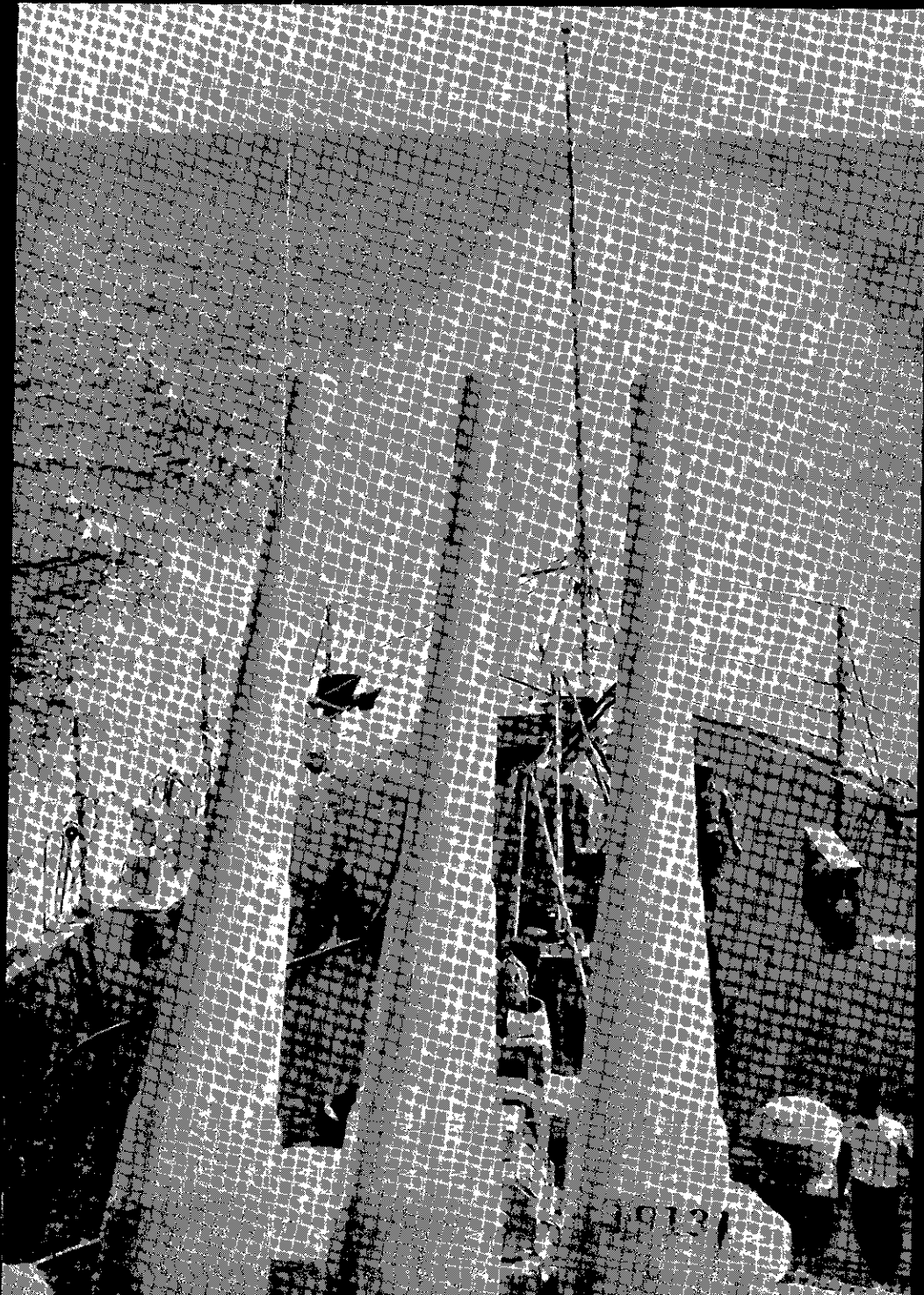


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*An Interpreter of the Times*





# The Watchman

MAGAZINE  
AN INTERPRETER OF THE TIMES



Edited by ROBERT BRUCE THURBER

The NEWSPAPER for the News

The WATCHMAN for the Meaning

Vol. XLIII, No. 1

NASHVILLE, TENNESSEE

January, 1934

☐ Repeal of the Prohibition Amendment came on December 5. After repeal, twenty-nine states are still dry by virtue of their own laws. These are not likely to go wet. The other states are taking steps to control or regulate liquor, and there are no two of them that agree on how it is to be done.

☐ For all the repeal of Prohibition, the United States Navy will remain dry. Voting citizens may not know what is good for them, but Uncle Sam does know what is good for navy men.

☐ Though Prohibition has been repealed, liquor advertising cannot go through the mails to dry states, of which there are twenty-nine. Publishers of papers and magazines having a nationwide circulation will have their troubles, being torn between not circulating at all in nineteen states and accepting profitable liquor ads.

☐ A four-page newspaper has been started in New York for "new Americans," those whose knowledge of English is very limited. It will use a vocabulary of only 900 words.

☐ Greece, Rumania, Turkey, and Yugoslavia are arranging a Balkan Compact for mutual advantage and protection, and are inviting Bulgaria and Albania to join.

☐ Sir Charles Marston, archeologist, announces that ancient tablets just deciphered reveal that the first five books of the Bible were actually written by Moses.

☐ The Japanese announce the use of a naval torpedo which will require a volunteer sailor to be shot with it. Inside its shell, he will guide it intelligently to its destination, and "heroically" blow up with it.

## THE NEWS

*Reviewed for Busy People*



☐ While French chemists were endeavoring to make new perfumes, they discovered a more deadly poison gas than any yet known.

☐ The late King Feisal of Irak smoked 100 cigarettes a day. Hence the early death by poisoning of this hardy son of the desert.

☐ The Arabs in Palestine and Syria have risen in protest and riots to oppose the increase in immigration of Jews into those countries. Jerusalem and Joppa are centers of disturbance.

☐ Since Columbus discovered America, 15 billion dollars worth of gold has vanished from sight. Some of it is in the possession of misers, possibly one third of it is held by Indian princes, some is in the form of ornaments buried with their owners, and a vast hoard of it is at the sea-bottom.

☐ Fascism, which is only a step from dictatorship, seems to be sweeping Europe. Russia, Italy, Germany, Poland, and others have completely repudiated democracy; and now there is a strong Fascist movement in Spain. France, being proud of its individualism, yet being harrassed by bickering governments, also gives evidence of a drift toward one-party rule.

☐ On November 20 two navy men soared over eleven miles above the earth, the highest ever attained in America, but falling a little short of a recent record made in Russia.

☐ Late in October the United States Government raised the price it pays for newly mined gold to 48c above the world market price. Since then new, advanced values have been set from day to day. Thus it is hoped to raise commodity prices, and achieve some of the effects of inflation without inflating the value of the dollar.

☐ The Nazi government of Germany has given its pledge that the free, or independent, churches in that country will not have their former rights infringed.

☐ A "super-eye" motion picture camera has been perfected which will take 6,000 pictures a second, with exposures of about one-millionth of a second.

☐ No one has been found worthy of the Nobel peace prize this year, so it will not be given.

☐ One and a half million dollars has been appropriated by the United States Government to build a test seadrome, floating landing field for airplanes, 500 miles out in the Atlantic.

☐ Through large loans from the Federal Government to the states, for public works, employment is promised for four million people this winter.

☐ The Century of Progress Exposition at Chicago will reopen next year on a larger scale than ever.

☐ Ten thousand ministers of the gospel have signed a statement that they will neither sanction any future war nor participate in it as an armed combatant. On the other hand, the Chinese delegates to a recent Y. M. C. A. conference, as a Christian group committed themselves to militarism as the only effective means to gaining righteous national ends.

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# THE NEWS INTERPRETED

## Blow *the* Trumpet!—*The* ALARM of WAR!

THIS year there is to be no Nobel peace prize. The Swedish awarding committee looks about over a world of turmoil, and decides that there is no man worthy of a peacemaker's prize. And we hear no disapproval of the committee's decision. We bear in mind the while that Mr. Nobel, the prize giver, made his millions by inventing and manufacturing high explosives for war.

We look about over the world, and we are appalled at the slim prospects for peace. Note what meets our eyes:

The League of Nations—its one objective, international accord—has been reduced to impotency; even its influence is practically nil.

The Disarmament Conference has adjourned in despair.

America recognizes Russia, and starts on a gigantic navy-building program; and Japan hatches new fears at such an alliance, working feverishly to prepare for attacks from both sides.

France brings to completion a stupendous system of fortresses on her eastern border, a "wall of steel" such as history has never seen. And she loudly proclaims her refusal to disarm one gun unless she is given assurance of absolute security—an impossible dream.

Belgium appropriates larger sums to strengthen its defenses and army.

Holland looks to its water sluices and gets ready for the enemy.

Denmark, Poland, Austria, the Balkan states, and even little Switzerland, all plunge into preparation for war on a more gigantic scale than 1914-18 knew. One laughs at the roused fears of the mountain-girded Swiss pushing them to unprecedented armaments. But the land of peace and disarmament conferences is also going in for war.

Of course the chief cause for Europe's perturbation is the threat of the new German rise to self-assertion. By its own boasts, Germany is out for greater power and prestige; and the ring of steel that is being forged about the Hitler government indicates that its neighbors are sure Germany will crush them, if need be, to achieve that coveted power.

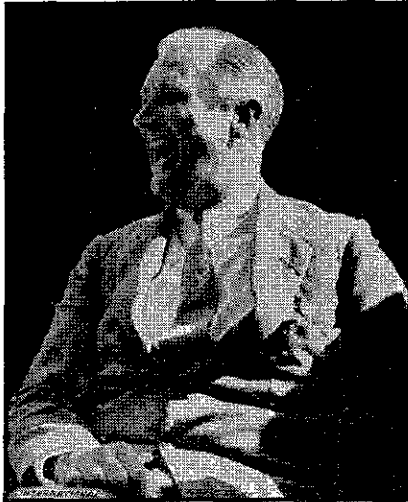
The war babies, born of hate-influenced and fear-obsessed parents during the World War are coming of age in

the years just ahead. The undernourished children of the same period are the flaming youth who are taking things in their own hands now. And they are bent on a new order, on revenge.

Every indication points to the next few years as certain to bring general strife.

The trumpet sounds! The alarm is *war!*

But ours is no "counsel of despair." Instead, we are optimistic. Not because we continue to hope there will be no war. It is inevitable; and our strongest proof of that fact is not the outlook. That is enough, but there is a



*Our President's optimistic laugh assures the nation that better times are coming.*

"more sure word of prophecy." Read Joel 3:9-16; Revelation 16:12-16. Armageddon is yet ahead. We simply face the facts.

We are pacifists of the rankest sort. We want peace above all things. But that overwhelming desire does not blind us to the certainty of war. We rest in peace in our own souls because at last this whole war business is to be brought to a crisis and abolished.

Armageddon—and who knows but what the present brewing outbreak may be it?—will be the last war of history; not because war can possibly end war, but because during the battle Christ will come to destroy warriors—the only way to destroy war.

