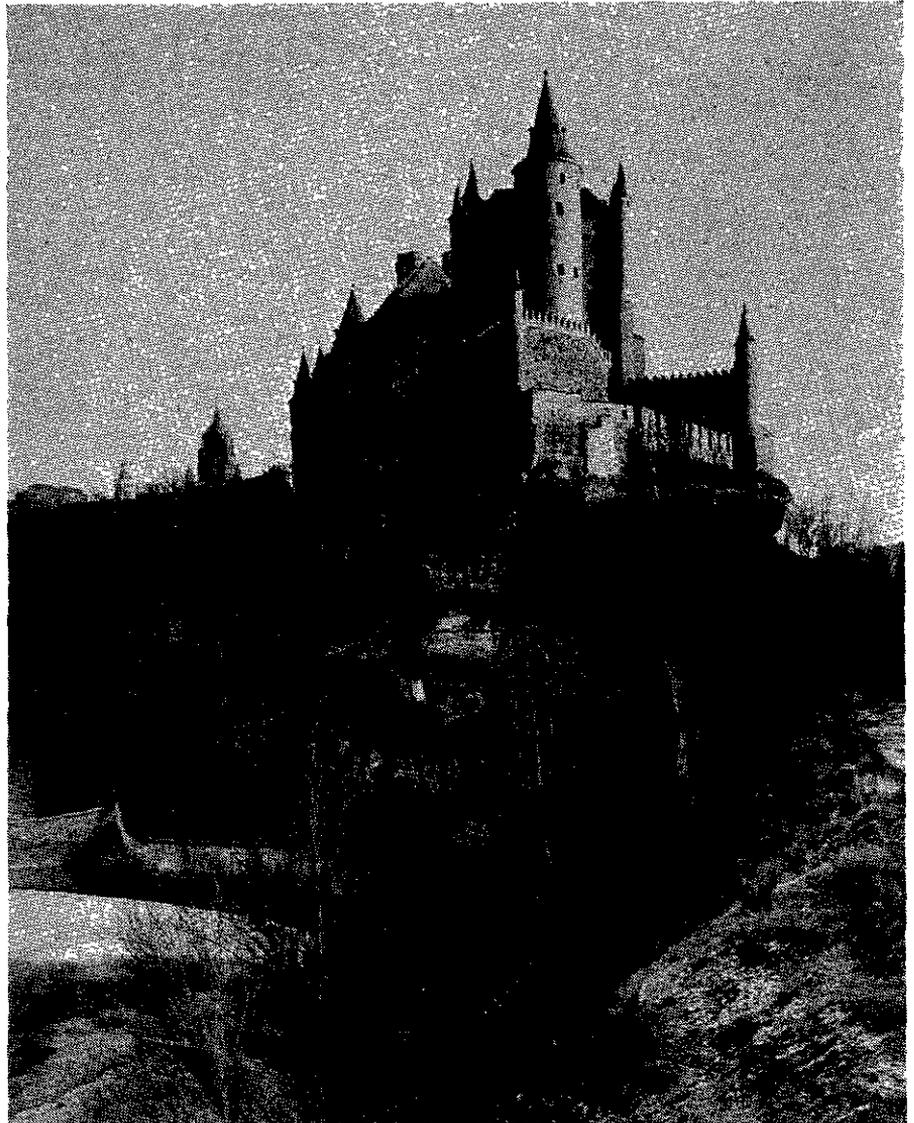
Gilbert K. Chesterton, noted English spokesman for Catholicism, stated in a recent lecture that the World War was a religious war, with predominantly Catholic nations arrayed on the side of the Allies and fighting against Protestant Germanic peoples, inferring that the allied victory was a victory for Catholicism. In view of this claim, the accompanying article is of unusual importance, as depicting the outcome of a similar line-up of nations in the sixteenth century.

(Fifth in a series on "The Hand of God in the History of the Christian Era")

IN OUR series of articles on the hand of God in history we have seen the rise of Christianity and its conquest of European paganism, the spiritual decline and political ascendancy of the major medieval Christian body, and, in the Protestant Revolt, the beginning of the movement back to apostolic Christianity. We have seen that in Protestantism lay the seeds of democracy and religious liberty, two principles that have contributed much toward the making of the modern world. Obviously, the time and the event that mark the shift of the balance of power from the medieval church to the new Protestantism is a point of great historical significance, separating as it does the absolutism, priestly bigotry, and charlatanism of the Middle Ages from better forms of government in both church and state, and their separation, growing out of the new movement. That point is the year 1588, and that event the defeat of the "Invincible Armada" of Philip II of Spain and of his master the pope, a defeat partly at the hands of the Elizabethan "Sea Dogs" and partly due to storms — to natural causes that the courts rightly term "acts of God."

The following explanation will serve to show how the situation developed that culminated in the event

PAGE FOURTEEN



By Ewing Galloway, N. Y.

One of the castles of old Spain, preserved from the time of Charles V.

of 1588, and what its significance is to the present.

The reign of Elizabeth in England saw the transition of the English people from Catholicism to Protestantism. When she came to the throne in 1558, practically all of her people were Catholic in doctrine and worship. When she died in 1603, England was definitely Protestant with only a very small papist minority.

In part, this change was due to the policies of the queen; in part, to causes that she did not control. In the beginning of her reign Elizabeth refused to take a partisan position in the Catholic-Protestant dispute. The real Protestants were few and little could be gained from their support. As for the Catholics, the queen could not be sure where she

THE WATCHMAN MAGAZINE

AGAINST GOD

By KELD J. REYNOLDS

stood with them. That marriage of Henry VIII, of which she was the issue, had never received the papal sanction. There was danger of Catholic support being withheld because of her illegitimacy, as they looked upon her birth—a danger which would become a certainty if she ever displeased them, for example, by becoming a Protestant. The offer of a French alliance early in her reign was an inducement to curry Catholic favor. The large Catholic party in England indicated the same choice. But it was decreed otherwise. Medievalism was rotten and tottering, and God called upon the virile and substantial Anglo-Saxon races to support the principles that were to build a new world.

A number of factors served to turn Elizabeth toward Protestantism. The excesses of "Bloody" Mary, her half-sister and the daughter of Henry and the Spanish Catherine, had disgusted the English with Roman tyranny. The fanatical zeal of the Spanish Philip II in seeking to stamp out heresy in the Netherlands outraged the English sense of justice and fair play. His offer of marriage to Elizabeth was more an insult than a compliment in the eyes of her people, who had always ridiculed the pompous Spanish tyrant. Elizabeth's rejection of the Spanish proposal made Philip her implacable enemy, and marked the beginning of a series of plots against her throne and her life. Since the pope was a fellow-conspirator with Philip, the situation was little calculated to increase the queen's devotion to the Vatican. Such a plot in 1571, a Spanish-Roman scheme, was aided by Mary Stuart, queen of Scots, who from that time on appeared as the Catholic legitimists' candidate for the English throne.

PROTESTANTISM GROWING

DURING these years Protestantism was rapidly spreading among the more substantial nobles and commons whose loyalty to the queen was often in evidence. The Catholic plots centering in Mary met with less and less favor as the statesmanship of the queen increased the prestige and influence of England and endeared her to her people. The

APRIL, 1931



International Newsreel

Philip Melancthon, a scholar of the Protestant Reformation.

terrible French massacre of Saint Bartholemew's destroyed the desirability of a French Catholic alliance and caused Elizabeth and her people to give their moral support to the Huguenot victims.

A STRONG TREND

EVERYTHING seemed to conspire to make England Protestant. In her foreign relations England's interests were Protestant. The queen who was making her great had been declared deposed by a papal bull, wherefore England had come to realize that it would have to choose between Elizabeth and Rome, for the queen and English Protestantism would stand or fall together. The English chose Protestantism and Elizabeth. This was the situation as it had de-

veloped by 1588 when Spain struck at England.

There were several reasons why Philip would want war. His arrogant nature did not let him forget the English insults. The execution of Mary Stuart at Elizabeth's hands gave Philip, because of his relation to the English royal family, a flimsy claim to the throne. English buccaneers were taking toll of the gold and silver from Spanish America. Were England subdued, the Dutch revolutionists could no longer hold out. But the principal reason for Philip's attack was his championing of Catholicism. He looked upon himself, and the pope supported him in his attitude, as a crusader consecrated to the task of exterminating heretics and re-establishing the power of Rome over Europe. England's rise to power gave him political uneasiness, and her heresy stirred the fires of his religious fanaticism. It seemed an opportune time to attack her because there was much to gain, and, so Philip thought, little danger of failure.

A powerful reaction against Protestantism had taken place since the commencement of the second half of the sixteenth century. The reform doctrines had been rooted out from Italy and Spain. Belgium, which had been previously half Protestant, had been reconquered, both in allegiance and in creed, by the Spaniard and had become one of the most Catholic countries in the world. Half of Germany had been won back to Rome. In Savoy, in Switzerland, and in many other countries, the *(Continued on page 34)*

PAGE FIFTEEN



International Newsreel

Uncle Sam's anti-aircraft guns boom into action at Aberdeen Proving Grounds, Maryland. The feverish race of war preparation goes on.

Angry Nations

Situations that force statesmen to carry peace on their lips and guns in their hands



WHEN Benito Mussolini in his international broadcast from Rome recently assured the people of the United States that his government stood stoutly for peace, there is no reason why we should doubt the sincerity of this man who is one of the great men of today. No sane statesman desires war these days, for he has everything to lose and scarcely anything to gain, and this even though he emerge from the conflict victorious. Economically, it means ruin, for it disarranges business and industry and paralyzes trade. Politically, it means that much more suspicion and ill will on the part of the other powers. It means the decimation of the nation's best manhood, not to speak of the social evils that follow in its wake. All this the Italian dictator knows full well; so we can believe his protestations of peace.

However, it is one thing to affirm peace and an entirely different thing to actually insure it. And when we think of Italy's insurance of peace, the situation is not so good. Ofttimes, and specially these days when the relationships of nations are so close and frictional, governments are so caught in the grip of circumstances and international forces that, in spite of themselves, they are driven on to the vortex of trouble and war. We fear it is so with

By William G. Wirth

Italy. While we do not want to be at all understood as saying that Italy will declare war or precipitate war, or that there even will be war in which the Iberian peninsula will be involved,— what we do say is that the possibilities for this are present; and when the stage is set the actors are very likely to perform; when the gun is loaded it is very likely to be fired. At least, if conflict does come out of such a condition, we need not be surprised.

A few years ago Frank H. Simonds, one of America's keenest students of world affairs, wrote: "The conviction that Italy, because of French opposition, does not obtain her rightful position in the world, is universal in the Peninsula, and it is the most dangerous state of mind existing in Europe today." Later on Simonds stated, when the matter of disagreement arose between France and Italy over the parity of their fleets in the Mediterranean, that a Mediterranean Locarno was necessary to protect the world from a war between France and Italy. Surely, these opinions of Franco-Italian relations do not warrant our placing too much assurance in the Fascist leader's declaration of peace.

But having introduced this Franco-Italian em-

broilment, let us go into it a bit. It is not a sudden thing, which has just developed in recent years; nor is it something that has sprung altogether from the Fascism of Italy. It was there before the advent of Mussolini, before the World War. It goes back to the time of the unification of Italy when the emperor of France, Napoleon III, forsook Italy and left Prussia alone to stand by Italy in the struggle that Victor Immanuel and Cavour were making against Austria. Peoples do not forget such "betrayals" as they term them, and the Italians have been slow to forget Napoleon's action. When the Franco-Prussian war came on in 1870 the natural consequence was that Italy did not come to the aid of France when she was crushed by the well-trained soldiers of Bismarck and Von Moltke. Then it was the French people who became "peevish" at Italy. And it was these two European crises that gave us the foundation for the distrust that these two Latin peoples have toward each other.