Our only safety lies in keeping the spirit of strife and enmity out of our own hearts. Only thus will we be ready for the Prince of Peace.

### Another Short Bible

THE arch-modernistic *University of Chicago Press* has published "The Short Bible," which is the real Bible shortened "by excision and revision" under the labors of two of the school's professors, Goodspeed and Powie-Smith. It is nothing to get excited about. The shorteners do not reject what they have left out, but claim only to "make the Bible more readable and understandable, and to introduce it to a larger company."

Whole books are ignored, such as Malachi, which contains the strongest admonition on tithes and offerings to be found anywhere in the Word and incidentally solves the problem of church finance. And, for other texts, Malachi can ill be spared.

2 Peter has no part in "The Short Bible," with its invaluable statements on the source of "the more sure word of prophecy," found nowhere else. Also in this letter is the text beginning, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" The modernists, scorners of the second coming of Christ, would consistently relegate Peter's second letter to the obscurity of the archives.

Invariably when men seek to give us an expurgated Bible, they delete something that cannot possibly be spared without losing part of God's great system of truth. Which proves that not "one jot or tittle" should be left out. Every verse is needed to give men the proper emphasis God would place on His message to the human race.

### Most Important Commandment

THIS whole tendency of modern religionists to revise the Bible, or to interpret it to suit their own practices and beliefs, is one with their bent to turn attention from the greater to the lesser truths and thus get the eyes of the church off the fundamentals. And the youth are being affected. A recent poll of over a thousand women

students of Simmons College, Boston, as to the relative importance of each of the Ten Commandments, resulted in placing the fourth, or Sabbath command, last of all. In other words, if you are going to break one command, the Sabbath is of the least importance.

Yet the Lawgiver placed the Sabbath law first in importance, right in the center of the ten, the honored place according to Hebrew tradition. The words "seventh day is the Sabbath" are exactly the center words of the whole law. The Sabbath command is the only one which has the name, title, and territory of the Sovereign. His seal is in it, and in none of the other nine. Neglect of the Sabbath command has opened the way to evolution, for one cannot believe that "in six days the Lord made heaven and earth" (part of the fourth commandment) and also believe in the evolution of man from star dust.

keystone, all are of equal importance in the arch of truth.

### Why Dictatorship?

THE *Christian Century* gives eight reasons for the repeal of Prohibition as follows:

"Bootleggers, lawless patrons of bootleggers, inadequate enforcement, Roman Catholic opposition, ineffectual dry leadership, the economic depression, the prestige of the Federal government, and the predominant wet press."

But this religious weekly adds another, which it calls a "revolt against the regimentation of conduct." In other words, men more than ever resent any prohibition on what they regard as personal matters. Concludes the *Century*: "The thing that needs to be borne in mind is that the country is in revolt not merely against Prohibition but against prohibitions."

dominion, and rail at dignities." It is only weak characters that scoff at prohibitions, however; and, strangely enough, when a strong hand takes charge, they cower in abject obedience.

The world is rushing toward a state of mind and heart that will prepare it either to accept or reject Jesus Christ when He will soon appear in the clouds of heaven. Unable to fix its own destiny, this generation of men wants someone to do it for them. And Christ is the only One who can. But, unlike a dictator, He will not rule arbitrarily, but will help us to rule ourselves. His will be the only ideal government.

### "Science" Is Humbled

THE evolutionist is rapidly being left "behind the times"; but he doesn't know it. Here is something up to date from a *New York Times Magazine* reviewer of a couple of recently published books dealing with the latest admissions of scientists:

"It is a humble and unpretentious science that now faces the world, for all its startling discoveries about stars and atoms. Most of the cocksure laws that once served to explain everything, from the wheeling of the planets to the constitution of matter, have been swept away. In their stead we have statistical averages, statements of probabilities, theorems in the higher geometries. This is a cosmos in which chance rules, in which there is now room for free will—and hence for the poet, artist and mystic as an interpreter of reality.

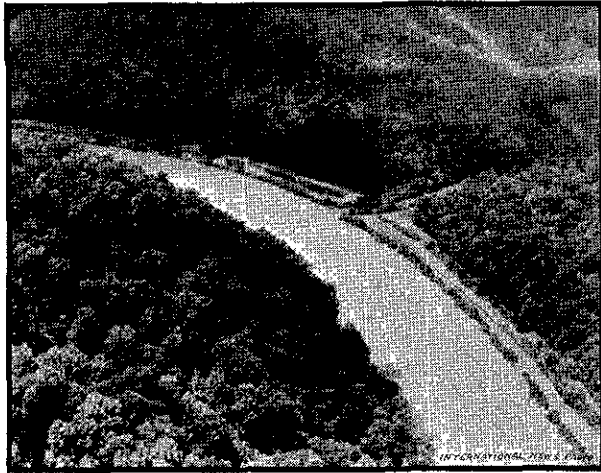
"Despite its enormous success, there is something crude about the scientific method. It consists in tearing a piece of the universe apart and testing it in a hundred different ways.

"The result has been a marvelous advance in mathematical physics. But unhappily measurement is not reality. All the mathematical devices, all the tests thus far devised to reveal the universe, are not directly concerned with reality."

After all, what we want most of all now is "reality." We have had enough uncertainties. Give us facts. But in spite of this testimony, the majority of scientists (?) go on believing that wildest and most foolish of guesses—evolution.

The reason? — They "willingly are ignorant." (2 Peter 3: 3-7.) "Professing themselves to be wise, they became fools." Romans 1: 19-25.

Yes, "science" is humbled—but not humble.



*Airplane view of the mouth of Cove Creek on the Clinch River, showing the site of the \$37,000,000 dam which the Tennessee Valley Authority will construct over a period of five years. It will be called Norris Dam in honor of the senator who sponsored it.*



Seemingly it is easiest for man to break the Sabbath command, but breaking one is breaking ten. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10. And a little study will show that of no other command is it so true as of the fourth, that the breaking of it leads on to disobeying all the others. For by breaking the seal, the recognition between God and His people (Ezekiel 20: 12, 20), we break connection with God's power to help us keep His commandments, and thus open the flood gates to all sin, which is the transgression of the law. (1 John 3: 4.)

We vote with God on the relative emphasis to be placed on the parts of the Decalogue. With the Sabbath the

The world over, people seem not to want to be ruled in anything by anybody. And that attitude invariably means that they do not, or cannot, rule themselves. And as rule of some kind is essential to peace, security, and prosperity, they go on in lawlessness till a crisis seats a dictator on a throne. Then all freedom is lost. By their demonstrated inability to control their desires, men are calling for someone to control them. And a despot is always at hand.

A prophet of these days wrote about those who "despise government." (2 Peter 2: 10.) Lawlessness is the trend of these times and a portent of the immediate future. Another prophet (Jude 8, R. V.) says these men "set at nought

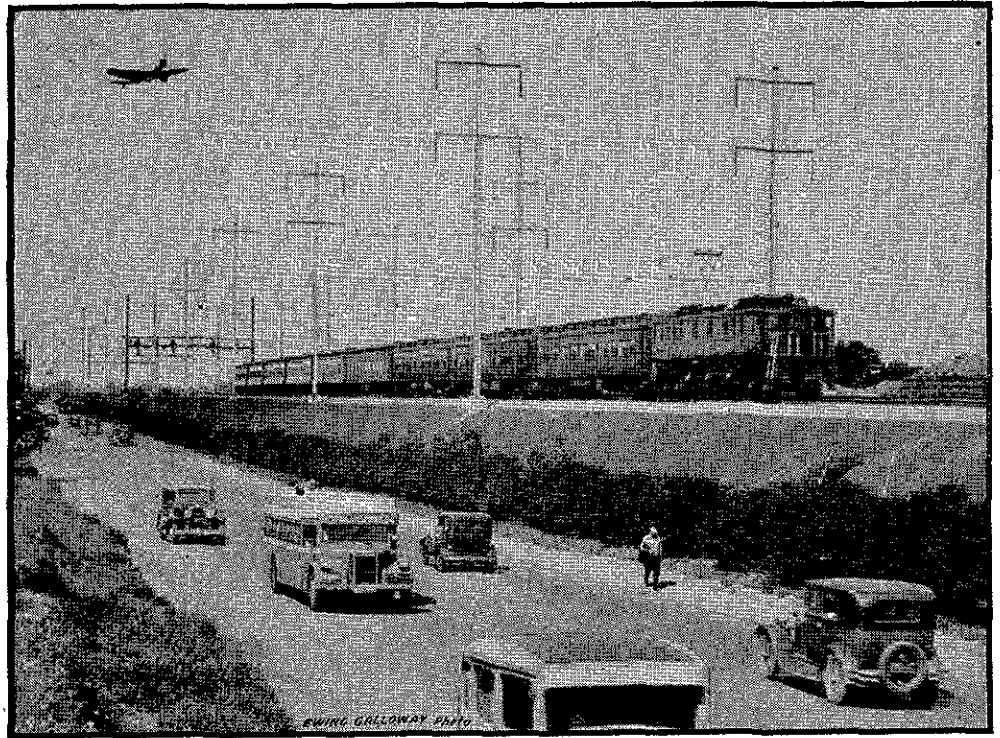


Three of our most modern methods of speedy transportation side by side and overhead: the motor car, electric train, and the aeroplane.

By  
Arthur S.  
MAXWELL

This

# UNPARALLELED AGE



**W**ERE you born in 1900? Or since? If so, you came into the world in the greatest of all centuries. Your eyes opened upon a veritable age of wonders.

Never was there a time such as this. It is the golden age of the world. Never

were the words of Christ more applicable: "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them." Luke 10: 23, 24.

Compare 1934 with 1834. Turn the clock of time back one hundred years. Would you like to have lived then? Look around you. Your wireless set has gone. And so has your sewing machine. The electric light has disappeared. There is a candle on the table or a smoky oil lamp. The vacuum cleaner is missing. Your gas stove has vanished and your modern cooking range. There is no running water in the kitchen. You have to fetch it in from the well. Most of your books have disappeared from your bookcase. The few you have are very expensive. There is no daily newspaper for you to read, if you live outside the larger cities.

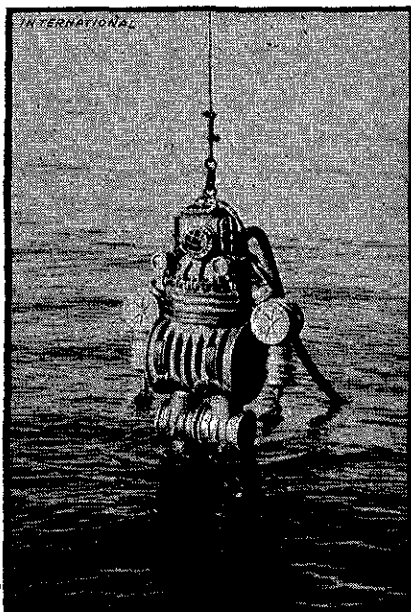
Outside your house there are greater changes still. Your garage has disappeared and your car. There are no telegraph poles in the streets or tele-

phone wires. And no street lamps. The roads are rough, fearfully dusty in dry weather, and quagmires in wet. They swarm with highwaymen. There are no swift trains; you have to travel on horseback or by stage coach. You are lucky to travel anywhere without being robbed. No aeroplanes hum overhead. No giant steamships plow the seas.

There are no public schools — no schools worth telling about at all, except for the well to do. There are no hospitals. Doctors know nothing of antiseptics or sterilization. Surgery is butchery. There are no anesthetics to relieve pain, no radium, no X-rays.

That was a hundred years ago! And things were not much different fifty years ago.

But with the dawn of the twentieth century came a mighty leap forward in every phase of human activity. It was as though a great light from heaven had flooded into the minds of men. And now on the earth, in the air, on the sea, and under the sea we behold wonders innumerable. We are surrounded by a galaxy of amazing inventions. Voices speak to us from the ends of the earth. Giant air liners thunder through the sky. Mighty steamers cleave the oceans. Express trains roar and rattle over iron



*A knight of the deep. An armored suit worn by a diver who attempts to brave the dangers of ocean depths.*

roads that belt the globe. The world is knit together by countless cables, wire-less waves, and air routes. Communication with the ends of the earth is instantaneous.

But not only are there the greatest inventions and conveniences, but mighty world-shaking events occur with disturbing frequency. Since 1914 we have seen the greatest war, the greatest famine, the greatest pestilence, and the greatest earthquake of all history.

And now everything is in a state of flux. Systems and institutions which seemed permanent are dissolving before our eyes. Age-old dynasties have fallen; ancient tyrannies have been overthrown; there has been a cataract of crowns. Parliaments also are tottering. Many have vanished already, and new forces are seizing power.

Everywhere there is economic chaos. Twenty-five million persons are unemployed. Nine thousand banks have failed in the United States alone during

the past three years. Great industries are facing extinction. A sudden paralysis has brought world trade to a standstill. Everywhere mills are silent, mines are closed, and ships lie rotting in every port.

Stirring in the hearts of millions is a longing to see the present order changed and to break the system that seems to be crushing humanity. On all sides the rumblings of revolution are heard.

Nature itself seems also in revolt. This century has seemed a succession of mighty earthquakes without equal in history. Tornados, tempests, and tidal waves of unprecedented severity have brought death and disaster to many great regions of the earth.

In every respect, this is an age without parallel. There is no time in history with which it may be compared, lest it be the days before the Flood. What does it mean? Where are we going? The prophet Ezekiel answers: "Thus saith the Lord God: See a disaster

comes, a disaster which is without parallel. An end cometh; yea, the end cometh, it stirs itself and comes over you." Ezekiel 7: 5, 6, Swedish translation.

It is indeed the greatest age of history. And why?—Because it is the last.

Heaven has truly illuminated this generation, but with a divine purpose. This generation shall not pass till all be fulfilled. The crowning wonder of this century will be the return of Jesus in glory.

This is the time spoken of in the book of Daniel as "a time of trouble, such as never was since there was a nation even to that same time." It is the time when Michael, "the great prince," shall stand up and come to deliver His people. (Daniel 12: 1.)

#### GET READY

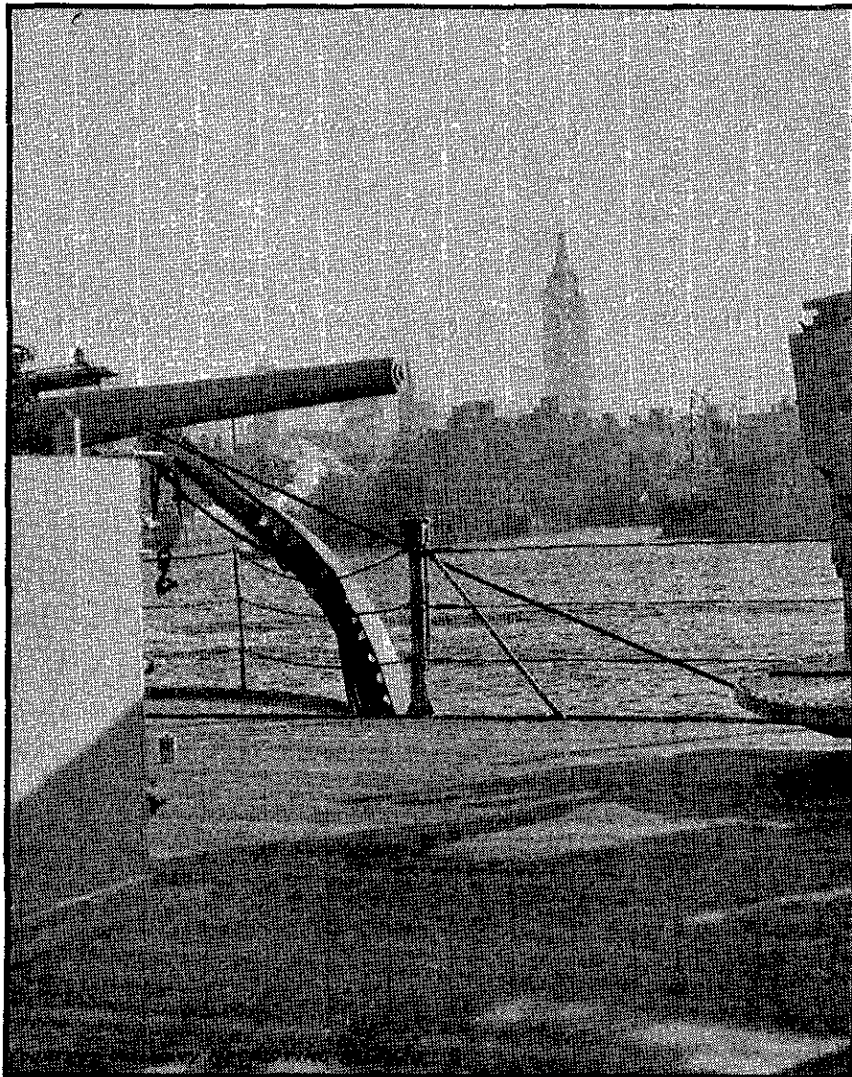
¶ This is the time spoken of by the prophet Zephaniah as a "day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," and when distress will come upon all men so "that they shall walk like blind men, because they have sinned against the Lord." (Zephaniah 1: 15, 17.)

This is the time also described by our Lord himself when He said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

And upon the wings of a thousand marvelous inventions His last warning message to mankind is being carried swiftly to the ends of the earth: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14: 7.

That is the meaning of this age of wonders. It means that we have reached God's judgment hour. We have come to "the time of the end" foretold in the book of Daniel. (Daniel 12: 4.)

And in this solemn time nothing is of more importance than our per-  
(Continued on page 13)

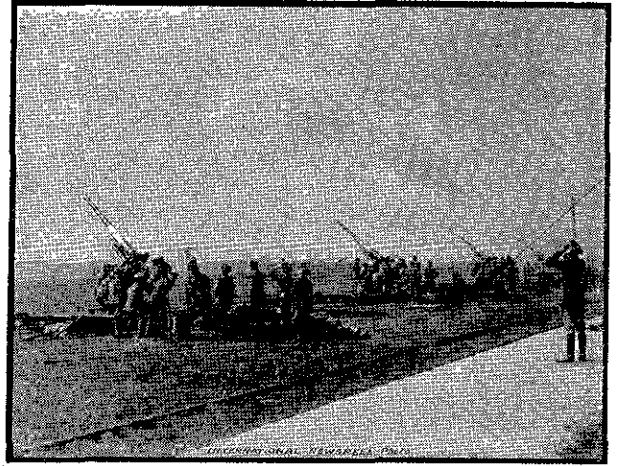


The New York skyline, showing the Empire State Building as seen from the deck of a United States battle cruiser. Every nation today is preparing to fight for world trade.

Will some one pull us

# OUT of the DITCH?

By Walter P. McLennan



Fearful nations prepare for enemy attack.  
Anti-aircraft guns at Aberdeen, Maryland.

**T**HE unparalleled conditions of recent years have gripped the hearts of men. There has been a general awakening to the fact that we have come upon very serious times. Conference after conference of the nations has been called to give most earnest study to the situation, and to try to find some solution; but so far, these conferences have been successful only in revealing the sad fact that the nations absolutely distrust one another.

Dr. Glenn Frank, President of the University of Wisconsin, says of the situation: "No one assuredly knows the way out."

One prominent statesman expresses it thus: "I have seen the world in some difficulties in my time, but never in such a ditch as today. The most serious feature of the situation is the regularity with which every hopeful forecast hitherto has been falsified. That's a warning that mankind cannot afford to ignore." And President Hutchins of the University of Chicago says: "We are . . . more confused than ever before."

Truly such a time and such conditions are not without a significant meaning. To whom shall we go with our questions: What is the meaning of all this? Is there no way out? Is there nothing upon which we can base hope?

Nineteen hundred years ago, in fulfillment of prophecy, the Messiah came to our world. Before leaving this world and returning to the Father, He foretold certain conditions and troubles that would be witnessed just prior to His return. He definitely stated that the nations would be distressed with perplexity, and that men's hearts would fail "them for fear, and for looking after those things which are coming on the earth." (Luke 21: 25, 26.)

The prophet Isaiah, referring to the same time, said: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24: 17-20.

#### FORETOLD AND FULFILLED

¶ The very words and expressions that the Saviour and the prophet Isaiah used so many years ago are today most prominent in the vocabulary of statesmen and leaders in world affairs. Let us list a few as examples of many. Lloyd George says: "It [the world] is so drenched with fear; as a result of the World War that it is not prepared to surrender any of its protective weapons in arms or tariff regulations."

Foreign Secretary Chamberlain declared in the British House of Commons: "Fear haunts the councils of every nation and warps the judgment of almost every continental people. It renews day by day the bitterness of the war; and if this continues, sooner or later, Europe will march to a new Armageddon."

The editor of the Philadelphia Public Ledger says: "The catastrophes of 1931 were mainly the results of fear. The tempo of civilization slowed as the creeping paralysis of the Great Fear extended."

Another editor expresses it: "There are not wanting signs to indicate that a deep sense of fear for the dissensions and strife which the approaching winter may bring is abroad in the nation and the world."

The well-known writer, Sir Philip Gibbs, in his book, "The Day After Tomorrow," puts it thus: "Europe is haunted by a thousand fears. Its statesmen know that they are building upon volcanic ground."

Mr. James Douglas, writing in a leading London paper, says: "The heart of the nations is sick with fear."

We will give just one more expression, that from the pen of Sir George Paish, the noted economist. It is taken from his book, "The Way to Recovery." He says: "The distress in many nations has already led to revolutions. The distress of all nations which is rapidly growing threatens to bring universal revolution. The difficulties of adjustment are thus not diminishing, but increasing."

These many quotations give us the outlook of the world today. This is the look pointed out in Luke 21: 26. But in this same chapter the Saviour directs us to another look,—the uplook. In verse 28, we read; "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The outlook leads to despair, but the uplook brings hope and courage. It is the look that is centered in the return of the blessed Christ. It constitutes "the blessed hope."