THE RACE FOR COLONIES

TO MAKE a bad matter worse, Italy did not at all appreciate France's territorial endeavors in North Africa after 1870 to assuage and comfort her for the decisive defeat administered to her by Prussia. Italy herself was looking with longing eyes upon North Africa as a field for Italian colonization; and so to strike back at France Rome joined Berlin and Vienna in the celebrated Triple Alliance, about which we read so much as a preparatory setting for the World War. True it is that in the World War Italy forsook the Central powers and joined with Britain and France, but this was not because Rome had grown to love Paris. Because England and France could together bottle up the Mediterranean and so hold Italy helplessly bound from making any move if she did join the Central powers and keep any food and supplies from reaching her, there was nothing else for Rome to do but to throw her fortunes in with the Allied powers. It was necessity and not love. But even with that, Italy did not join France and England without being assured that when the peace

was made and Germany and Austria would be defeated, Italy would receive her coveted "Italia Irredenta" (unredeemed Italy) in the Adriatic region and support in getting territories elsewhere.

DISAPPOINTED AGAIN

AND now there was repeated under Clemenceau what had been done under Napoleon III — France withdrew the support that the Italians expected Paris would give. When idealistically minded Woodrow Wilson, possessed strongly by his principle of "self-determination," listened to the Yugoslavs' opposition to Italy's Adriatic ambitions and denied Rome's demand for this territory, France was quite willing that Wilson should act a part that France herself would thus be saved from playing. The result was that Italy did not get all that she had been promised, and her post-war wrath against France arose to high point. Again Italy was sure she had evidence of France's evil designs against her and the purpose of Paris to resist Rome's proper development.

Italy has been further alarmed at the ascendancy on the European continent that France has secured as a result of the World War treaties. Not content with defeating Germany, France has since the war, through offensive and defensive alliances, bound a number of states to her so that she dominates the continental situation. Poland is one of her allies; but that which has been a direct source of anxiety to Italy has been the forming of the "Triple Entente," which consists of Czechoslovakia, Yugoslavia, and Rumania, and is a combination of southeastern European states bound by the closest ties to Paris, and Paris to them.

It has been one of the settled purposes of Mussolini's foreign policy to counter this southeastern influence of France by making alliances with other states in this region, and so we have Albania practically under the control of Rome. Ahmed Zogu made with Italy the treaty of Tirana, whereby this little Adriatic state became virtually an Italian protectorate. Bulgaria also came into the Italian orbit, which has (Cont. on p. 28)



Wide World Photos

The arch dedicated to triumph in war sees a parade of peace in Paris, if any parade of war-ready soldiers can be said to celebrate peace.

DOES GOD CARE W



HE common idea that it does not make any difference what day we keep, just so we keep a day, is a fatal deception. It is following the way of Proverbs 16:25: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It is following man's ideas in the place of God's word and commandment.

We recognize that from a worldly or scientific standpoint time is time, and a day is a day. One day is no different from another, so far as the course of nature is concerned. It rains, it snows, it hails, it storms, the sun shines on the Sabbath day, the same as on other days. The difference between the Sabbath day and other days is a spiritual difference; and spiritual things are "spiritually discerned." (1 Corinthians 2:14.)

The word "Sabbath" means rest. It is the Hebrew word for rest spelled over in English letters. Christ's Sabbath day is Christ's rest day. Before the seventh day could be Christ's Sabbath day for man, it was necessary for Christ to rest on that day in the beginning of time, at the close of His six days of creative work as described in Genesis 1. (See John 1:1-3, 10; Genesis 2:1-3.) The seventh day of the week is the only true Sabbath day, or rest day, because it was on this day that Christ, the Creator, rested. And as the Creator rested on no other day of the week, so no other day can be *the* Sabbath day, or rest day, for this world.

The rising of Christ from the dead on the first day of the week, now called Sunday, did not, and could not, make the first day of the week the Sabbath day, or rest day. The general observance of Sunday for centuries as a rest day by professed Christians does not, and cannot, make Sunday Christ's Sabbath day. The law of the land enforcing Sunday as a rest day does not make Sunday *the* Sabbath day. An agreement by all the churches and all the nations and peoples in the world to rest on Sunday, and to call it the Sabbath, would not make Sunday Christ's Sabbath day for man.

GOD'S FIVEFOLD ENDORSEMENT

MAN cannot make any day—the seventh, the first, or any other day—the Sabbath. Only the Creator can make the Sabbath. The only thing that could make any day the Sabbath and the rest day for mankind, was for Christ to rest on that day, and to sanctify it, or set it apart, for man, and to command its observance upon man. Jesus Christ alone is Lord of the Sabbath. (Mark 2:28.) The common idea that the church or human powers are lords over the Sabbath, and may change it into Sunday or Monday, or into any other day as they see need, or may make every tenth day holy if they see cause for

PAGE EIGHTEEN.



Herbert Photos, Inc.

Blossom time at

it, is unscriptural and opposed to the gospel of Jesus Christ.

The Sabbath is not a movable institution of convenience that man can move from one day to another to suit his purpose. The Sabbath institution is *unalterably fixed to the seventh, or last, day of the week*, by Christ's resting on that particular day, and His blessing, hallowing, sanctifying and commanding the observance of this particular day.

Some one will say, "The church has made Sunday the right day to keep, by transferring this blessing and sanctification over to Sunday." But this *cannot* be done. The church has no such authority. The blessing and sanctification Christ put on the seventh day is not like a gold band to be slipped off one finger and put on another. Scripture declares: "God blessed the seventh day, and sanctified it: *because that in*

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HAT DAY WE KEEP?

By JOHN L. SHULER

hallowed, sanctified, rest day, for man's worship.

Nothing but the direct word of God can impart sanctity to any person, or thing, or to any institution. Neither custom nor human decree nor long-continued regard can add real holiness to the character of anything or any day. All the churches together cannot make a day holy. In fact, man can *keep* a day holy only as God has *made* it holy.

It is utterly impossible for me, or any one else, to keep the first day of the week, or Sunday, holy; for God never made it holy. Sunday never has been kept holy, nor can it ever be, unless God should hereafter hallow it. There is only one day in the week that any one can keep holy, and that is the one that God has made holy; namely, the seventh, or last, day of the week. Any day offered us as a Sabbath aside from the seventh day must therefore be a counterfeit, lacking this essential, fivefold stamp of holiness, blessing, sanctification, divine rest, and divine appointment. It is just as impossible to make Sunday into the Sabbath, as it would be to make an iron washer into a five-dollar gold piece.

SUBTERFUGES

SOME people have thought that they could keep Sunday and still be in harmony with the fourth commandment, by counting Monday the first day of the week, thus making Sunday their seventh day. Still others contend that they are in harmony with the fourth commandment just so they keep one day in seven. But read Exodus 20:8-11 and you will see that God does not command us to keep *a* seventh day, or *your* seventh day according to the way you may wish to count, but He commands you to keep *the* seventh day of the week according to His count, as it is marked off by the last day of the original weekly cycle, as established by Him in the beginning, by His creative work on the first six days and His rest on the seventh.

This fourth commandment requires us to observe, as the Sabbath, that particular, definite day of the week on which the Creator rested from the work of creation. Man is to rest on the same day of each week on which God rested in the first week of time; namely, the seventh, or last, day of the true sevenfold cycle. In the matter of the Sabbath, God has done the choosing Himself. He alone has that right. He tells us to rest on His day, not on our day.

The very name given to the seventh day in many present-day languages reveals how the knowledge of God's appointment of the seventh day as the Sabbath has, even aside from the Bible record, persisted down through the centuries. There are today one hundred and fifty (Continued on page 34)

PAGE NINETEEN

it *He had rested* from all His work." Genesis 2:3.

The divine blessing and sanctification are conferred upon the seventh day by Christ's resting on that day, and are, therefore, *nontransferable*. As Christ rested upon no other day except the seventh, or last, day of the week, so this blessing and sanctification cannot be placed on any other day. The seventh day is still, and will always be, God's blessed, hallowed, sanctified day for this world.

All days of the week are not alike when it comes to the Sabbath question. God has a special day (Revelation 1:10) that stands out above all the other days of the week. According to the Bible, there are five differences between the seventh day of the week and the other six days. The first six days are common days (Ezekiel 46:1), given to man for his work, while the seventh is the Lord's blessed,

APRIL, 1931



the nation's capitol.



LIFE MESSAGES

USE YOUR WILL

By B. M. Heald

WILL power lives in every human soul. It is the servant of man (many do not know it, however). It does not make decisions, nor does it originate plans: but will power propels, carries into effect, plans of the mind. It is as verily a power, an energy, a dynamic force, as steam, gas, and electricity. You need will power in your business. Will power is a good partner. It is the dynamo of the soul.

You have been trying to operate on wish power. Now wish power is nothing and gets you nowhere. There is a big difference between wish power and will power. You may wish to feel, to have, to do, and never have felt, had, or done. It makes me think of the poem:

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it."
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.

You may say, "This one thing I do," but will power does it. The will needs exercise too, the same as any other faculty of the soul. There are those who have had others decide for them and execute their decisions until they have weakened their will power. They lag, loiter, and lounge around looking for the way of least resistance, and like a weak, worn,

worthless motorcar stall on the uphill pulls of life. Glory in grit. Prosecute your problems. You will never know how much reserve will power you have until you draw on it. It will surprise you.

WILL power put Napoleon over the Alps, and Columbus over the ocean. It starts and stops things.

The will is the monarch and master of man, prince of all his possibilities, and lord of his love and labor. With it man may hold health, win wealth, and have happiness.

Will power drives out and destroys disease. I can prove it. Helpless invalids upon hearing the alarm of "fire" have leaped from their beds where they have lingered for years, and have run into the street cured of their invalidism. How is that? Still doubt the possibility of will power? Explain this: what gives the frightened man super-human strength to run miles, leap fences, climb trees and telephone poles?

Some of our greatest men and women have been stricken down with very distressing diseases; but have refused to yield to their ailments and have "come back." I believe there are thousands who can recover health if they will.

The vitalizing power of the will, called into action by the volitional power, is an invaluable aid in resisting disease and retaining health. You can will to be well. Mental science is not the all in all in science, but when properly understood greatly assists in establishing health and happiness. Will you accept this line-up?—I will eat right. I will drink right. I will sleep right. I will work right. I will play right.

The electric power of the will vitalizes the whole system. You must get in earnest, get busy, and "do it now." Begin tonight.

This is your emancipation. Be independent of your moody, morose, mental misery. Don't let your mental bondage bluff you.

You say: "But I can't do it. I have always been like this. It's my temperament." True. But your task is creating a new temperament, controlling your characteristics, and creating courage. I am proposing a new personality — having new habits. You have heard your friends say: "What a change has come over him," or "How different she is from what she used to be." This may be said of YOU.

Does Man Have an Immortal Soul?

By Heber H. Votaw



THE world "immortal" is found just once in the Scriptures. It is applied only to God. He alone is immortal by nature. However, immortality has been brought to light through Jesus Christ and is offered to man through the provisions of the gospel. (2

Timothy 1: 10.)

Man is declared to be mortal, subject to death. Job refers to him as "mortal man." (Job 4: 17.)

Paul admonishes us not to allow sin to reign in our "mortal body" (Romans 6: 12), but so to live that "the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4: 11), assuring us that if Christ's Spirit dwells in us, the same God who raised Christ from the dead shall also quicken our "mortal bodies" (Romans 8: 11). The resurrection chapter clearly states that "this mortal must put on immortality" and sets the time for this change at the second coming of Jesus Christ. (1 Cor. 15: 53, 54.)