May this hope cause us to set our houses in order, and to look up and pray the prayer of the apostle: "Even so, come, Lord Jesus." Revelation 22: 20.

"Blest be the sorrow, kind the storm,  
Which drives us nearer home."

# THE SUICIDE COMPLEX



HAT the spell of romance has often urged flighty-minded persons to commit strange acts is a fact well known by the laity in common with psychiatrists. But the strangest and most monstrous act of all is suicide. Of all the innumerable living species, only man, the masterpiece of creation, so degrades himself as to take his own life.

Since Japan has taken a prominent place in the comity of nations, what happens within her borders is highly significant. A recent epidemic of suicides is symptomatic of world unrest and the widespread creeping paralysis of despair. Romance is largely responsible for the appalling increase in suicide.

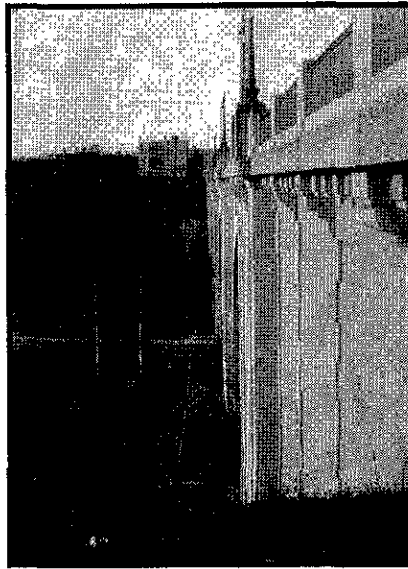
## FALSE LURE

Since the beginning of the year hundreds of people have cast themselves into the fuming crater of the volcano on the island of Oshima which, sentinel-like, stands near the entrance of Tokyo Bay. Early in the year the self-destruction of three schoolgirls received wide publicity in the big newspapers of the capital. Flaming vertical side lines blazoned the event. The details of these suicides were graphically written, with melodramatic appeals to the emotions. It was this romantic strain which led to a veritable suicide craze.

One English newspaper published by Japanese thus analyzes the theory of life and death which sponsors these weird proceedings: "A trip to the far, far-away land of eternal bliss, there to live in ceaseless ecstasy, unmolested by petty jealousy and worldly cares, is, in its early, crude, and simple form the idea of Japanese suicides." What a figment of morbid fancy! Reprehensible tosh, disbelieved by the fertile mind which directs the facile pen, but taken seriously by unbalanced youth or discouraged intelligentsia, whose bodies later lie on a ledge within the crater.

In condemning this trend toward despairism we do not indict the Japanese people. On the average they value life as highly as do any other people. Every precaution is taken to preserve life. Not all the great dailies seek to increase their circulation in dull times when no war is on by exploiting the shuffle-off-this-mortal-coil complex. The *Yomiuri*, a leading journal of Tokyo, analyzes the suicide motive thus: "To beautify death

● *It is world wide. How one nation is trying to explode it.*



*Taft Bridge, Washington, D. C., which seems to be a favorite place for despondent persons to end their lives by leaping from the rail to the valley below.*

and make it a drama is the desire of all Japanese suicides." This paper now plans to explode this ghastly romance by investigation of the facts. Investigators, lowered into the crater, will prove that the bodies do not instantaneously vanish into smoke, as is supposed. On the contrary their condition is most gruesome, reminding one of the horrors of the great earthquake ten years ago. In a very realistic way this newspaper intends to debunk death, to show that it is anything but beautiful, and thus deter many from taking the fatal step.

Would that all peoples might not merely learn to abhor death, but come to love and seek the life that never ends.

One noble woman has devoted her life to the saving of a large number of would-be suicides. At a crossing near Kobe she erected sign posts upon which were printed the arresting words: "Wait! One moment! God is love." Then followed an assurance of kind sympathy at Mother Jo's well-known haven of refuge. Mother Jo's unique labor of sacrifice and love is known the world over. Her brightly sweet service gleams against the world's background of

By

Alfonso N.  
ANDERSON

sorrow and despair. It is the love of Jesus, and it is all done in His name.

Suicide is appallingly on the increase the world over. Fast living, the pace that satiates, mistaken ideas of death, Spiritism—these and many other contributing causes take their gruesome toll of many thousands year by year. As the only effective deterrents against following the dark trail of King Saul or Judas, the Good Book outlines a few vital principles: 1. Believe God and His promises. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life." John 3: 16. 2. Maintain by faith and victory over sin a constant attitude of abiding trust in the Saviour. "Casting all your care upon Him; for He careth for you." 1 Peter 5: 7. 3. Have a clear idea of the real state of man in death. The dead are actually and literally *dead*, not alive either in a state of bliss or eternal torment. They are asleep in the grave awaiting the reward of eternal life or their final and absolute annihilation after a brief post-resurrection existence. That "the dead know not anything" is clearly stated in Ecclesiastes 9: 5, 6 and many other passages of both the Old and the New Testament.

## PREPARE FOR LIFE

In these perilous times of the last days, happy is he who reveres the Author and Sustainer of life. In the heart of every true follower of Jesus Christ is written His perfect law of life, which condemns every sin that leads to self-destruction, and absolutely forbids all forms of self-murder. "Thou shalt not kill" thyself or thy neighbor. Happy is he who prepares himself and longs for the soon coming of Jesus, who will rescue His chosen ones and deliver the earth from its midnight of sorrow.



**I**N THE neighborhood where I was reared lived a young man and a young woman who learned to love each other, and they became engaged. The young man was thrifty, saved his money, bought a small farm in the country, and the date of the marriage was set. But he became sick with influenza, and died. The young lady sat a mourner instead of a bride. They had planned, but their plans failed

Such is often the way of human plans; but there is one hope of mankind that will not fail of realization. The Bible tells us Jesus is coming again. The apostle Paul has written: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Also: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Hebrews 9: 28; Titus 2: 13. This hope we can be certain of; it will not fail as do many of the anticipations of men.

Yes, Jesus will come again. The promise is sure. It will not fail. The apostle Peter writes: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a

# The Absolute CERTAINTY

of the *COMING* of JESUS CHRIST  
to the earth again

By  
Robert L.  
BOOTHBY

dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 16-19. Peter declares the coming of Jesus is not just the guess of men but that it is sure. He gives two reasons for this strong assurance. The first reason he gives is that he himself was an eyewitness of Jesus' coming. The second reason stated by him is that prophecy declares Christ is to return to this earth, and Bible prophecy is sure. The apostle declares that prophecy is even more sure than what he had seen with his own eyes.

This disciple of the Lord tells us that he witnessed the coming of Jesus when he was with the Master in the mount when the Voice spoke saying: "This is My beloved Son, in whom I am well pleased." Peter is here referring to the time when, in company with James and John, he saw Christ transfigured in glory, and Moses and Elijah appeared and talked with Him. (Matthew 17: 1-5.)

This experience was a miniature of the coming of the Lord Jesus Christ. It was

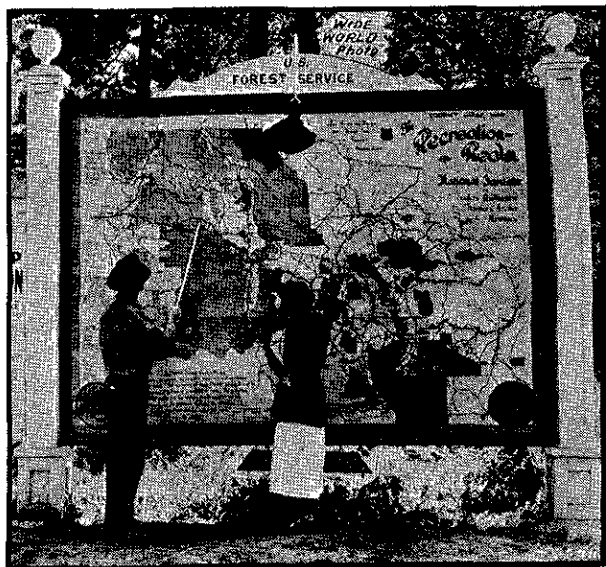
presented to the disciples as evidence that the coming of Christ is sure. It enabled Peter to say: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

Moses died and was buried; and when he appeared to the three disciples on the mount, he was a type of the righteous dead who will be raised from the grave when Jesus comes. Of this we read: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

Elijah stood on the mount of transfiguration a type of those who will be caught up to meet the Lord at His second coming without seeing death. Elijah, while yet alive, was caught up by God's chariot into heaven. Paul writes concerning those who will live to see Jesus come: "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: 17.

Oftentimes in these days of automobiles we take long trips and travel over strange roads. Perhaps we are in doubt as to whether we are on the right road. We study the map carefully, and when we have gone through some of the places designated on the map, we conclude we are traveling the right road. We are at ease. We assure ourselves that since the past landmarks compared exactly with the map, the remainder of our journey on that road is sure to be right. So Peter spoke concerning Bible prophecy. He said he knew the promise

(Continued on page 13)



As a traveler appreciates a good map and guidebook to show him the way, so the Christian desires a guide, and has it, to show him where he is in the stream of time.

# The part which NEW PALE

is to play i

By  
ROY F.  
COTTRELL

**T**HE tiny land of old Canaan, smaller than Vermont and about one eighteenth the size of California, a country with the most romantic story of the ages, where empire after empire has left its imprint of glory and decay, and where almost every stone is the monument of a distant past—this land is again making history.

In 1932 twelve thousand Jewish emigrants from eastern Europe found a refuge in the Holy Land; and during the present year with the difficulties that have arisen in Germany, the number of newcomers will doubtless exceed all previous records. Jewish capital lying dormant in London, Paris, Berlin, New York, and other centers has been flowing toward Palestine in a stream of untold millions. At a time when investments in South Africa, Florida, and California seem unattractive, real estate in Jerusalem and orange groves in Galilee become the magnet for Hebrew gold. During a twelve months' period, six hundred new industrial enterprises were established; while within a few years the orange acreage has been increased nearly ten times, and the growers hope to export 6,000,000 cases of this "sunkist" fruit during the coming season.

## JEWISH METROPOLIS

¶ If the tourist lands at Jaffa, the Joppa of New Testament times, a few minutes' auto ride to the northward brings him to Tel-Aviv, "the first purely Jewish city to arise since the days of the Romans." It now claims a population of 60,000 with the prospect of 100,000.

Still further northward along the Mediterranean coast and beneath the shadow of Mt. Carmel, the little village at Haifa has been transformed into a thriving commercial and manufacturing center. When completed, its harbor will cost nearly \$20,000,000, and will welcome the largest ocean steamships afloat. Near the city stands a group of giant storage tanks for oil, each with a capacity of more than a half million gallons. To this point the great pipeline across the Arabian Desert from the fields of Irak, now in process of construction, will bring the fuel oil from the ancient home of Abraham to propel the humming wheels of industry in the new Palestine.