To some, the idea of admitting that man is mortal is repugnant because they feel that such an admission places man in the same class as the beasts of the field. Nothing could be further from the teaching of the Scriptures, for evidence is abundant in Holy Writ that though man by nature is subject to death, a perfect deliverance from death and the grave is provided through the sacrifice of Jesus Christ. And it cannot be stated too emphatically, nor repeated too frequently, that by Him alone can man escape from the bonds of mortality. To claim that man has immortality as an inherent quality is to deny the need and the sufficiency of Christ.

LIFE IN HIMSELF

THE Father hath given unto the Son the power "to have life in Himself" (John 5: 26) and sent Him into the world that "whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16). That faith in the Son is the chief condition necessary for the reception of this marvelous gift of life is stated again in verse 36 in these words, "He that believeth on the Son hath everlasting life:

and he that believeth not the Son shall not see life."

To all the multitude of false beliefs and creeds and religions, one subtle attack upon the ministry of Jesus Christ in behalf of mankind is common; namely, the claim that by nature man is immortal. The enemy of the human race began with our first parents to inculcate the idea that man cannot die. He sneered at the words of the Creator, who told Adam and Eve that the result of their transgression

would be death. (Genesis 3: 3.) The serpent insinuated that God was seeking to keep some good thing from man, and promised that the eating of the forbidden fruit would lead only to betterment.

DEATH FOLLOWED

BUT the word of God cannot fail, and death followed transgression. What more natural thing than that the arch-deceivers should follow the first falsehood with another, and claim that death is *not* death, that it is rather an enlarged life—freedom from restrictions felt in the flesh—a life

of fuller privileges and opportunities.

Lest sin and sinners should be immortalized, "Cherubims and a flaming sword" (Genesis 3: 24) kept the first pair from the tree of life. Instead of there being no death, the connection with life was severed by sin, and but for "the gift of God" "through Jesus Christ" man would have lain down in death never to rise.

Death is called an enemy—not a friend. It is the last enemy which will be destroyed (1 Corinthians 15: 26) when all enemies are put under the feet of Christ. The righteous host who come from the graves at the return of our Lord cry in triumph, "O death, where is thy sting? O grave, where is thy victory?" When compelled to stand at the grave of a loved one, let us find comfort in the assurance that "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." (1 Thessalonians 4: 16, 17.)

Perfection

By EUGENE ROWELL

God gives not less perfection to the flower,

Made for its hour,

Than to the tree,

Its century,

Or to the gloried star

Created for eternity in heavenly realms afar.

Nor less perfection asks of us today

In our brief stay

Than of the throng

Whose angel song

Rolls on the saintly air

Through sinless courts of Paradise where all are stainless fair.

O power of deathless love and grace divine,

Today be mine

To walk with God

As Jesus trod

This wayward world of ours,

Yet kept Himself as perfect as the angels and the flowers.

The News Interpreted



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Gandhi, now worshiped as the god of the new nationalism in India, has been released from prison by the British government, but there is little expectation that he and his countrymen will obtain all they desire in the government of India.

Lay Down Your Arms

THIS is the command the League of Nations will give the world if present plans carry through for a great World Disarmament Conference early in 1932. On the surface, the announcement goes forth with all the confidence accompanying a great and good endeavor, never having been tried before nor having failed of accomplishment; when actually scores of disarmament conferences of one sort or another have been held since the World War, and *all* have utterly failed. No doubt the armament race has been delayed by them, but no nation has disarmed or materially reduced armament along all lines.

But this contemplated conference is to be on a vaster scale than ever before, if the League can induce non-League members to take part. A Preparatory Disarmament Commission of the League is now circulating a plan among the various governments. It outlines six divisions of disarmament endeavor, and they seem to take in the whole category. No naval decrease this time, only to be

made of no effect by airplane and poison gas increase. The six parts of the proposal cover the following: 1. Army, navy, and all other man-power to be cut to a minimum. 2. All war materials to be reduced materially. 3. Governments limited in the amount of money spent on war preparation. 4. Every nation compelled to keep all others informed of its exact status in preparedness for war. 5. Poison gas and disease bacteria to be forever banned as weapons in war. 6. Thorough organization for the enforcement of these provisions.

No one questions the need of disarmament. The world groans under the intolerable arms burden. More money is being spent on war now than ever before in peace time. Thirty million men are under arms today, with ten million in reserve. Every year the world spends be-

tween four and five billion dollars on war preparation. And there is no let-up in increases, nor prospect of any, unless something happens to stop the wild frenzy.

We are whole-heartedly in favor of any peace move set on foot. Not that we expect peace in 1932, nor shortly after, by means of a disarmament conference. That *cannot* be; because a foreseeing God has said it *will* not be. All we can hope for is that the winds of war and strife will be held back by the angels of heaven till the servants of God are sealed in their foreheads (reached and saved by His last message to the world). (Revelation 7: 1-3.) Then the winds will be let loose, and Armageddon will follow quickly. (Revelation 16: 12-16; Joel 3: 1, 2, 9-17.) In the midst of the carnage the "man on the white horse" will appear, and will obliterate war forever by obliterating warriors forever. (Revelation 19: 11-21.)

Then peace, glorious peace! In a warless world at last, there will be peace because the only successful Peacemaker makes it. Then will ring in our ears with new meaning the happy words, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

"They Like to Kill"

THE contemporary desperado may not be any fiercer or more cunning—if he happens to be cunning—than his predecessors; yet it often seems that he is more careless of human life. As a rule, the old race killed only upon neces-

der arms today, with ten million in reserve. Every year the world spends be-



Wide World Photos

The tragedy of unemployment rests hardest on the children. A soup line in drought-stricken Arkansas.

The News Interpreted

sity. The modern practitioners of violence like to kill."

So comments the *New York Times* on criminals in New York City. Fundamentally, criminals are growing more cruel, more heartless, and utterly abandoned. The highwayman, the train robber, the cutthroat, the killer have moved into the streets and have added blood-lust to greed.

But the underworld is not alone in crime. It has sunk lower because the upperworld has pushed it down as itself has sunk lower. The average of morality today is sinking. The white part of society is getting gray. And criminals below are serving arch-criminals above, while the latter pose as exemplary citizens.

New York is confessedly crime-ridden today as never before,—“respectably criminal.” We may gather from recent exposures that much of its judicial system is rotten, its magistrates bribe takers; and some of its most trusted banks have played fast and loose with depositors' money. Governor and mayor are ever cleaning up, and there is always more to clean. And the public tracks up what has been done by weeping over the gunman and idolizing the crook.

Chicago maintains its reputation for corruption in high places, unworthy men in public office by the choice of the voters, and the now commonplace gang wars, racketeers, and wholesale and open bootlegging. Prohibition has nothing to do with it, except that it is handy as an excuse.

These two cities are not the only models of what ought not to be, nor are they more wicked in proportion to size than any other city or town. All the people in them are not to be condemned; though the criminal minority is allowed to rule. The public conscience is seared. Average morality has lowered. Standards that held us before are now trailed in the mud.

With the progress of invention, culture, and prosperity, the necessity for crime has been lessened,—if crime is ever necessary. The way of the righteous is made easier and the way of the transgressor still harder. Yet transgression increases. There is no excuse for crime. But they “like” to do it.

The Bible best describes the predicament of our city officials today. “Judgment is far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. . . . Our transgressions are with us; . . . speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away

backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.” Isaiah 59: 9-15.

The remedy: A change of heart by the power of Jesus Christ for those who will, that they may keep God's law first and then man's law, and thus be ready for a sinless earth at Christ's soon coming. And for those who will not, a certain looking for of judgment when criminals and all sinners will be destroyed with crime and sin.

For, after we analyze the whole situation carefully, it is the disregard of God's ten commandment law by those “higher up” that is chiefly responsible for the lowered moral tone of our country. The criminals are no worse than what the leaders of society and the officers of the law condone and allow.

Prohibition and Politics

PARTISAN politics corrupts, degrades and misrepresents every cause it espouses which does not rightfully belong to it. And it in turn is contaminated by its unnatural marriage with an alien. The same is true of religion. Let religion abandon morals and meddle in civil affairs and both state and church go down in degradation and defeat.

Prohibition does not belong in politics. It is a moral question and should be left absolutely free from party lines. As a temperance cause in years gone by, it was a growing success; and a Prohibition Party got scant attention and few votes. It had to become a question of legislation and law, because it dealt with public safety. But it need never have become an issue at election time, any more than do civil service examinations or the price of stamps. And it would not be a political issue now, if issue-less politicians had not dragged it into the election arena to



Wide World Photos

Again we are reminded that we live in a mechanical age. Here is a machine which prepares, cooks, serves wheatcakes and washes the dishes after the customer has partaken.

serve their own personal and selfish ends.

In some respects like religion, though not a religious question alone, Prohibition should be left separate from politics, even as religion should be left separate from the state. Liquor drinking holds the germs of criminality, and hence should be curbed by the state. But it is no more a party question than is murder or robbery. Would that statesmen would forget party lines when temperance and the welfare of the people are concerned.

But since Prohibition bids fair to be made more and more a political issue we may expect wild rumors, distorted facts, ignorant prejudices, and high feeling on both sides, with little possibility of the general public knowing what is and what is not so. If ever the American people needed good common sense, clear heads and true hearts, and the ability to sift evidence, it is now.

America is on a stage, acting the play, *Vote as You Drink*, and all the world is in the audience watching the farce, some with sneers, some with applause, all with interest and concern. The problem is, Can politics and statesmanship play recklessly with an edged tool and escape injury?

o o Watch Food Prices o o

Some excellent hints on how to stretch the table dollar

By Betty Barclay



Herbert Photos, Inc.

The hungry mouth of childhood can be filled economically and healthfully.



OME day in the future when each woman knows how much she should pay for each food, and what to substitute when some foods are priced too high, many present-day food problems will have been eliminated by that happy knowledge.

At present we know very little about food. A few people who are devoting their lives to experimenting, pass along certain information to us, but few of us really remember the things we learn. Take the present enormous consumption of oranges for example. There was a time that most of us can remember when an orange was seldom seen by the average woman except at Christmas. Today, millions of husbands would raise a terrible row if they did not get their glass of orange juice or their orange on the half shell for breakfast. And yet it is very doubtful if one half the users of this fruit could really explain all of the benefits they secure from it. They are eating oranges because the neighbors eat oranges and everyone else eats oranges, and, of course, because oranges are very delicious and well worth eating from the flavor standpoint. Some know that oranges contain minerals, salts, and vitamins. Others who may not know this may have learned from articles read that although oranges are often thought of as acid fruits, they really have a decided alkaline reaction when taken into the system.

I wonder how many ever think of

oranges as something that will enable their children to have strong, healthy teeth? Both oranges and lemons are filled with vitamin C, and leading dental authorities now tell us that lack of this vitamin is probably the most important factor in the bringing about of tooth decay and the ravages of pyorrhea. One prominent authority, Dr. Milton Theodore Hanke, of the University of Chicago, recommends a full pint of orange juice daily with the juice of a lemon added, as the proper daily amount of vitamin C necessary to check dental decay. Pyorrhea and trench mouth have also been checked by the giving of large quantities of orange juice.

Getting back to the subject of food prices, and food values, it is quite easy to see how the wise housewife will this year be able to increase her consumption of oranges. This fruit is now selling at a far lower price than that of last year. Sugar, cabbage, and several other staple foods are also on the market at prices that will enable the housewife to secure as much as she requires without a very great expenditure.

Even though some foods may be selling at high prices, a little study on foods should enable you to market today without one half the drain on your pocket-book that you seem to feel there is.

We need carbohydrates, proteins, fats, minerals, salts, and vitamins, but we do not have to get any one of these ingredients from any certain food. Sirloin steak is rich in proteins but so are

lima beans. Cereals of all kinds, bread, and rice are carbohydrate foods. Most of us already eat too heavily of the heavy foods and not heavily enough of the lighter vegetables and fruits. Realizing this, a housewife can stretch a dollar very nicely by eliminating the expensive piece of meat and spending that saving for additional fruits and vegetables.

Raw cabbage, raw carrots, celery, lettuce, asparagus, spinach, and onions are among the most desirable of green vegetables. Only one or two of these are today selling at anything like a high price. Good quantities of the others may be procured at a very few cents a pound, and from them rich stores of minerals and salts may be secured.

Here are a number of recipes that fit admirably into present-day purchasing conditions. Try them and see how they will be relished by the members of your family or by your guests.

PEANUT RICE SALAD

3 tablespoons rice
1 cup orange juice
 $\frac{1}{2}$ cup finely chopped peanuts
Cottage cheese balls

Wash rice and cook for 7 minutes in boiling salted water; drain. Cover with orange juice and cook in double boiler until rice is tender. Cool, mix with finely-chopped peanuts; sprinkle with salt and arrange on lettuce leaves with cottage cheese balls. Serve with cream mayonnaise or French fruit dressing.

CABBAGE AND ORANGE SALAD

Peel oranges, removing all white skin. Cut into one-fourth-inch slices and then into segments. Cover salad plates with finely shredded cabbage. Sprinkle with orange segments. Serve with French dressing.

RAISIN PIE

2 lemons, grated rind and juice
1 orange, grated rind and juice
1 cup light brown sugar
2 cups seeded raisins
 $1\frac{1}{4}$ cups water
6 tablespoons flour
 $\frac{1}{2}$ cup water

Combine lemon juice and rind, orange juice and rind, sugar, raisins, and $1\frac{1}{4}$ cups water and bring to boiling point. Mix flour with one half cup water to a smooth paste and add to mixture gradually, stirring constantly. Cook 5 minutes and turn into pie tin lined with crust. Put on top crust and bake in a moderately hot oven (400 degrees) 40 minutes.

THE WATCHMAN MAGAZINE

ORANGE GELATINE

- 2 tablespoons granulated gelatine
- ½ cup cold water
- 2 cups boiling water
- 2-3 cup sugar
- 1 cup orange juice
- 2 tablespoons lemon juice
- Sprinkling of salt

Soak gelatine in cold water 5 minutes. Dissolve in boiling water. Add sugar, fruit juices, and salt. Turn into molds first dipped in cold water and chill.

ORANGE CREAM CUSTARD

- 4 oranges
- 2 eggs
- ¼ cup sugar
- 2 teaspoons flour
- 1-8 teaspoon salt
- 2 cups milk
- ½ teaspoon vanilla
- 5 tablespoons sugar

Beat egg-yolks, add ¼ cup sugar, flour, and salt, and mix thoroughly. Add milk, and cook in double boiler until thick enough to coat spoon. Cool, add vanilla, and turn into serving dish containing peeled and sliced oranges. Beat egg-whites with 5 tablespoons sugar. Heap on top of custard and serve.

Crisis of Unemployment

(Continued from page 4)

of grain and goods, both cotton and woolen; just let them have some of the tons of produce that is wasted, or perhaps hurried to get rid of it; give each means to buy just a small taste of the output of the factories, manufacturing establishments, and mills, and soon every deposit of so-called overproduction will be emptied—soon the wheels of every factory, mill, and kind of machinery will be working at double shifts, and new ones will be being added. The farmers will not be able to supply the demand.

Unless the captains of industries and commerce get to work on the side of increasing the means of consumption, they are going to destroy themselves and bring down upon their heads the great productive edifice that they have set up. The human factor must be taken into account, as well as the mechanical and organic elements. By means of increased efficiency in mechanical devices, production has been increased at the cost of something like a correspondingly decreased employment of man power. Likewise centralized organization in handling world-wide enterprises has decreased in a decided manner both the number of independent businesses and the number of employees. It is also killing a most important and essential element in the employees that are working in these world-wide establishments—their initiative and originality. They are cogs in a great wheel. This means more than a loss to economical progress of the world. It is a moral loss to society. (Continued on page 28)

APRIL, 1931

How's Your Health

The Doctor
Answers Your
Questions



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

Orange juice for baby. — *I am giving my baby orange juice, as ordered by our physician, but it seems to cause a rash, and sometimes he is quite fretful after taking it, as though he had some distress in his stomach. Should I continue giving the orange juice?* C. G. O.

Try giving less of the orange juice for a while, and then if the symptoms do not clear up, substitute tomato juice in same amounts as orange juice was ordered.

Dry eczema. — *I have had a dry eczema on my hands for a number of years. Can you suggest any remedy that will give me relief?* G. M. R.

It has been found that while water externally applied irritates eczema, water taken internally gives relief. Make a saturate solution of common salt, and then put one teaspoonful in a glass of water, and drink at least eight glasses daily. Keep up this program for two or three months, and you will get relief.

Pain and food. — *I am subject to very severe pain in the region of my stomach, which is relieved by taking of food. What can be the cause of this pain?* C. T. P.

Your pain in the region of your stomach very likely is caused by contractions of the upper part of the stomach. The stomach is constantly contracting, but when food is present, the contractions are slow and rhythmic. When the stomach is empty, these contractions become harder, and we have the sensation of hunger; and when the contractions become stronger, there is a sensation of severe pain. This pain is relieved by food.

Results of unbalanced diet. — *What are the evil results of an unbalanced dietary?* T. H. M.

Too much carbohydrate may give overweight, asthma, catarrh, deafness, liver congestion, gas, diseased tonsils, etc. Too much protein may lead to acidosis, diabetes, nephritis, rheumatism, neuritis, etc. Too much fat and pastries will cause indigestion, pimples, acne, etc. Lack of minerals, especially iron, may cause anemia. Lack of cellulose may cause constipation and autointoxication, which are irregularities leading to a great many troubles. Lack of vitamins will cause nervous disorders, malnutrition, rickets, etc. Thus there are many evils of an unbalanced dietary.

Appendicitis. — *I have had two attacks of appendicitis. Does one attack make one more susceptible to attacks? What can I do to avoid an operation?* A. A. C.

A person who has had one attack of appendicitis is quite liable to have another attack, and still another. Appendicitis is due to an extension of colon infection into the appendix. To avoid repeated attacks of appendicitis, clear up your colon infection. Put yourself on an anti-toxic diet, and secure thorough elimination from your bowels two or three times daily. When you have an attack, get proper medical attention, for often the case can be relieved only by surgery, and that should be done promptly when needed.

Balanced diet. — *What is a balanced diet? How can I tell how much to feed my family?* T. H. M.

A balanced diet is one that contains proteins, carbohydrates, fats, mineral elements, fruit acids, vitamins, and cellulose. In figuring your daily proportions, about one tenth of the day's intake should be protein, three tenths fats, and the rest carbohydrates, remembering of course that fats are more concentrated, and hence give more food value for same weight as other elements, so the three tenths should be food value and not bulk. Your most common error will be to have too much of carbohydrates in the form of refined starches and sugars. About 2000 calories is the amount for the ordinary person daily, though those doing heavy physical work need more.

Use of cane sugar. — *If cane sugar has the effect of an irritant, should it ever be eaten? Explain how to avoid the use of sugar.* M. H. M.

As cane sugar is an irritant, it should not be taken into the human stomach, at least in very large amounts. Not to use it at all is preferable.

In some plants the sugar is changed by a digestive ferment into the chemical form known as fruit sugar. The fruit sugars are not an irritant and hence may be used freely in the human body. To avoid the use of cane sugar, use maltose, lactose, or fruit sugar. Sweet and sour fruits may be combined to neutralize the acid in the fruits. With planning combinations, and use of above named sugars, cane sugar can be eliminated from the diet. Honey may be used also as a sweetener of foods.

The Power of the Resurrection

An Easter Message

By Joel M. Coward



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Frederick Beedecker stated in his will that after he had once been buried, his tomb was never to be touched, but he forgot to take into consideration the freaks of nature. This white birch paid no attention to his request and grew up beside Beedecker's grave, moving the tombstone several feet out of place. The God of nature would seem to confirm the doctrine of the resurrection.



HERE is no doctrine more clearly taught in the Holy Scriptures than that there is no future life save through a resurrection from the dead. It is the only hope held out to men by the Christian religion. A belief in the resurrection from the dead, by and through the power of Jesus Christ, at His second coming, has been the inspiration and hope of all the faithful of earth.

Just before Jesus' departure, He pointed them forward to the day of His second advent as the time for the reward of their labors and the full fruition of their hopes in Him. He said: "In My father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

To this same event looked all the patriarchs and prophets as the

2: 14), really takes us back to God?

No, indeed. Here are Job's words, and they have survived through all the vicissitudes of time: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God." Job 19: 23-26 (margin).

And again does the old prophet voice the same hope: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15.

Job, in common with all the saints of old, knew that he would have to wait after he died, for possibly long ages, when he would be awakened by the voice of the Son of man, at His coming; and he understood that this waiting time would be spent in the grave: for, "if I wait, the grave is mine house." Job 17: 13.

It was equally well understood that this waiting time would be spent in utter

day when they would be ushered into the presence of God, and not at the day of their death.

"Enoch, the seventh from Adam, prophesied of these" things; and Job said: "Oh that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever!" Job 19: 23, 24.

What were his words that he so wished to perpetuate? That "Death's but a path that must be trod, if men would ever pass to God"? That death, our enemy (1 Cor. 15: 26), is in fact the door to eternal life? That he "that had the power of death, that is, the devil" (Hebrews

unconsciousness, so that to those who have lain there for millenniums the time will seem but a moment when awakened; for, when men die, the things of time, even the affairs of those nearest and dearest, are unknown to them, and can cause them no more sorrow nor rejoicing; for, "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

THE HOPE OF THE SAINTS

THE passage of time, even upon ages, is not counted by them, for they are, to all appearances, a part of the cold and senseless earth.

But Jesus said: "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John 6: 39.

Paul expected no reward at death, but was "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2: 13.

Again does he express his faith thus: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 7, 8.

Peter, likewise, when exhorting the elders of the churches to faithfulness in the discharge of their duties, adds: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

DOES DESPITE TO CHRIST

IF IT were true that men go to their reward at death; that the future life does not depend upon "the gift of God . . . through Jesus Christ our Lord" (Romans 6: 23), it surely would have been mentioned somewhere in the Scriptures, and Jesus would have so taught the people. But instead we hear Him, one day, in the house of the Pharisee: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14.

Hear Him again: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 26, 28, 29.

Here He taught the people in language that cannot be misunderstood that even the wicked rest in their graves in perfect peace and unconsciousness until called forth by Him, and that there will be a resurrection for each class.

The following incident recorded in John 21: 18-23 shows conclusively how the disciples had been instructed. Jesus had foretold the martyr death that Peter would die, and Peter's first thought seemed to be as to what would be the fate of the disciple John, and he so inquired. In reply, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?"

They inferred from what Jesus said that that disciple would live till His second coming, and they knew that if that were true that he would be translated. They well knew that Christ's coming is not death, nor at death.

David looked forward to the day of the resurrection, for he says: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17: 15.

Centuries after this, the Holy Spirit, speaking by Peter, said: "Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." Acts 2: 29, 34.

The same is true of all the saints of God, except a few who were raised at the crucifixion (Matthew 27: 52, 53), and Moses, who also had a special resurrection (Jude 9).

Their "rest together is in the dust," says Joh 17: 16, which is true of all the dead.

Man's condition in death is well set forth by William Cullen Bryant in the following language:

"Thou shalt lie down
With patriarchs of the infant world—
with kings,
The powerful of the earth — the wise,
the good,
Fair forms, and hoary seers of ages
past.
All in one mighty sepulcher. The hills,
Rock-ribbed and ancient as the sun,—
the vales
Stretching in pensive quietness be-
tween;



The Watchman Answers

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

Date of the Crucifixion

Can you give me the exact date of the crucifixion?