Along the shores of Galilee and the Dead Sea, splendid health and pleasure resorts, bathhouses, and tourist hotels are rapidly rising; while launches and motor ships play about upon the waters. The Sea of Galilee, once the favorite resort of Christ and His disciples, is visited regularly by the hydroplane liners that fly between London and Bagdad. Mispah, a little to the south, the "watch tower" from which Samuel judged Israel, is now an international air terminal for planes from England, France, Germany, and other countries, to and from the Orient.

Not far from Mispah, the great Jordan power station has recently been completed; and the waters of that far-famed stream are now utilized to supply power and light to all parts of the country.

## TRANSFORMED

¶ The Dead Sea that for millenniums had been looked upon as a worthless body of salt water, now yields potash and bromine for shipment by way of Jerusalem, Haifa, and Port Said, to all parts of the world. Throughout the country, macadamized roads have been built; more than a hundred new agricultural colonies have been formed; and the Jewish farmer with tractors, harrows, drills, and modern harvesting machinery, is fast supplanting the Arab husbandman. As another innovation, the Holy Land now uses its own national currency and postage stamps.

Old Jerusalem is in transformation. Its moss-grown walls some forty feet in height and three miles in circumference, have been repaired. Its streets are illumined at night by electricity. The water and refuse carriers of other days have been almost entirely superseded by efficient water and drainage systems. The telephone and radio have entered, and some 2,000 motor cars are registered by the traffic department. Of its 100,000 inhabitants, about two thirds live outside the walls in a "new Jerusalem." There are superb residential districts, commercial sections, civic buildings, colleges, hospitals, parks, recreation grounds, hotels, and a university that is designed to be the center of Semitic culture throughout the world.

Overlooking the holy city from the south, stands King David Hotel, erected

at a cost of \$1,250,000, having two hundred guest rooms, and advertised as "the last word in modernity." Nearly a hundred new streets have been laid out, their names being reminiscent of Bible history. Among these are the "Street of the Prophets," "Herod's Way," "Nehemiah Road," "Street of Ezra," "Street of the Maccabees," "Isaiah Street."

The new Palestine with no unemployment, a generous surplus in the treasury, soaring real-estate values, a population rapidly increasing from immigration, with malaria stamped out, a medical service anticipating future growth, and an educational system that is superb, stands today as the miracle country in a sorely depressed world.

But the innovations in the Holy Land are not altogether desirable. From the "outlook of world Zionism," says William Zukerman, these "threaten to transform entirely the spiritual complexion of the Jewish national home, and to rob the Zionist movement of its best and most attractive features."—*Harper's Magazine*, May, 1932.

"Recently," he says, "the vultures of speculation," land sharks, brokers, money lenders, high pressure salesmen, and petty tradesmen have swooped down upon the country, each seeking to snatch a share of its wealth. As a result bitter class struggle is already developing. The canker of greed is introduced, and the "big idea" is changed into the "small coin of petty selfishness."

## DOOMED TO FAILURE

¶ The preservation of the Jews as a distinct race, when other peoples of antiquity have long since disappeared, is the greatest national phenomenon of history. Many prophecies of Scripture are accurately fulfilled in the life drama of Israel, and it is clear that God's hand

# STINE

## world affairs

has guarded and kept them adown the ages as a living witness to the divinely inspired Book. (See Deuteronomy 28: 1-68; 29: 18-28.)

Yet as we consider the present drift of Hebrew scholarship and observe that the great university at Jerusalem is founded not upon the theology of Moses, Samuel, and Elijah, but upon the highest attainments in modern rationalism, it is readily seen that twentieth-century Zionism is not of God. Their belief is a hollow idealism; and the Master's words are still true: "Your house is left unto you desolate."

Some popular Christian leaders, however, view the new exodus to Palestine as a fulfillment of Scripture, a forerunner of the millennial age, and a precursor of Christ's second coming. Careful study reveals that both the Old and the New Testament declare that in this present age the re-establishment of the Hebrew nation in the Holy Land can never

take place. The enterprise is not in accord with the blueprint of prophecy; and it is certain that a man-made Zionism is doomed to failure.

In the drama of the prophet and the potter's earthen bottle, the word of the Lord instructed Jeremiah:

"Then thou shalt break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19: 10, 11.

### TRUE ZIONISM

He who destroyed the city and dispersed the inhabitants because of their sins, forever settles the question of a complete return and restitution in old Canaan by asserting that it "cannot be." Likewise Christ declared: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24.

The Old Testament era was the time, or period, allotted to the Hebrew nation to witness as a light to the world; but with the new dispensation and the rejection of the Messiah, the gospel is proclaimed by other agencies. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. We now live in the "times of the Gentiles"; and

Jerusalem, according to this prophecy, is throughout this gospel dispensation to be a possession of the "Gentiles."

The Bible also reveals that God has a program of Zionism that is ere long to be gloriously realized. In Ezekiel's vision of the valley of dry bones which represented "the whole house of Israel," the prophet was given assurance of glorious future restoration: "O My people," said the Lord, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezekiel 37: 12.

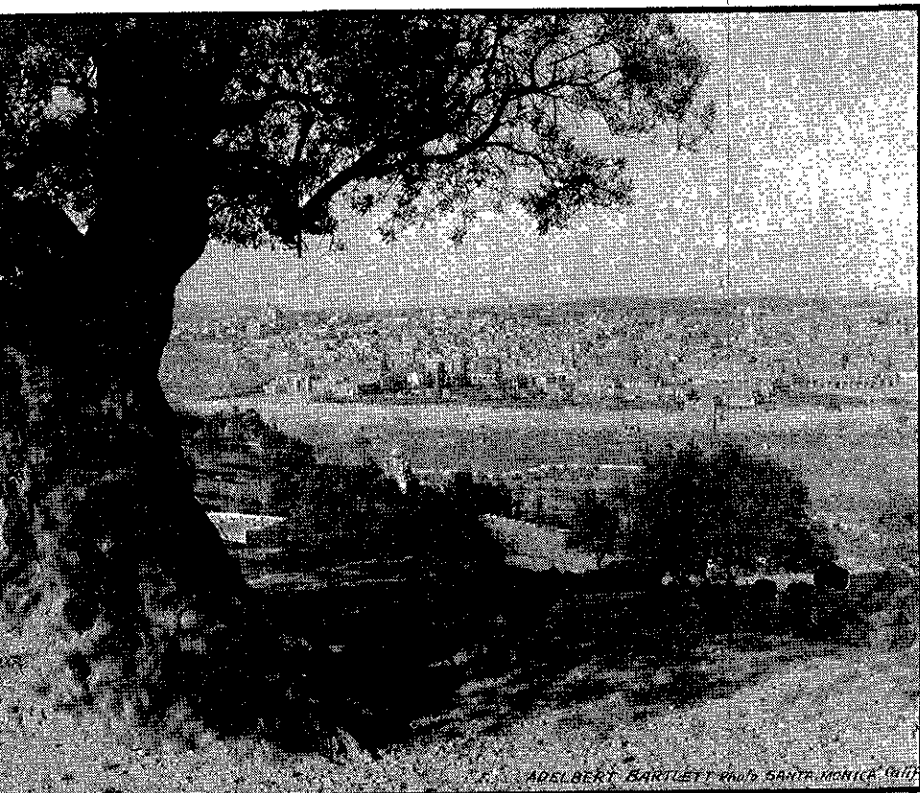
This plain language points unmistakably to a gathering beyond the grave made possible through a resurrection from the dead.

Who constitute the Israel of God? The inspired Word replies: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2: 28, 29. Irrespective of race or country, our Father addresses those of every nation: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29.

In this age the original "bottle" will never be pieced together. But here and there, from among all peoples, from both Jews and Gentiles, jewel fragments are being discovered, hearts and lives are being divinely transformed, and soon the anointed Christ will come the second time to gather His people and welcome them to the redeemed new earth and the new Jerusalem. Even "so all Israel shall be saved"; and this old world, thoroughly renovated and cleansed from sin, will become for them the eternal "Holy Land."

The present new subdivisions at Jerusalem and Tel-Aviv may be altogether charming; the homes may be palatial; yet Isaiah and John the Baptist will never walk the streets that now honor their memory; neither will King David occupy a suite of rooms in the modern hostelry that bears his name. By faith the Shepherd King of Israel viewed a Mount Zion "beautiful for situation, the joy of the whole earth," that would abide forever. Psalm 48: 2, 8. Abraham "looked for a city," not constructed by Solomon, beautified by Herod, or laid out by

(Continued on page 19)



ADELBERT BARCLET photo SANTA MONICA Calif

A beautiful panorama of the Jerusalem of today as viewed from the Mount of Olives.



ONE of the outstanding facts of the New Testament is that Jesus Christ, the Son of God, before He was ever born into the world, was with God the Father in heaven from the days of eternity (John 17: 5; 1: 1, 14; Colossians 1: 16, 17), and that this Christ, as God the Son, was the Creator of this world. The New Testament identifies Jesus Christ as Creator in six different places. (John 1: 1-3, 10; Ephesians 3: 9; Colossians 1: 14-16; Hebrews 1: 1-3; 1 Corinthians 8: 6.) Then Christ was the Lord who made the seventh day the Sabbath by making the world in six days, resting on the seventh day, and blessing and sanctifying the seventh day for man. The seventh day is accordingly Christ's holy day, the Lord's day of Revelation 1: 10, the Sabbath of the Lord Jesus Christ.

Many people think that it makes no difference which day they keep, just so they rest one day in seven, and that any day which men desire to choose for the Sabbath is satisfactory to the Lord. But God has not left the matter on this basis. In His commandments God does not say that we are to keep a seventh day, or any seventh day, or our seventh day as we want to figure it, but *THE seventh day of the week, on which He rested when He made the world.* (Exodus 20: 8-11.)

God demands explicit and implicit obedience to His word. (Deuteronomy 4: 2; 1 Samuel 15: 22; Luke 6: 46; Matthew 7: 21.) Since Jesus Christ has blessed, hallowed, and sanctified the seventh day for man, and commanded its observance in the Ten Commandments, it is our duty to keep that particular day.

The New Testament teaches the binding obligation of all the Ten Commandments. The old covenant passed away at the cross, and we are living under the new covenant. The new covenant is defined in Hebrews 8: 8-10, which is quoted directly from Jeremiah 31: 31-34. In this new covenant God speaks of what was pre-eminently the law of God in the days of Jeremiah. That pre-eminent law was the Ten Commandments, which God spoke with His own voice, and wrote with His own finger on the tables of stone. Jeremiah 7: 21-23 points out this fact.

What does God say He will do with His law under the new covenant, according to Jeremiah 31: 31-34 and

Hebrews 8: 8-10? Does God say He will abolish the Ten Commandments and give Christians a new law? No. Does He say that He will supersede the Ten Commandments with the gospel? No. Does He say that He will revise the Ten Commandments, and leave out the fourth one, so that people will not have to keep the seventh day? No. But He does say that under the new covenant, *He will write His law in our hearts.* Therefore the same principles of righteousness that were written on the two tables of stone under the old covenant are now written by the Holy Spirit upon the

hearts of converted people under the new covenant. Hence the command to keep holy the seventh day is binding on Christians today just the same as the commands, "Thou shalt not steal," "Thou shalt not commit adultery," and the other seven.