According to the best authorities, the year of the crucifixion of Christ was A.D. 31. The day was the fourteenth day of the first Jewish month, the day of the Passover. The Jewish year, we understand, began at the vernal equinox, about March 21. The fourteenth day would bring the death of Christ on April 4 or 5. This is a very close approximate date.

A Difficult Bible

Why does the Bible need so much explaining to make its meaning clear? Why did not God have it written so the simplest minds could understand it?

Considering all the difficulties in the way, we marvel that it is as clear as it is. God inspired this one Book, because His character is unified, through one race of people, understanding only two or three languages; and the last of it was penned two thousand years ago. Consider that, as it passed down through the centuries it had to be copied, preserved, translated again and again into entirely alien languages, and is now presented to an altogether different world, modern and changed almost unbelievably. It is Oriental, with viewpoints and modes of thought far different from those of the highly civilized West. It had to be expressed largely in parables and figures of speech, which are the most universal of all vehicles of thought. It resembles somewhat a code message in no one language, yet capable of being decoded into all languages. This requires deep study. To us, the very necessity of digging into the Bible in order to understand it — and it can be understood — makes it all the more precious; for we appreciate and hold dear that for which we work. Regardless of its more vague passages, its truths essential to salvation are so simply expressed that a child can understand.

Strong Drink

Does the Bible not only permit, but even command, the use of strong drink, as in Deuteronomy 14: 26, where Moses told Israel to drink strong drink or whatsoever they desired?

We would say that this is more of a permission than a command. Moses does not mean that they were to eat and drink everything they wanted, regardless of the previous instruction of God. Notice that in this same chapter he has strictly forbidden them to eat unclean meats. Then in the verse in question he names the meats they may eat if their souls lust (desire) for them, such as sheep or oxen, but he does not go outside the clean meat class. He takes it for granted that they will not desire something which they have been forbidden to even desire, for to desire forbidden things would be to covet. So also he names wine and strong drink as within the limits of permitted drinks. In what sense are they approved of Heaven? Wine may be just the pure juice of the grape, or other fruit, not fermented. Evidently strong drink, as here used, does contain some alcohol. But the general teaching of the Bible is that alcoholic liquors are a curse to man, and are therefore forbidden. See Proverbs 20: 1; 23: 31, 32; Leviticus 10: 8-11; Ezekiel 44: 21; Luke 1: 15; Proverbs 31: 4; Habakkuk 2: 5, 15; Isaiah 5: 11, 22; Ephesians 5: 18. The permission to use strong drink lay along the line of its effect as a *medicine*. Paul told Timothy to drink a *little* wine for his stomach's sake. "Give strong drink unto him that is ready to perish," said the wise man. Proverbs 31: 6. In other words, as a *stimulant* or *anesthetic* in extreme sickness or accident, not as a *beverage*. We believe Moses was permitting it as a mild stimulant, not because it was best, but because of the "hardness of their hearts."



The venerable woods — rivers that
 move
 In majesty, and the complaining
 brooks
 That make the meadows green; and,
 poured round all,
 Old Ocean's gray and melancholy
 waste,—
 Are but the solemn decorations all
 Of the great tomb of man
 Take the wings
 Of morning, pierce the Barcan wilder-
 ness,
 Or lose thyself in the continuous woods
 Where rolls the Oregon, and hears no
 sound,
 Save his own dashings — yet the dead
 are there:
 And millions in those solitudes, since
 first
 The flight of years began, have laid
 them down
 In their last sleep."

But they are not lost, for God knows
 where each one lies, and in due time the
 Son of man will send forth His angels to
 "gather together His elect from the
 four winds, from one end of heaven to
 the other" (Matthew 24: 31), when "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."
 1 Thessalonians 4: 16, 17.

"For if the dead rise not, . . . then
 they also which are fallen asleep in Christ
 are perished." 1 Corinthians 15: 16, 18.

Crisis of Unemployment

(Continued from page 25)

Surely men who have shown them-
 selves capable of creating such gigantic
 and wonderful enterprises of world-
 wide scope, such tremendous facilities
 of production, such marvels of organiza-
 tion as are found in the ranks of capital
 on the one side and similar capacity
 demonstrated in the ranks of labor on
 the other in perfecting their organiza-
 tions and movements, can get together
 and solve these problems. If they do
 not get together and work together to
 a common aim, it will mean only dis-
 aster to both. That would mean that
 all human society, with our glorious
 twentieth century civilization, is doomed
 to a dismal failure. These incongruities
 and anomalies demand that the con-
 tending and leading forces get together
 on the moral basis of fellow feeling and
 co-operation as well as to seek a solu-
 tion on purely economic and social
 grounds.

Selfishness, greed, and pride are all
 that is hindering the union and co-
 operation. The initiative depends prin-
 cipally upon the captains of finance and
 industry. They monopolize materials of
 human existence. They hold the key to
 the situation; if they refuse to use it
 and unlock to a needy world the doors
 of these elements which one half of the

Watchman, Wake!

By HAZEL GREGOIRE



*Black a city lies in slumber;
 Dark with flying cloud the sky;
 Who among the weary number
 Stirs to know the Watchman's cry?*

*Guards are three upon the tower,
 One asleep is, one untrue.
 O faithful watch, proclaim the hour!
 A city's safety lies with you.*

*Let your eyes from sleep's alluring
 Be throughout these night hours free.
 Words of doubt or false assuring
 Have no part or place from thee.*

*Wake you! Wake! Arouse, you sleepers!
 Sound the trumpet, doom foretell,
 Lulled not by a faithless keeper's
 "Peace and safety, all is well!"*

*Wake! The midnight cry has sounded,
 Its soul-stirring note is o'er,—
 Faithlessness where faith abounded,
 Hate where peace has reigned before.*

*Dare ye sleep amid such danger—
 Sleep, where sin and death abound?
 What than slumber could be stranger?
 Ye are on enchanted ground.*

*Hark! The watching guard is calling,
 Shouting in his warrior's might,
 Omnious his words are falling:
 "Morning comes, also the night."*

*Soon 'twill be too late to matter,
 Mercy's pleadings heard no more,
 A disowned King in might will scatter
 Men as chaff on a threshing floor.*

*Crowned He comes, the King of Glory,
 With a sickle in His hand,
 He is coming—shout the story!—
 Coming soon, and who shall stand?*

world is deprived of, they, with all their
 heaped-up and hoarded monopolies,
 will go down in a rising flood of hungry,
 infuriated millions. You cannot continue
 to sow misery, poverty, oppression, and
 hunger in the world without reaping the
 harvest of such a sowing. "God is not
 mocked; whatsoever a man soweth that
 shall he also reap."

Angry Nations

(Continued from page 17)

been strengthened recently by the mar-
 riage of King Boris of Bulgaria with
 Princess Giovanna of Italy. In other
 words, it would not be too much to say
 that today Italy has taken the place in
 the Balkans that was formerly held by
 Austria and Russia. And if this former
 Austrian and Russian conflict in the
 Balkans led to war, what can we say
 about the present Italian dominance
 there? At least, do we not have another
 possibility of trouble between France
 and Italy?

No matter what we may think of
 Mussolini and his Fascism, the fact re-
 mains that Italy in recent years has
 experienced a rising opinion of her own
 greatness and power. In fact, ever since
 the unification of 1870 Italy has increas-
 ingly felt that she is the equal in every
 way of France. This feeling of equality
 with France that the Italians have is
 the cause of Rome's demanding in re-
 cent times that she be considered as a
 great Mediterranean power, fully on a
 par with France. Her fleet must be as
 large as that of France. Further, if
 France has territories in North Africa,
 why should Italy not have them,
 particularly as there are many Italians
 living in North Africa, and to make the
 matter worse, many of them live in
 territories under the French flag. When
 it is reflected that both France and Italy
 are the greatest of Latin peoples, that
 they are both Mediterranean powers,
 that their interests clash in the same
 quarters, it will be at once seen how
 serious it is for the future of the world's
 peace to have them each feel she ought
 to be the leader of the Latin world.
 There cannot be two in the first place;
 one of the other must give way; and un-
 fortunately, nations have generally set-
 tled this by the way of the battlefield.

SIGN OF CHRIST'S COMING

IN Revelation 11: 18 we read that one
 of the signs of the soon coming of our
 Lord is that "the nations" are "wroth."
 Surely, there cannot be a greater witness
 of this anger on the part of one nation
 toward another than is seen on the part
 of these two South European states,
 two nations which on account of their
 Latin stock and kindred religious faith
 we would have reason to believe would
 be akin in their relationships. But the
 regrettable thing is that, as time goes
 on, this Franco-Italian *impasse* gives
 every evidence of growing more acute;
 and if so, how foolish to hope for Euro-
 pean peace.

And the case of France and Italy is
 just a sample of what we see on the
 part of other nations toward one another.
 Surely, we need the Prince of peace to
 come to this sphere of ours to bring about
 that condition which all are longing for,
 and which will not come until He comes
 whose right it is.



The Watchman's Torch

SURGERY FOR TONSILS and adenoids is decried in a leaflet that comes to hand from a writer on health in a Los Angeles daily. He says: "It is my opinion that ninety per cent of the causes for enlarged tonsils and adenoids may be summed up into the simple expression, 'wrong diet.' Such wrong diet of early infancy or later life may also be briefly summarized — too much of the refined starches, too much sugar, and the excessive consumption of milk, dairy products, and meats. . . . I repeat that ninety per cent of the whole problem is diet. A simple diet of nothing but fruits and vegetables, whole-grain breadstuffs, nuts, and a very limited supply of the dairy products will usually suffice."

THE LOTTERY seems the most popular and perennial form of gambling. Although outlawed on a large scale in the United States, it flourishes elsewhere. The Calcutta Sweepstakes, of India, handles \$10,000,000 a year. It is possible in this lottery to win \$2,000,000 by an outlay of \$5. The London Stock Exchange Sweepstakes' highest prize is \$750,000. The Spanish government uses the lottery to raise charitable and educational funds. Chief American lotteries are gold mines, oil wells, and Wall Street. Put with this mania for gambling the flourishing trade of the fortune tellers, and one trembles at the forces leading America and the world—forces that are soul-devastating substitutes for the guidance of the Spirit of God.

A SEVEN-DAY TRIP cut to 45 minutes is the contribution of air transport to the opening up of New Guinea. In this island, last frontier of cannibals and savagdom between Australia and Asia, are valuable gold mines. But they are in inaccessible mountains and in the past have required an army of 2000 natives, carrying 50 pounds apiece, and taking seven days for the trip, to carry in supplies of all kinds to the mine and carry out gold for shipment. Now a fleet of airplanes makes daily trips, 45 minutes each way. The exploration and upbuilding of many years have been compressed into two or three. Not only golden ore is thus made available to the world, but in many places the gospel messenger is hastened on his way by the mighty wings of aircraft.

UNDERSURFACE TROUBLES disturbed the earth in 1930 as well as ones above ground. Earthquakes not only were more than usually numerous, but visited new places. New Orleans had its first experience with earth quivers. New York was shaken enough to make folks wonder what *might* happen to its towers. The worst shakes of the year were in Italy and Japan. "Evidently," says a commenter, "there are still mighty forces inside [the earth] that manifest themselves — a reminder that the world is far from finished." True. The world will not be finished until it has been remade by its Creator and all traces of sin destroyed. Read Matthew 24: 7; Revelation 6: 12-17; 11: 5-19; 16: 17-21; 2 Peter 3: 10-13 on the subject of earthquakes and their significance in this age.

DEPEND ON YOURSELF — the slogan of the age — is a very attractive weapon when one is trying to get rid of God. But it is very noticeable that those most willing to escape from God to do their own way are glad enough to go to some source of power outside themselves in life's stresses. Thus it is that — in an age that boasts of its freedom from superstition — astrologers, handwriting readers, mediums, and fortune tellers of all kinds flourish. Folks who would consider their intelligence insulted at the suggestion of faith in the God of Genesis, will give faith to the stars created by that same God.

Kings and queens, financiers, scientists, artists, will pay \$40 an hour while Katherine Adams, world's greatest astrologer, reads the stars for them, while radio fans may get her general forecast over the air for a dial twist. And now astrologers are apologizing for the past failures of their predictions because they did not know about "Planet X" and its influence. How much better to have faith in the living God whose "understanding in infinite," and whose word "endureth forever."

SIR FRANCIS YOUNGHUSBAND, famous English explorer, in a recent *Asia* tells how his years of intimate association with Asiatics have impressed him with their love of spiritual things and their disapproval of Western dependence on material triumphs, and riches. The World War, he says, seriously lowered the prestige of the white race, and "not in India, nor in Palestine, nor in Arabia, shall we be able to settle things until we have gained the spiritual respect of the people." But the spiritual respect of others cannot be gained by people who have repudiated faith and enthroned doubt and self-worship, as has modernistic America. The lesson that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God," is one America needs to learn before it is too late.

"TOO MANY AMERICANS of the kind I know," says J. C. Penny, head of a vast mercantile business, "know too much about the regulated liquor business ever to restore it. The things that are at stake are too valuable. While our wet friends talk about the liquor business in terms of state rights and personal liberty, many millions of our people who don't care much about political philosophy, remember the liquor business in terms of disrupted homes, interrupted schooling, inadequate food and clothes. The average American — thinking in terms of those things — is pretty well convinced that liquor is a liability to society. You'll never convert him to repeal until you prove that, by some strange process, liquor has at last been made an asset to society. What he sees of the bootleg liquor traffic is likely to make him all the more certain that the opinion he's formed about the business, before Prohibition, is as true as ever; namely, that liquor serves no useful purpose and deserves only to be more effectively outlawed!"

A DEVICE enabling persons to hear speech and sound without ears is the latest achievement of electrical science recently demonstrated publicly by the Science Forum of the New York Electrical Society. The "soundless sound" device is based on electrostatic projection of speech directly into the human brain. This is accomplished by transforming ordinary sound waves into a high frequency electrical current of 100,000 volts, and passing the resulting current through electrodes held by two persons. The free hands of these two are held against the head of the subject who is to "hear" the electric "sounds," and at the demonstration, the transmitted impulses were "heard" distinctly by the person being experimented upon. The explanation of the phenomenon is that the ear drum and surrounding tissues act as one plate of a condenser-receiver, the resulting vibrations of the ear-drum being interpreted as speech, music, or other sound. Miracles are no less a reality today than they were in the days of Christ. God-directed science is ever proving the presence of a higher power, a power that watches constantly over His human charges, directing their efforts in utilization of His natural laws.

The Satisfaction of Being a Christian



MORE than half a billion souls, over one third of the earth's population, according to statistics, are professing the Christian religion. Yet how few there are who really enjoy their Christian experience; how few really know the peace and happiness in their Christian life that Christ came to give, and that it is the privilege of each of His followers to enjoy to the fullest extent!

We boast of what Christianity has done, and is doing, in the world in civilizing savage heathen, in raising standards of living among one-time cannibal tribes—and it is doing a marvelous work—but what is Christianity doing for us, personally? What is it doing for me? What is it doing for you? Is it making life sweeter, happier, and more peaceful? Is Christianity giving us power to do the things we know we ought to do,—power to live above known sin, power to keep God's holy law?

Perhaps someone who may be reading these lines, although trying to live a Christian life, is conscious that all is not exactly right with his daily life. Perhaps he is sharing the experience recorded in the seventh chapter of Romans—"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." Romans 7: 15. Here is where we all once found ourselves,—unable to please God: "sold under sin," so that "the good that I would I do not; but the evil which I would not, that I do" (Romans 8: 8; 7: 14, 19) and right here, also, is where Jesus Christ comes to our rescue.

"O wretched man that I am!" exclaimed the bewildered Saul of Tarsus after rehearsing this experience in his life; "who shall deliver me from the body of this death?" Then, catching a vision of the dying Lamb of God, he sees Him as the Saviour from the power of sin as well as a Saviour from its guilt. Exultingly now he cries out, "I thank God through Jesus Christ our Lord." Verses 24 and 25.

"Thou shalt call His name JESUS: for He shall save His people from their sins," was the instruction given by the angel to Mary. It is not from the result of sin that man is to be saved, although the riddance of the cause will surely remove the result. Jesus suffered on Calvary's cross to destroy the power of sin in my life and in yours; to regain for us our innocence of sin, and to restore to us that purity, that holy, righteous character, that ability to obey God's holy requirements, which were lost.

Do you find it difficult to obey God's commandments? Then Jesus died for you, for the word says that God sent "His own Son in the likeness of sinful

By Louis R. Ogden

flesh, and for sin, condemned sin in the flesh: that the ordinance [R. V.] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8: 3, 4.)

Do you find it impossible to break away from that "law of sin and death" which you find in your members, and which is always dragging you down into some gloomy pit of wrongdoing and condemnation? Then Jesus' sacrifice was to free you from this galling yoke of bondage, for again I read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8: 1, 2. Notice that the "law of sin and death" here mentioned is a different law from "the law of God" (chapter 7: 22, 23), and that the freeing from this "law of sin and death" enables the freed one to keep "the law of God."

When the plan of redemption has been fully completed, and all accomplished that the gospel of Jesus Christ can accomplish, then, says the Book of God, "there shall be no more curse." (Revelation 22: 3.) All the ruin that sin has caused shall be done away; all the desires of the heart to sin shall be a thing of the forgotten

past. Those who have persisted in following the desires of the carnal heart, though they may have pleaded "Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works?" (Matthew 7: 22) yet because they have not accepted the power of Jesus to help them obey His law will be pronounced workers of iniquity (verse 23), and have "their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21: 8.) Only those who have accepted Jesus Christ and the power He came to give, which will enable them to "do His commandments, . . . have right to the tree of life, and may enter in through the gates into the city."

I do not mean to claim that, under present evil conditions, we will never do anything to be regretted; that we will never need to go to Jesus again for pardon. There is no such thing in Bible religion as "once in grace, always in grace." Even the apostle Paul found it necessary to "die daily." (1 Corinthians 15: 31.) In his epistle to the Philippians he says: "Not as though I had already attained, either were already perfect: but I follow after, . . . I press toward the mark." Philippians 3: 12-14, R. V. Jesus will, however,—and does, thank the Lord,—give us power to live above known sin in our lives. "When a soul receives Christ, he receives power to live the life of Christ."

Where are the Dead?

By George E. Hutches



IT WAS a spring holiday for the little city of about ten thousand nestled on the west bank of the Missouri River. The sun rose bright and clear, the grass was getting green, and the birds were singing cheerfully. It was easy to catch the spirit of spring. In a few hours the surrounding country was a-hum with the purr of motor-boats on the river, and cars were streaming along the beautiful river drives.

About four o'clock in the afternoon a small red craft swished up to the pier at the foot of Main Street, and stopped. Four business men of the city climbed in and waved a merry good-bye to their friends on the bank. In a few minutes the boat was rounding a curve in the river more than a mile away, skimming the surface at nearly forty miles an hour. There was a cabin and landing place on each side of the river about eight miles away, and groups of spectators were gathered on each side. The boat made a short stop at the landing on the west bank, and then started directly across the channel to the opposite side. There was nearly a mile of water to cross, and when the craft was about half

way, the motor seemed to fail as the tired heart in an old man plays out. The boat made a sharp turn up-stream, then sank. Spectators on each shore gazed on helplessly while the four men struggled frantically for life. The river was high and the current was running like a mill race. With tense nerves and breathless gaze, people on the banks looked on and saw their friends carried with the stream about five hundred feet. Then instead of four it was three, then two, then one. In a few seconds it was all over, and the river flowed on, its grim work done—four homes vacant, four office chairs empty, and a city in mourning. Sixty men spent that night in search, but found nothing—not even the boat.

"Oh, where is my boy? Find my boy!" frantically cried the father of one of the drowned men.

Two ministers attempted to comfort him by saying: "Why, your son is up in heaven now."

Others said: "No, they are all out there in the river bed, awaiting the resurrection."

"Yes, those are their bodies, but their souls have gone to heaven."

"But, doesn't the Bible say all have sinned, and 'the soul that sinneth it shall die'?" [Ezekiel 18: 4, 20.]

One of the four had been a confirmed infidel. This gave rise to speculation as to what had become of him. It would take a great stretch of imagination to connect him in his watery bed with red-hot coals and flames of torment. Thus the shocked town pondered and surmised on the tremendous subject of the other side of death. There is one sure source of information to which they could have gone to know.

God is the One who passed the death sentence upon mankind for disobedience, and He alone can tell us what becomes of man at death. The doctrine of never-ending agony in hell is unscriptural, and makes thoughtful men infidels. Hell is neither burning now, nor will it burn eternally. God as the Creator of all things must furnish the coal for Satan's fires in hell, and God could not be in partnership with the devil. Neither God himself nor any of His creatures could be happy in heaven while they knew that somewhere in the universe misguided mortals were suffering enduring agonies.

LIGHT FROM JOB

A GOOD deal of thought is given to this subject in the book of Job. In speaking of where man is in death, it says: "There the wicked cease from troubling; and there the weary be at rest. . . . The small and the great are there; and the servant is free from his master." Job 3: 17, 19. Again in Job 17: 13 and 16: "If I wait, the grave is mine house. . . . They shall go down to the bars of the pit, when our rest together is in the dust."

Jesus spoke of death as a night of sleep until the morning of the resurrection when He would come and call them forth. Job said: "Thou shalt call and I will answer Thee." Job 14: 15. What a satisfaction it is to know that our dead friends have not gone either to reward or torment at death, but are waiting till He who created man in the beginning and breathed into his nostrils the breath of life decrees that all who are in their graves shall hear His voice and come forth, and commands those who sleep in the dust to awake and sing. As a man tired from a hard day's work is glad to sleep soundly till the morning light awakes him, so the righteous dead are safe under the watchful care of Jesus, resting from the weariness and conflict of life, where none can hurt them. They are sleeping soundly till the morning light of eternity breaks forth, and the Son of Righteousness arises with healing in His wings, to give life and immortality.

In that glad day when Jesus comes again, it will make little difference where the precious light of life went out, and where a man sleeps in his last resting place will be of little consequence. "For the hour is coming, in the which all

that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. He will send His angels with a great sound of a trumpet to gather His elect from the four winds of heaven, from one end of the earth to the other. Yes, from the depths of the ocean, from the bottom of the mighty rivers, from the hills and valleys, from the city cemeteries and country church yards, human beings will come at His call. Then the righteous will meet in glad reunion where there will be "no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

Hour of God's Judgment

(Continued from page 11)

sin, so "unto them that look for Him shall He [Christ] appear the second time without sin unto salvation." (Hebrews 9: 28.)

The work of judgment is divided into three parts: (1) investigative, for determining the innocence or guilt, (2) judicative, for determining the reward or punishment, (3) executive, for bestowing the reward or administering the punishment. It is the investigative phase of the judgment that takes place before Christ comes. The judicative and executive judgment take place after the advent. (See Matthew 25: 31 and onward.)

The fate of every soul must be decided for weal or woe before Christ's ministry in heaven is finished. When those scarred hands are lowered, and the High Priest changes His sacerdotal robes for those of the "Lord of lords and King of kings," this solemn decree goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be." Revelation 22: 11, 12.

Daniel gives us a picture of those solemn judgment scenes when Christ makes His last and final effort for man. "I beheld till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7: 9, 10, A. R. V.