The Mosaic laws of ceremonial observances and typical ordinances were abolished at the cross (Colossians 2: 14-17; Ephesians 2: 15). But the moral obligations of the Ten Commandments were just as binding on men after Christ came and died as before, and every one of them is binding on us today. In harmony with this we find that while the apostles taught that Christians were not under the law of Moses (Acts 15: 5, 24; Galatians 3: 23-25), they did teach that the Ten Commandments were binding on Christians.

In Ephesians 6: 2 we find that Paul in writing to the Ephesians about A.D. 64, or thirty-three years after the old covenant had passed away at the cross, quotes the fifth commandment of the ten as being binding at that time as "the first commandment with promise." When he wrote to the Romans, twenty-nine years after the old covenant had passed away, he cites in Romans 13: 8, 9 various commands from the ten as from a binding code at that time. James in writing to Christians plainly specifies that every one of the Ten Commandments is binding on Christians.

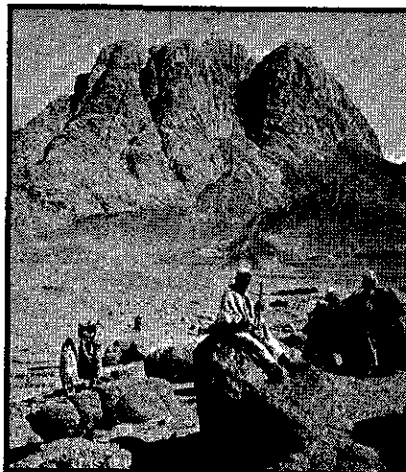
James 2: 10, 11 makes direct reference to the Ten Commandments, and declares that anyone who breaks any one of the ten is guilty of sin. Now if the fourth one which requires the observance of the seventh day had been abolished at the cross, and was not binding, Christians could have broken that fourth one by not keeping the seventh day, and still they would not have been guilty of sin. An abolished law cannot prove anybody guilty. But James teaches that *anyone who breaks any one of the ten is guilty of sin.* Thus it is established that the fourth command along with the other nine is binding now on Christians, and that means that it is the duty of all Christians everywhere to obey that fourth commandment by keeping holy the seventh day, or Saturday. May the Lord help us to love Him with all our hearts, that we may have His law in our hearts and be willing to do exactly what He commands in regard to the Sabbath and all other points.

• • • IT MAKES  
A VAST DIFFERENCE

## WHICH DAY

is RIGHT for Christians  
to keep

By JOHN L. SHULER



Mt. Sinai, where God gave Moses the Sabbath Law.



## ~ Just What the Bible Says ~

### New Year's Resolutions

1. What is very liable to be the condition of our last year's resolutions?

"To will is present with me; but *how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do.*" Romans 7: 18, 19.

2. What is the reason for this inability to carry out our good resolutions?

"I know that *in me* (that is, in my flesh,) *dwelleth no good thing.*" Romans 7: 18.

3. How do our own attempts to make ourselves righteous appear to God?

"We are all as an unclean thing, and all our *righteousnesses are as filthy rags.*" Isaiah 64: 6.

4. What hope of success do we have in trying to keep resolutions to do better?

"Who can bring a clean thing out of an unclean? *Not one.*" Job 14: 4.

5. Is there, then, no hope of escape from failure, sin, and sorrow?

"*Christ Jesus came into the world to save sinners.*" 1 Timothy 1: 15.

6. Need any one say, "My sins are too great to be forgiven"?

"Wherefore *He is able also to save them to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25.

7. What is given us in place of our own resolutions, made in our own strength?

"Thanks be to *God, which giveth us the victory* through our Lord Jesus Christ." 1 Corinthians 15: 57.

8. What power is given us to keep good resolutions?

"*It is God which worketh in you* both to will and to-do of His good pleasure." Philippians 2: 13.

9. What is our part?

"*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Acts 16: 31.

10. With what hope and courage may we face the new year?

"In all these things *we are more than conquerors through Him that loved us.* For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 37-39.

contacts with them to win them away from evil to God. Partners in evil do not admonish each other as brothers.

### ELIJAH'S DIET

*Was not Elijah a flesh eater; and did he not practice a vegetarian diet just before his translation?*

According to 1 Kings 17: 1-6, 9-16; 19: 4-8, Elijah ate flesh during an extreme famine. Bread and flesh were miraculously sent to him by God. Later when an angel fed him, it was on bread alone. It may be that he was led to eschew the less wholesome diet of flesh as he drew nearer translation. We do not know. There is not sufficient evidence revealed to prove that he ate no flesh as he approached translation. We may well believe, however, that this was the case, since flesh was not eaten in Eden and flesh will not be eaten in the New Earth state. (Genesis 1: 29; Revelation 21: 4; Isaiah 65: 25.)

### This Unparalleled Age

(Continued from page 6)

sonal connection with God. As the apostle Peter says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3: 11.

Zephaniah's words are also most applicable in this mighty hour: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 3.

Realizing this, should we not ask and answer these questions without delay: What is my relation to God? Is my heart right with Him? Am I prepared to meet Jesus when He comes?

### The Absolute Certainty

(Continued from page 9)

of Jesus's coming was no fable for he had witnessed a type of that coming when he was in the mount; but he said the witness of the prophecy to the coming of our Saviour is even more dependable.

This magazine, THE WATCHMAN, for several years has called your attention to the many prophetic predictions in the Scriptures that have been very minutely and very accurately fulfilled. So many prophecies have met their fulfillment that we can know positively that prophecy is sure and that Jesus will certainly come the second time in power and glory.

## SCRIPTURE PROBLEMS SOLVED

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

### DINOSAUR EGGS

*How old can we believe dinosaur eggs to be and still believe in the Bible?*

The upheaval at the time of the Deluge must have buried these eggs of extinct animals in the isolated places where they are now found. The Flood occurred approximately twenty-five centuries before Christ. Therefore the petrified eggs must be from 4,500 to 5,000 years old.

### TREATMENT OF EVIL DOERS

*Please harmonize Matthew 13: 30, 1 Corinthians 5: 9-11, and 2 Thessalonians 3: 15.*

In short these texts say that the wheat and the tares should grow together until the harvest; that we should not keep company or eat with one who, though called a brother, is an idolator, a drunkard, a fornicator, etc.; and that we are not to count a gross sinner an

enemy, but to admonish him as a brother. We see no lack of harmony in these admonitions. We cannot, this side of the kingdom, get away from personal contact with the wicked. And sometimes blood relationships and business and social interests of the righteous and the wicked are so intertwined that to try to separate them entirely would so offend that souls would be lost that with more careful handling could be saved. By weeding out the tares, the wheat may be rooted up also. However, we are not to love the social company of evil doers in the sense that we enter into, or excuse by our own presence, all the evil they do. Keeping company and eating with another, here implies the sanctioning of all they do, and possibly entering into their ways. The consecrated evangelist knows the vast difference between keeping company with evil doers and making helpful



Useful work, one of the best tonics for mind and body.

**W**HAT food is to the body, the word of God is to the soul. Health in its completeness and fullness can be possessed only by the one who selects the right kind of food for both the body and the mind. Even physical health may be determined frequently by mental influences. A dissatisfied mind produces a dissatisfied stomach, a dissatisfied liver, etc.; in fact, every organ is dissatisfied and is incapable of performing its function normally. The purpose of God's word is to bring faith, cheerfulness, and thanksgiving,—all of which are health giving.

In erecting the temple at Jerusalem Solomon said, "Behold, I purpose to build an house unto the name of the Lord my God." 1 Kings 5:5. When the building was finished, and the ark containing the law of God was placed in the temple, the glory of God rested upon it; and Solomon said: "I have surely built Thee an house to dwell in." That temple was not an ordinary building. It was God's dwelling place.

Addressing the church at Corinth, Paul said: "Know ye not that your body is the temple of the Holy Ghost?" 1 Corinthians 6:19. God designs that

# A SOUND Mind and a SOUND Body

By  
Daniel H.  
KRESS, M. D.

our bodies should be temples in which He can dwell by His Spirit. Each one is therefore engaged in the work of temple building. This should lead to the selection of the very best body-building material. When in addition the law of God is written in the heart, His glory will be seen upon it as it was on Solomon's temple.

Physically, man is composed of what he eats and drinks. Character is built out of the material furnished the mind. Each one determines what the character shall be in the selection of the material he furnishes the mental builders. This emphasizes the need of selecting the choicest mental food. If the same wisdom is displayed in mind- and body-building that was displayed by Solomon in the building of the temple at Jerusalem, the glory of God will fill the body temple, as it did Solomon's temple.

## ANSWER YOUR OWN PRAYERS

What men eat and drink has much to do not merely with what they are physically but it has much to do with what they are morally. The man who drinks that which benumbs or dulls his brain finds it difficult to develop a Christlike character. Whisky and Christlikeness are never associated. Poisons may be formed in the alimentary canal just as real and just as injurious to body and mind as are whisky, brandy, or beer. Many are praying for the grace of patience. To temperance add patience, is God's way of answering such prayers. A sour stomach and a sweet disposition are seldom associated.

Today very little difference is observed between church members and worldlings in physical habits. When seated at the table, they eat and drink alike. There should be just as clear a distinction between those who serve God and those who serve Him not, in this respect, as there was between Daniel and the men of the world seated at the king's table in Babylon. (Daniel 1:8-16.)

It was because there was so little distinction between believers and unbelievers in Paul's day that in addressing the church he said, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20. In view of the fact that we are God's sons and daughters, he adds, "Let us cleanse ourselves from all filthiness of the flesh." 2 Corinthians 7:1. Again Peter says: "Abstain from fleshly lusts, which war against the soul."

Wrong physical habits are always detrimental to the soul's welfare and to spiritual growth. Paul did not teach that it did not matter what men ate and drank, but said: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. To do this necessitates a study of the human body and its needs. Foods will be selected with reference to this.

The One who supplied suitable material for character-building, in giving us His word, also supplied suitable material for body-building. After man was created, God said to him what He says to all created beings for all time: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which there is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29.

The nearer we approach the diet given to man in the beginning, the better should be the health, and the easier will it be to develop patience, brotherly kindness, and charity. The foods referred to here, if intelligently used, do not war against the soul.

In making reforms in diet it is frequently discovered that foods, although more wholesome, do not agree. There are many reasons why this may be so. In the first place, good food may not at first be enjoyed. The palate may have to be trained to relish it. The accustomed food may have been of a kind that did not require chewing or the addition of saliva. Meat, for instance, requires very little mastication, or mouth treatment. It is, in fact, better digested without saliva. Its digestion requires a highly acid gastric juice. When meat is given up and starchy foods are eaten, it will be found necessary to revive the lost art of mastication, and saliva again becomes essential. With starchy foods mouth digestion is an important step in the digestive process. Starches have the reputation of being difficult to digest, when they are in fact among the easiest of all foods to digest, providing they are properly prepared and thoroughly masticated and insalivated. The foods which God gave to man in the beginning, the grains and legumes, all contain a large amount of starch and need good chewing.