Having seen the Father ready for the judgment, Daniel next saw our Mediator Christ Jesus enter into the Holy of Holies. "One like the Son of man came

with the clouds of heaven, and came to the Ancient of Days, and they brought Him [Christ] near before Him [the Father]." Verse 13.

"The books were opened." What books? The Book of Life is one. In it are written all the names of those who have professed faith in Christ. (Revelation 13: 8.) There is a Record of Sin: "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." (Isaiah 65: 6, 7.) A Book of Remembrance is written in which are recorded all the labors and efforts for others (Malachi 3: 16-18; Matthew 25: 34-40; 10: 40-42), the trials borne (Psalm 56: 8), and the sacrifices made (Psalm 50: 5). Likewise the privileges and opportunities for knowing the truth are recorded. (Psalm 87: 4-6; Luke 12: 47, 48.) And every physical blessing and talent are noted. (Psalm 139: 16; Matthew 10: 30.) The idle words, in fact every secret thought, whether good or bad, will be opened to the scrutiny of God. (Matthew 12: 36; Ecclesiastes 12: 14.) The word of God, the Bible, will witness there. (John 12: 48.) And we shall be judged by the law, the Ten Commandments, "for sin is the transgression of the law." (Ecclesiastes 12: 13, 14; James 2: 8-12; 1 John 3: 4.)

The millions who minister about the throne are "an innumerable company of angels" who wait upon God. (Hebrews 12: 22; Revelation 5: 11.) These are the witnesses and recorders of the deeds and words of men in the books of heaven. (Ecclesiastes 5: 6; Matthew 18: 10.)

NAMES OR SINS

AS WE have seen, the sanctuary service was for those who professed faith in Christ. It is for this reason "that judgment must begin at the house [church] of God." (1 Peter 4: 17.) Not all who have professed Christ will be saved. Some like Judas and Demas have betrayed their Master for the love of the world. Those who have unconfessed sins on record will have their names blotted out of the Book of Life. "Who-soever hath sinned against Me, him will I blot out of My book." Exodus 32: 33. Our only hope is in confession, for which there is no substitute. Either our sins must be blotted from the record or our names from the Lamb's book of life. Each prayer should be like that of David, a great sinner, one of confession as well as the plea: "Blot out my transgressions. Wash me thoroughly from mine iniquity." Psalm 51: 1, 2. Then comes the assurance: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels." Revelation 3: 5.

It is when that work of atonement is finished that Christ receives His kingdom and will come in glory. "And there was given Him dominion, and glory, and a kingdom." "Repent ye therefore,

and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." (Acts 3: 19, 20.) As the sins were laid upon the head of the scapegoat at the close of the service, so when Christ comes, He will lay upon Satan his responsibility as the instigator of sin, and send him to the bottomless pit for 1,000 years, after which he will be destroyed. (Revelation 20.)

Since 1844 A.D. the solemn work of the atonement in heaven has been going on, beginning with the dead and will end with the living. In olden times the blare of the silver trumpets announced that the day had come and warned the people. So in these last days God is sending a warning message, symbolized by a flying angel, to all the earth. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

Seventh-day Adventists are the only people on earth who are proclaiming this message, who teach this solemn truth. In 139 countries, over the whole earth, they are spreading the message in 384 languages and dialects orally, printed in 141 languages by 58 publishing houses, by over 20,000 workers. It is a present-day message, "for the hour of His judgment is come!"

The Mode of Baptism

(Continued from page 13)

national law and diplomacy, further says: "The custom of sprinkling, or pouring, seems to have prevailed in favor of those who were dangerously ill, and were desirous of giving themselves up to Christ, whom others called clinics."

Van Coelin, a Dutch reformer, says: "Baptism was by immersion; only in cases of sickness was it by sprinkling."

Neander, the great church historian, says: "Only with the sick was there an exception in regard to immersion."

Eusebius, the bishop of Constantinople, in the days of Constantine, the Great, says: "Baptism was administered to those on beds of sickness by sprinkling and pouring; in other cases it was at that time by immersion."

While the Catholic church during the fourth century permitted sprinkling as a mode of baptism for the sick, it did not regard it as a perfect or completed baptism. A church canon of that time clearly indicates that these emergency baptisms by sprinkling were later to be followed by immersion if the sick recovered. It reads as follows: "They who were baptized in their beds, if they recover again, should afterwards go to the

bishop that he might supply what was wanting in their baptism."

All the above quotations are from the founders and prominent leaders in denominations whose churches practice sprinkling or pouring as a mode of baptism today. It clearly shows that these churches have gradually departed from the original mode of baptism by immersion, and are now resorting to sprinkling and pouring only. What was permitted as an emergency measure for the sick was gradually made the general rule for all. This shows how stealthily and subtly errors and unscriptural customs come into use and are finally accepted without question as Scriptural and of divine authority.

Announcing! A New Service for WATCHMAN Readers

Beginning in the May number, your magazine will give space each month to the interests of home life. Besides an article of special interest and suggestion to parents, and a bedtime story for the children, we will introduce a question and answer column on home, married life, and child-training problems, conducted by an expert on family life.

LOOK FOR IT

These learned witnesses and founders of some of the popular churches of today, however, constitute an array of religious leaders, sufficiently wise, learned, and respected to decide the meaning of any word in the Greek language, and to speak with authority on the early customs and modes of baptism as employed by the churches to which they belonged. They all are agreed that the Greek word *baptizo*, to baptize, primarily means to dip, plunge, or immerse. If there are any who still entertain doubts as to the meaning of the Greek word *baptizo*, let us briefly give the meaning of this term as defined by the pedo-baptist lexicographers. Here are their explanations of the word, briefly stated:

1. Scapula defines *baptizo*: "to dip or immerse."
2. Henricus Stephanus, 1572, defined *baptizo*: "to dip or immerge."
3. The "Thesaurus" of Robertson says of *baptizo*: "to dip, to wash."
4. Schleusner says: "Properly, *baptizo* signified I dip, I immerse in water."
5. The learned Greek scholar Parson of London, 1650, said: "*Baptizo* signified to dip, to immerse."
6. Parkhurst says: "*Baptizo* primarily means to dip, immerse, or plunge in water."
7. Donnegan says: "*Baptizo* means to immerse into a liquid, to submerge."
8. Dr. John Jones of England, says:

"*Baptizo*, to plunge in water, dip, bury, overwhelm."

9. Greenfield says: "*Baptizo* means 'to immerse, immerge, to sink.'"

10. Bretschneider, in defining *baptizo*, says: "An entire immersion belongs to the word; for in *baptizo* is contained the idea of a complete immersion under the water."

11. Bass says: "*Baptizo*, to dip, plunge in water."

12. Stockius says: "*Baptizo*, by force of the word, indicates the idea of simply dipping, but properly it means to dip or immerse in water." All lexicographers of any note are agreed on the definition of *baptizo*, that it cannot properly apply to sprinkling or pouring.

Sprinkling and pouring are abuses and innovations, unjustified and un-sanctioned in Scripture. The leaders of the denominations that now practice sprinkling so state in their writings. Who dare say these men were not honest and noble men? It was not to their personal advantage in this world thus to testify. Their testimony leaves their own denominations without excuse for following these unscriptural customs. These men acknowledged the truth on this subject as they saw it. It is for us to emulate their example and follow the truth wherever it leads.

Speed

(Continued from page 9)

Henry Ford, a penniless inventor, lived in a tent on the beach that winter, unable to race one of his early cars on account of a broken crankshaft.

These early machines were clumsy, slow, and crude. But as time went on, the early automobiles gave way to trim, graceful cars like bullets, which shot down the sands at undreamed-of speeds, from the viewpoint of the early pioneers less than thirty years ago.

Two miles a minute was not an accomplishment until 1906. It was first attained by Fred H. Marriott. And now, after only twenty-five years, automobile engineers have been able to design and build the automobile that today sped over the same course at double the best speed possible in 1906.

An organization has been formed at Daytona Beach to erect here and endow an institution to be known as the International Temple of Speed, as a tribute to the international spirit of sportsmanship and inventive genius that has contributed to the marvelous development of motor-driven vehicles on land, sea, and in the air. It will also serve as a library for the accumulation and preservation of the literature on the science and progress of speed. A museum within the building will exhibit the cultural, art, and scientific facts and information incidental to the progress of speed. Such a memorial as this, which is proposed and sponsored by Burt Williams, of Daytona Beach, and others, will cer-

tainly be a valuable contribution to the cause of speed. Yet thirty years ago such a building and endowment as this would have been considered as the fanciful dream of an insane man.

Of all the modern achievements of man, probably none is accomplished with more adventure and romance than his efforts at the annihilation of time and space.

In view of this remarkable romance of speed, there is a most interesting passage of Scripture, which beyond a doubt speaks definitely of our times and of the marvels of modern science and invention.

There are two books in the Bible that in a special way are devoted to the problems of our present times. These are the books of Daniel and the Revelation.

After giving to the prophet Daniel some remarkable prophecies regarding the future events of the world, which are recorded in that book, the angel, who was directing his writing, said to him, "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

DANIEL'S BOOK UNSEALED

FOR thousands of years the book of Daniel was considered to be a "sealed" book. Christians felt that it was impossible to understand the meaning of its figures and symbols, and so they gave it up as impossible. But during the past century Bible scholars have taken a new interest in this book, as well as the Revelation, and now it is an open book to the world. It is significant that the angel told Daniel that the book was to be sealed "until the time of the end." There are fifteen distinct lines of prophecy in the books of Daniel and the Revelation that point to our day as "the time of the end."

"And many shall run to and fro and knowledge shall be increased"—so reads the latter part of this verse. Certainly the recent developments in science and invention have been an increase of knowledge that is unprecedented in all the history of the world. This same increase of knowledge has made it possible as never before for many to "run to and fro."

From a mile in 52.60 seconds, negotiated by Alexander Winton, in his "bullet," in 1902, to an equal distance in 14.65 seconds, achieved today on the same course by Captain Malcolm Campbell, is somewhat of a far cry even in this era of speed, and still more speed. From the experimental days of Orville and Wilbur Wright at Kitty Hawk, N. C., about twenty-eight years ago, to those of Colonel Charles A. Lindbergh, who made the first solo, non-stop flight from New York to Paris, and A. H. Orlebar, the British ace with a record of 368 miles an hour, equal or greater progress has been made in developing the airplane. And the same is true of the dirigible from the first successful ex-

periments of M. Santos Dumont to the recent world-girdling flight of Dr. Hugo Eckener, of Germany, in his world-famous Graf Zeppelin. That Sir Henry Segraves, representing Great Britain, and Gar Wood, representing the United States, have steered the speed-boat into the same time-annihilating class is equally evident from the records established on both sides of the Atlantic.

If there has ever been a time when this prophecy of the book of Daniel has been fulfilled, it has been in the developments of the first thirty years of the present century in the realm of science and invention, education, religion, and travel.

This "time of the end" is frequently referred to in the Bible, in other books

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for May Contains

When the Lights Go Out
On Movies

A Hungry World a Better World
On Unemployment

Does Prohibition Cause Law-
lessness?

Peace, When There Is No Peace

Power, and a Personal God

And Other Timely Articles

as well as in the two distinctly prophetic books mentioned above. And in practically every case, this term, "the time of the end," refers to the time that shall immediately precede the second coming of Christ.

And so these great developments of science and invention, which have made possible the speed of 245,736 miles an hour in an automobile, and 368 miles an hour in an airplane, are in reality signs that God has placed in the world in fulfillment of the angel's prophecy recorded by the prophet Daniel that in "the time of the end, many shall run to and fro, and knowledge shall be increased."

These marvels of the twentieth century are signs of the near advent of Jesus Christ. There can be no mistaking these facts. All along the highway of history have been set waymarks showing that the world is speeding on toward the end of the world and the appearing of Jesus in the clouds of heaven as King of kings and Lord of lords. That every person who reads these words may realize, as never before, the nearness of this great day, and may be among those who will be found waiting and watching for Him when He comes, is our great desire.