Acid or subacid fruits when eaten at the beginning of the meal or throughout the meal, as is customary, may retard or arrest starch digestion, since acid tends to neutralize the action of the saliva. It is advisable therefore as a rule to preserve the acid or subacid fruits to, or near, the close of the meal. Fresh subacid fruits taken in place of the delicacies usually served at the close of the meal are highly beneficial. Aside from this, they leave a wholesome taste in the mouth that does not crave drink. When starch is well baked and thoroughly masticated, in three or four minutes the ptyaline of the saliva will convert it into a sugar known as maltose. Starchy foods should not be eaten in the form of hot biscuits or paste, as is customary in eating mushes, or under-baked white bread or puddings. If mushes are eaten, something which requires mastication should be eaten with them; something which will stimulate the flow of saliva and will thus be an aid in their digestion.

#### DECEITFUL MEATS

¶ The one who eats largely of meat and makes use of a liberal amount of salt, pepper, etc., can drink a goodly amount of water with his meals. It is beneficial for him to do so. It is quite different with the one who largely discards condiments and subsists upon non-stimulating foods. He should moisten his food with saliva, as it is needed in

the digestion of such food. To drink freely with such food retards digestion and favors fermentation, and the formation of gas.

We eat too much sugar. Sugar added to starchy foods delays their digestion and encourages fermentation. When both milk and sugar are added, harm results. Starchy foods are used in making puddings, pastries, etc., delicacies which appeal to a perverted palate. They are deceitful meats. If used at all they should be used merely as relishes. If more well-baked cereal foods could be eaten, and good whole-wheat, rye, or graham bread could take the place of white bread, a much better state of health would be enjoyed; and if less sweets were eaten, sweeter dispositions would be cultivated with less effort. Much of the despondency and irritability from which men, women, and children suffer may with a little effort be traced to dietetic errors. Much of the unpleasantness in homes is due to a lack of knowledge as to how to eat and drink. Should wives and mothers give more thought and study to the problem of preparing wholesome, palatable, and attractive foods for their families, many of the family jars, which not infrequently end in divorce, might be avoided. Not until the wisdom of a Solomon is exercised in the selection of building material for mind and body may we expect physical and spiritual health.

## The DOCTOR REPLIES TO HEALTH QUERIES

*Medical and hygienic information of interest to the general reader is given here by a practicing physician. Inquirers may address the editor.*

### SWELLING OF LIMBS

*I am having a good deal of swelling in my limbs. Should I refrain from drinking water to keep the condition from getting worse? B. O. H.*

It has not been found that ceasing from drinking water will lessen such swelling as you refer to. Drink a moderate amount of water. Consult a physician, if you have not already done so, as such swelling may mean a serious condition of some internal organ.

### BAD BREATH

*I have a bad taste in my mouth, and my breath is bad. What can be the cause of this disagreeable condition, and what can I do to remedy it? C. A. W.*

A bad breath may be from one or more of the following causes: Nasal catarrh, bad tonsils, decaying teeth, and perhaps the most common of

all causes, constipation and auto-intoxication. Remove causes as bad teeth, tonsils, etc., and then get after your elimination by using an antitoxic diet, and by having daily elimination at least two times, and three would be even better. Use an antiseptic mouth wash to rid the mouth of the offending odor temporarily, while other measures are being used to remove the odor permanently.

### ALOPECIA AREATA

*I have a peculiar skin condition that has resulted as follows: My beard comes out, first in patches, leaving the skin perfectly smooth; then later the beard comes in white. Now the same condition is appearing in my hair. There is no soreness or scaling in connection with it. Please inform me if there is any remedy for this. S. N. R.*

You are suffering from the disease called alopecia areata. There are two possible explanations: one that it is neurotic in origin; the other that it is parasitic. In your case, since there is no scaling or soreness, it would seem to be of neurotic origin. If so, you would get benefit from outdoor life, relaxation from excessive mental work or worry, and a general building up of your system. Local treatment to the affected areas will also aid in giving tone to the skin. For this local treatment the faradic current, the galvanic current, and the static current have been used. If of the parasitic origin, additional treatment by the application of some ointment should be given. The following has been used extensively: sulphur precipitate, 1 to 2 drams; Beta naphthol, 30 grains; lanolin, 2 drams; and vaseline enough to make a total of 1 ounce.

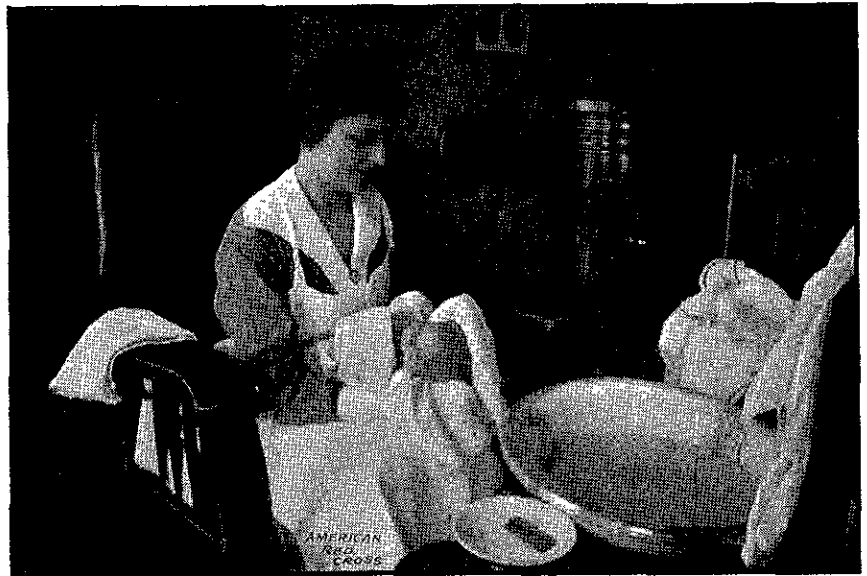


# Beginning Again

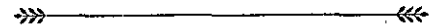
And the NEW YEAR  
Is Just Ahead



By  
Mable  
A. Hinkhouse



*The beginning of each tiny, human life reminds us of the redemptive power of God to start our lives anew.*



HERE is something fascinating about a beginning. Everyone is interested in the beginning of a baby's life, and wants to go to see the newborn child. And from birth on—beginning

the years over after each birthday, beginning school, beginning friendships, beginning a career, beginning marriage, and so on through life—there is always something of interest in beginnings.

There is something about a beginning again, too, that holds fresh interest and enthusiasm. No matter how many times we have started out to keep a diary, read the Bible through, enroll in a school, or begin a new year, there is always a quickening of interest when we start out to do it all over again. One feels that this time it will be done just a little better than the last time, and starts out with renewed energy and courage. And this is as it should be. The blessed gift of every New Year is a chance to take a new start,—a chance to do better than ever before.

The twelve months of the old year have gone. Twelve new ones are scheduled to take their place. That is Time's legacy to you. And Time will come again at the end of the year and say, "I lent the twelve months to you. How have you spent them?"

Ever think of time as being something to be spent, as well as money? At the

beginning of each year, we are given twelve months of time to spend—365 days containing 8,760 hours. Sometimes we are told in the magazines how to live on so many dollars a year. We might, with profit, consider how to live on 8,760 hours a year. When Time comes back at the end of the year, what will our answer be to the question, "How have you spent them?"

How have you spent the hours of 1933? Everyone ought to answer the inner call of the heart to reflection occasionally. Everyone ought to make a personal survey once in awhile, check up on himself, admit his own weaknesses, and attempt to improve. Have you done your level best in 1933? Have you made real advancement spiritually, physically, and mentally, or have you been merely marking time?

Life is like a book, with each chapter a month, each page a day. At the beginning of the year, we may blot out the torn and soiled pages, and be given new, unspotted leaves. We need turn only one page at a time—we live one day at a time. But some of us worry and fret over the future as if we had to live it all at once. It is much easier to think of living one day right at a time than to think of keeping 365 days spotless all at once. Sometimes our responsibilities and cares overwhelm us when we think of them in their entirety, but if we will divide up the tasks and the years into small bits and tackle them, it seems much simpler.

Did you ever take typewriting at school, and the teacher asked you to make a "perfect copy" of certain words? Perhaps, at first, it made you quite nervous. But soon you were able quickly to turn out perfect copies because you had so few words to write without error, and if you just wrote each word right, you were soon done. Then, as the class progressed, you were asked to write longer and harder assignments. This was all a gradual process, and before you knew it, you were soon making perfect copies whose difficulty would have astounded you in the beginning. Life is like that, too.

One New Year's morning, a little girl was watching her grandmother knit a stocking. "My knitting," said the wise old woman, "is like the year that is just beginning. Can you guess how?"

"I know," said the little girl, after she had thought awhile, "it's because the year grows slowly, stitch by stitch."

"That's it," said grandmother. And then she suddenly pulled out her needle and unraveled the stocking. The yarn lay in her lap—a ruined, crumpled heap.

"Oh, dear," cried the little girl, "why did you do that?"

"To teach you, my darling, that though your life grows slowly, you can spoil it all in a minute."

And so it is. Just as one mistake spoils the perfect copy in typewriting,



one misstep can spoil the perfect copy of one's life. But the Keeper of the Life Books is willing to give us another sheet and another chance, just for the asking.

The New Year lies before us. It is new and unused and therefore of interest. It has many possibilities to speculate about. Its history is unknown, yet we may safely predict that it will bring with it new hopes, new ideals, new friends, new experiences new lessons, new problems, and new resolutions. Each day is freighted with opportunities as well as temptations. If we are busy grasping the opportunities, we will not have time for the temptations.

Here is an excellent thought from Maltbie D. Babcock, entitled, "Get Ahead of Yourself": "Our business in life is not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and

out as we never whipped him before, to give as we have never given, to do our work with more force and a finer finish than ever—this is the true idea—to get ahead of ourselves."

The New Year is a time for forgetting. There are times when it is admirable to have a poor memory, to be a forgetter.

I like the sentiment of the poem, "The Land of Beginning Again," by Louise Fletcher Tarkington.

"I wish that there were some wonderful place

Called the Land of Beginning Again,  
Where all our mistakes, and all our heartaches,

And all our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.

"We would find all the things we intended to do,

But forgot and remembered too late,  
Little praises unspoken, little promises broken,

And all of the thousand and one  
Little duties neglected that might have perfected

The day for one less fortunate.

"It wouldn't be possible not to be kind  
In the Land of Beginning Again;  
And the ones we misjudged and the ones  
whom we grudged

Their moments of victory here  
Would find in the grasp of our loving  
handclasp

More than penitent lips could explain.

"For what had been hardest, we'd know  
had been best,

And what had seemed loss would be  
gain;

For there isn't a thing that will not take  
wing

When we've faced it and laughed it  
away;

And I think that the laughter is most  
what we're after

In the Land of Beginning Again."

## CHEAP READING

*If a girl has been reading a very poor style of magazine, how would you start to uplift her?*

A girl whose mind regularly feeds upon cheap fiction is mentally sick. Doubtless she has grown into the habit through persistent neglect of so many of the elements that make a true life. A reformation involves the adoption of right habits and requires besides a positive cure for the morbid state.

Conversion is the first step. Nothing can be done without the enlistment of the girl's own will, and Christian conversion means the putting of the will upon the right side. Therefore pray for her, love her, show her Christ in your own life, and bring Him to her through your speech and example. Place before her the ambition to be a worthy member of society, a woman whom God can approve. Once the girl has decided to be a follower of Jesus, the tide is turned.

But the work has only begun. An education in ideals and habits of thought must follow upon the conversion of the will, for the probably weak will of such a girl cannot long hold out unless it is built up by experience in better things than those to which she has been accustomed. She should be supplied with good reading, of a kind that will attract her: lively biography and history stories and those portions of the Bible that will appeal to her. She must be brought to think,

## A Home Maker ANSWERS Parents' QUESTIONS

*Perplexing questions on married life, home management, and child training will be answered here by a specialist on the home and its ideals. Queries may be sent to the editor.*

to be willing to wrestle with problems. As fast as her taste can be cultivated, books of a type less narrative and more philosophical should be added to her reading.

But the cure is not to be wrought alone through selection of reading matter. Such a girl probably has not been used to hard work, or perhaps to work of any kind. Now work is a great corrective of morbid and unhealthy states of mind. A program of work combined with study and recreation should be made for her and faithfully carried out. It should be work of a nature as interesting to her as possible, but in any case it should be required. The person who works hard and studies hard is being brought into a healthy state of mind.

In all of this, of course, the girl herself must actively participate. Unless she sees something of the harm cheap reading and mental laziness are doing

her, nothing can be done for her. Therefore, conversion, a new view, a new purpose, is the chief element in her cure.

## IMAGINATION

*When your child has an imagination that runs wild, what would you do? The stories the child tells are very real to him.*

First of all, thank God. A child with an imagination is like a country with Alpine scenery—rich in glory. Do not think that imagination has to do only with the telling of stories, the making of fiction. Imagination, rightly directed, enables one to appreciate and sympathize with the lives of others, their hopes, their fears, their desires. A child with an imagination can grow to be the most understanding, sympathetic, helpful person, as teacher, physician, minister, writer, philanthropist, apostle. An "educated heart" requires imagination.

Don't be disturbed if your child tells imaginary stories. In childhood the worlds of reality and of fancy have very dim boundaries. The fanciful is often quite as real to him as the actual. Time and experience will correct his extremes, especially if he is trained in a practical work. You can help him begin to recognize a difference if, when he tells you a wild story, you say appreciatively: "That was a great old make-believe, wasn't it? And now I'll tell you something that really and truly did happen." But don't censure him for exuberant imagination. He's not lying; he's living, as best he may, with the angels.



## Fifteen Years After: A Broken Dream

By SIR PHILIP GIBBS

FROM *The New York Times Magazine*

IT IS fifteen years since the Cease-Fire was sounded at the end of the World War which had caused a great death of youth, a sum of human agony beyond reckoning, and enormous ruin.

This war had lasted too long to remember its original causes. There was no more hate. There was no exultation of victory, because the losses had been so frightful. The war had become dehumanized. Men were no longer fighting against other men, but on each side were crouching beneath high explosives sent by long-range guns. It was a machine-made war. The Germans in the opposite trench, under heavy fire, could not be hated by men lying in the mangled flesh of their own comrades. They were all victims together of the torturers who had made this kind of war.

It had been a war to end war. So many had said before they died. "It was a war," said one of the world's statesmen, "to make the world safe for democracy." In millions and tens of millions of human hearts on armistice night there came the vision of a peace which would be enduring, with a closer sense of brotherhood among the peoples, and with an end at least to high explosives, poison gas, military parades, and the conscription of youth for the shambles of war.

That vision has faded. Looking back to one's own emotion on armistice night, one must smile—or weep—at the betrayal of hopes, and the grim history we have made during these fifteen years.

After fifteen years what is happening in men's minds up and down the world? Have they any sense of security? Has the world been made safe for democracy? Has there been a "Farewell to Arms"? Have we said "Good-bye to All That"? Have high explosives, poison gas, military parades been abandoned for more intelligent ways of argument? Have we made any decent kind of peace, giving a better chance to youth? Have we marched any further in fifteen years toward securing prosperity, liberty, tol-

erance, and good will among nations?

After fifteen years any man or woman who asks himself those questions must groan or laugh rather harshly. They are dreadfully ironical, those simple questions. If ten million of the world's dead youth were to rise and ask them, we should be very much confused.

In every cinema, on every newsreel,

After fifteen years the mind of the world is haunted by the fear of another war before long. The ruins of the last war have not yet been repaired. On the contrary, the whole structure of international trade, the stability of the financial system, has disintegrated. Millions of men are unemployed. The reserves of wealth have been exhausted.

Many nations are bankrupt. We have not yet emerged from a period of depression—an economic paralysis—due in the first place to the last war, which loaded the peoples with debt and wrenched the whole system of civilized exchange.

But though there is no solid ground on which a new order may be built, the mind of the world is thinking again of war. During the past nine months there has been a ceaseless talk of war. It has filled thousands of columns of the world's press.

Is it possible that men and women have forgotten so quickly the agony of that last war—all its slaughter and senseless ruin? Yes, it is possible. It has happened. The present generation of youth in many nations has paid no heed to the warnings of those who were witnesses of the World War. Our books and films depicting the realities of war have not frightened the younger mind—have indeed only excited it to taste that fierce intoxication.

The cult of the bully is now in fashion, and mobs of young men beat up liberal-minded citizens.

The munition factories are working at full blast and, while there is still lip service to peace at Geneva, while new conventions and pledges are being proposed in order to play for time, new programs for new fleets are being laid down, and defences are being strengthened.

Fear is the prevailing impulse which lies behind all this activity of armament and destroys all chance of security.

So, fifteen years after the armistice, the mind of the world is nervous, agitated, and afraid. There is no sense of security even for a few years ahead. The hopes, the dreams, the visions of the first armistice night have gone down in disillusionment.



"Teaching the young idea how to shoot."

there is a proof that so far from making any permanent kind of peace most nations are busy drilling, marching, parading for another war. Munition factories are working full blast in many countries. In quiet laboratories thoughtful men in white coats are devising new and more deadly forms of gas; and in the illustrated papers there are pictures of school children and adult citizens practicing anti-gas drill as one of the useful accomplishments of modern education. That an introduction to the beauty of life!

Many men and women put their faith in the League of Nations as the agency of international peace, but its failure through fifteen years to arrange any measure of general disarmament has extinguished that faith in all but a few minds.

## New Palestine

(Continued from page 11)

twentieth-century architects; but one "which hath foundations, whose Builder and Maker is God." (Hebrews 11: 10.)

To that metropolis of the homeland, God welcomes us: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 14, 17.

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## God's Challenge to Youth

By C. Lester Bond

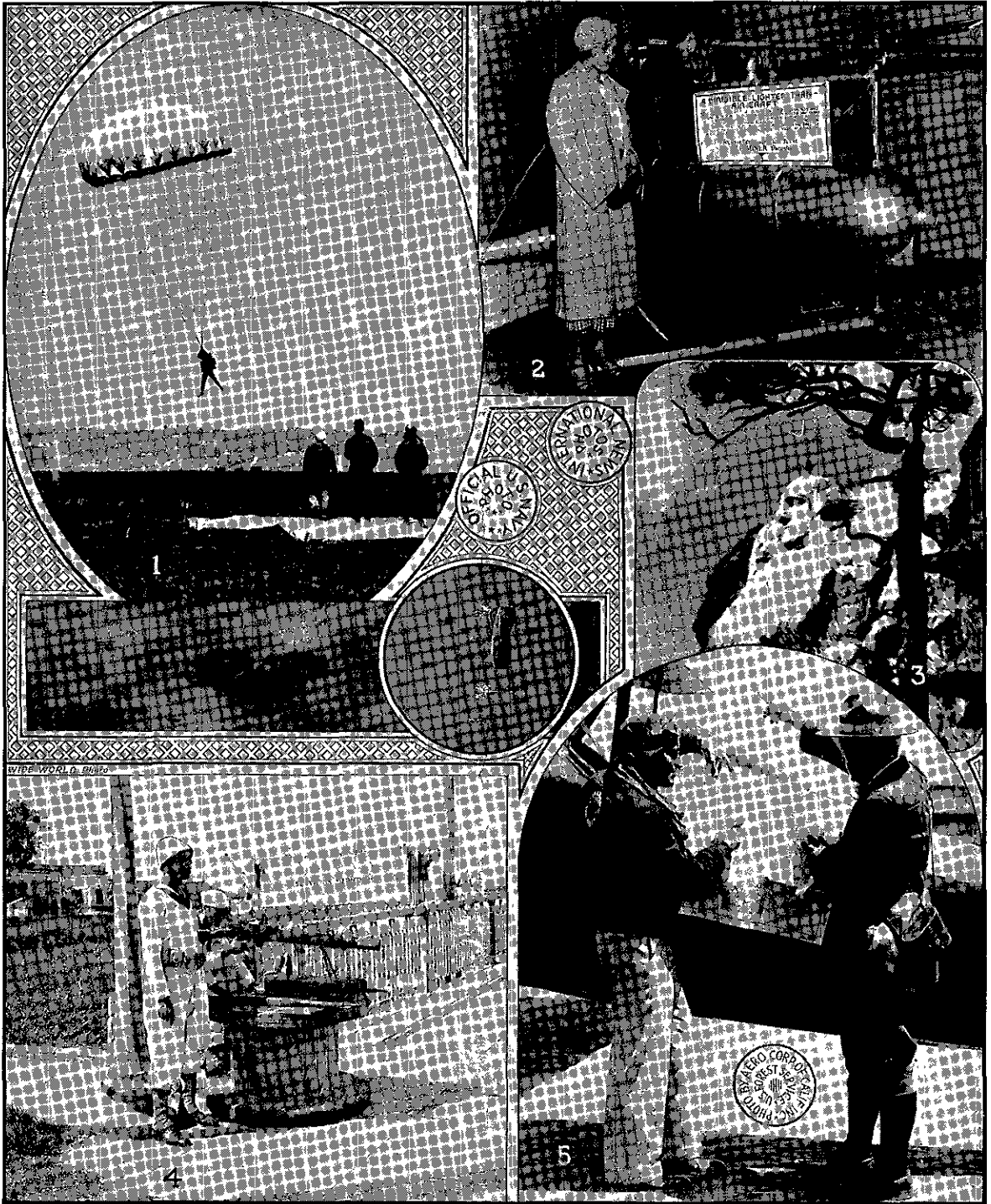
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# NEWS PICTURES



1. A parachute jumper arriving on the earth from a naval airplane. 2. Model of a proposed airship which is expected to travel through the upper strata of air at 600 miles an hour. 3. The huge profile of George Washington, cut in Mt. Rushmore, South Dakota. 4. Cuban sailors standing guard at a street corner, during political disturbances in Havana. 5. Directors of forestry service planning a trip over California mountains.