"Watch therefore: for ye know not the hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42, 44.

Mess of Poisoned Pottage

(Continued from page 7)

shall utterly fall." How well the picture is painted of modern youth with their minds tinctured with skepticism and doubt! But in the midst of the turmoil, the promise of God shines forth: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:26-31. From the strength of science and the machine, and erudite education, man will find a strength in God. When this transformation takes place in the life of an individual, it raises him to a new height, he becomes a "son of God" and his strength is in Jehovah.

"The fool hath said in his heart, There is no God," was the fitting declaration of the psalmist. What obscure and wearying arguments the infidel presents in his vain plea that there is no God. I met a young man not long ago who said he was an infidel. He recited the works of a dozen skeptical authors that he was well-versed in, but when I asked him if he had read the Bible he answered, "No, I've never read the Bible, but I know what critics say about it."

I told him that I thought it would be no more than just to search its pages for himself. It is the only way to approach any study. I asked him to read and study for himself.

But how few have read the Bible! How few know the promises and the truths for themselves! How foolish is the philosophy of man compared with the wisdom of God! Above and beyond the mind of man, far outreaching all the science of the laboratory, is the science of salvation: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

FAITH OF JOB

IT IS the faith of the child of God who can with confidence say with Job: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." What a ringing testimony, what a confidence! There is no pessimism, no skepticism, no despair in such a life.

Amid the shifting sands of bewilderment, when men know not where to tread there is a Rock of Ages that stands fixed. No storm of doubt or skepticism can overthrow it. There is the cross of Calvary whose light grows more precious every day. Lead the young man or young woman of this befuddled age to a knowledge of Jesus Christ. In the home, restore the altar of family worship and Bible study, that the sons and daughters in American homes today lose not their most precious heritage—a faith in the word of God, and a love for Jesus Christ our Saviour and Redeemer.

When a Nation Fought

(Continued from page 15)

progress of the Counter-Reformation had been rapid and decisive. The Catholic League was victorious in France. The papal court itself had shaken off the lethargy of recent centuries; and, supported by the Jesuits and the other militant ecclesiastical orders, was displaying a vigor and a boldness worthy of the days of Hildebrand or Innocent III.

The Protestants throughout Europe, discomfited and dismayed, looked to England as their champion and protector. She had become the center of Protestant power and policy. To conquer England would be to stab Protestantism in the heart. This Philip set out to do.

GOD DECREED OTHERWISE

THE Spanish king brought to the undertaking the fabulous wealth of the Spanish Americas, Europe's largest armies and navies, the prestige of a long series of victories, the resources of the newly conquered Portugal, the moral support of Catholic Europe, and the blessing of the pope. There seems to have been no doubt in the mind of Catholic Europe that Philip would succeed in carrying out the papal commission to dethrone Elizabeth and punish the heretical English. Viewed from a merely human angle, the Spanish argosy of 1588 was an invincible armada.

But the Author of history saw otherwise. Just before the start of the expedition, the able veteran commander, Santa Cruz, died, and his place was taken by Medina Sidonia, one of the principal grandees of Spain, but a man who was totally unfitted for the task before him, a fact which no one knew better than he. If ever an enterprise was doomed before it began by the lack of confidence of its leaders, it was the Spanish armada. The fleet sailed from the mouth of the Tagus in May, but before it was clear of the coasts of Spain it was damaged in a storm to such an extent that it had to return to the Biscay ports to refit. In July it again started and sailed up through the Channel in the form of a huge seven-mile crescent, the little English ships attacking its points as it swept majestically northward and sailing in and out among the large and awkward ships of the dons. The Spaniards reached Calais where they were to convoy the crossing of the army of the Duke of Parma. But the forces were not permitted to join. The English scattered the fleet by sending fireships into the densely packed mass. The running fight that followed cost the Spaniards some of their best ships. The armada was broken; and what the battle had spared, the elements took in the storms that assailed the survivors, so that only a pitiful remnant of the once-proud fleet finally succeeded in limping into the home ports.

The fate of this Spanish fleet was an

event of world importance. Spanish medievalism, coupled with the enormous wealth that the American discoveries had brought her, had begun a decay of public and private life and a disappearance of the elements that make a people great, a condition that could not stand the test of a great national disaster like the destruction of the armada. The remains of Spanish power and prosperity sank with it in the waves. Spain had been an anachronism, a bit of the Middle Ages surviving the Renaissance

tween the two great forces in history, of the event that opened the Americas to English colonization. Moreover, 1588 marked the end of the Latin domination of Europe and the beginning of the Teutonic, which was important, not because one race is better than another, but because the one race seems to have set itself for progress and freedom, while the other is backward looking and has always shown a deplorable affinity for absolutism. Most important of all, out of 1588 grew the triumph of Protestantism, and out of Protestantism came a spiritual enlightenment and the freeing of the mind from an oppressive priestly system, higher principles of public and private morality, and in the end, religious liberty, in those countries having the moral courage to face the implications of Protestantism.

What Is Sin, Anyway?

Crime is any act against which the state makes a law. Impropropriety is anything society taboos. But what is sin? Is once a sin always a sin? A belief is growing that standards of right and wrong change with the progress of civilization and culture and knowledge. Where are we as to what is right?

Read "There Is an Ultimate Standard of Right and Wrong," by Roy F. Cottrell in THE WATCHMAN for next month.

and the Reformation. It had been the mainstay of an ecclesiastical system that was also an anachronism, and for the same reason. Both went down together. And while the papacy lived on, it had to renew itself and renovate itself and abandon much of its medievalism, in order to hold even a part of its former gains. On the other hand, England, which was rightly looked upon as the mother of a great modern civilization found today on both sides of the Atlantic, standing for some of the sanest and loftiest principles that have gone into the making of today's world, this England began to be great with the victory of Protestantism. Before that event she was on the defensive against a rich and powerful Spain that controlled the seas and prevented any successful colonizing efforts following the explorations of the Cabots, Drake, Hawkins, and Gilbert. After that event she was free to pursue those colonizing enterprises which resulted in the extension of the Anglo-Saxon civilization, with its principles of freedom and democracy and the dignity of the individual citizen, enterprises that began with the first Jamestown settlement in 1607. A comparison of the religious history of Nordic America with that of Latin America will serve to show the importance, in the controversy be-

Does God Care?

(Continued from page 19)

languages, mostly in the Eastern Hemisphere, that call the seventh day by a name that means "rest."

It is well at this point that we should identify this seventh day of the fourth commandment in present-day terms. The science of astronomy, the records of history, the annals of the Jews, the unbroken continuity of the week of the seven days from ancient times, the unbroken and exact records of the days of the week under the Julian and Gregorian calendars from B.C. 46 to this present year, prove beyond any question that the seventh day is Saturday.

But we need also to understand that the seventh day according to God's commandment of Exodus 20:8-11 does not strictly correspond to Saturday — which is man's common name for the seventh day in English. The Bible day is measured from evening to evening — sunset to sunset (Leviticus 23:32; Mark 1:32; Genesis 1:5, 8, 13); while the days of the week as now named are measured from midnight to midnight. Therefore the Sabbath according to the commandment is from sunset Friday evening till sunset Saturday evening; while *Saturday* is from midnight Friday night till midnight Saturday night. This difference between man's Saturday and God's seventh day is simply the difference between the Roman method of computing the day, which is followed by the nations of today, and the Bible method.

LETTER AND SPIRIT

IN THE light of these facts, it is established beyond question that the fourth commandment requires us to observe the Sabbath from sunset Friday evening till sunset Saturday evening. This is the only part of each week the observance of which will fulfill the claims of God's commandment.

There are those who say, "What difference will it make whether I carry out the strict letter of the law, or not,

so long as I am honest?" But a person is not, and cannot be, strictly honest, when he *knows* what God has commanded on a certain point, and yet chooses to do differently from what God's commandment enjoins. Those who wilfully disobey God will be lost, no matter how much they believe themselves to be honest, and regardless of how good their lives may appear to be.

It would be just as logical and scriptural for a man to contend that it doesn't make any difference which God one worships, just so one worships a god, as to try to reason that it doesn't make any difference which day one keeps, just so one keeps a day. The same ten-commandment law which in the first and second precepts commands the worship of Jehovah exclusively as the only true God, in the fourth precept commands the observance of the seventh day exclusively as the only true Sabbath.

TO SUIT ONE'S SELF

IN THE light of what God's fourth commandment plainly requires, it is evident that this any-day-in-seven theory is simply man's individual preference arrayed against the plain word of God. It is puny man changing God's word to suit himself, and then attempting to justify his rash act by saying, "It doesn't make any difference which day I keep, just so I keep one in seven." If man can change God's word to suit himself in that matter, why not in any other matter?

Any person to whom the Sabbath light has come, who thinks that although he does not carry out the letter of God's fourth commandment by keeping the seventh day, or Saturday, as the Sabbath, yet he can be in harmony with the spirit of God's fourth precept and be accepted of God by keeping Sunday, or the first day, each week, is following a fatal delusion. It is impossible knowingly to break the letter of God's commands, and still be in harmony with the spirit of them. No man can knowingly depart from the letter of the eighth commandment—"Thou shalt not steal"—by knowingly taking that which belongs to another, and still claim to be keeping this eighth commandment in spirit. Even so no man can depart from the letter of the fourth commandment by keeping the first day instead of the seventh day, as God has plainly specified, and still claim to be keeping this sabbath commandment in spirit.

Why will not any day except the seventh do for the Sabbath? God has

told you why in the fourth commandment. He declares that we are to keep the seventh day as the Sabbath, "for [because] in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Exodus 20: 11.) Now, if you insert any other day, aside from the seventh, into the commandment, it destroys the commandment. It would represent God as working and resting on the same day, an impossible thing. God rested only on the seventh day, and no day but the seventh will ever fit into this commandment as the Sabbath.

Thus it is made very plain that those who keep any other day except the seventh, now known as Saturday, are disobeying God. The matter of what day you keep certainly involves that most vital matter of whether you will obey God or disobey Him. The Sabbath question confronts every person with this decisive issue: Will you obey God by keeping His Sabbath from sunset Friday evening to sunset Saturday evening? Or will you disobey your Creator, by disregarding His appointed holy day on the seventh day, and offering Him another day of your choice or some day of man's appointment?

Your decision as to what day you keep involves the question of obedience or disobedience to God, of loyalty or opposition to Jesus Christ. Therefore this Sabbath question is a matter of eternal importance. In the final analysis, obedience to God is the one thing that draws the line between the saved and the lost. The difference between willing obedience and wilful disobedience is the infinite difference between eternal life and everlasting destruction.

So the difference as to what day we keep, *may* make the difference between being saved or lost. The difference between keeping the seventh day with all the rest of God's commandments and the keeping of any other day with the wilful, persistent, knowing violation of God's seventh-day Sabbath will certainly be the difference between a home

in heaven and destruction in the lake of fire. This matter of what day you keep is not a small, unimportant matter that can be dismissed with the wave of the hand. That greatest of all questions—whether you will be saved eternally or lost forever—*may* turn on what you do about this Sabbath question.

It is our duty to obey God's commands just as He has given them without adding anything to them, or taking anything away from them. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." (Deuteronomy 4: 2.)

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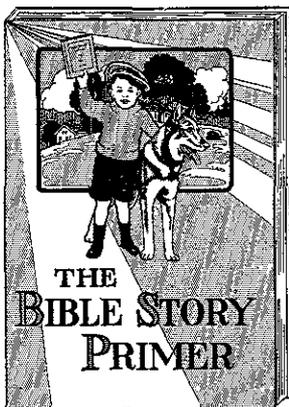


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