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Happy Is the Nation with Respect for Minorities

THESE United States have a democratic form of government. A democracy is a nation where the people, through their chosen representatives, make, interpret, and execute the laws. The voice of the people is the voice of the nation.

But all the people in any nation — providing they are free to think for themselves, to have convictions and express them — cannot agree unanimously on any course of action. There would be negative votes if a million dollars were offered each citizen, or if the world were ours for the casting of a ballot.

But unified action there must be, in order for a united nation to exist. And laws, usages, and rights must be definitely defined, — and all pledge allegiance to them, — if life, liberty, and happiness are secured.

Hence a democracy falls back on the rule of the majority as the best expedient under the conditions. Let the majority decide on officers and laws, and let the minority, while having convictions otherwise, conform to the will of the majority for the sake of harmony. Under ideal and ordinary conditions of government, this is just what the minority does, and there is little or no friction.

But the majority is not always right. At times, as in cases when rumor has it that national honor has been insulted, a whole nation is swept into war by common consent, only to wake up later to realize

that the move was hasty and ill-advised, if not altogether wrong. Indeed, on moral questions we may believe that the majority is always wrong, for "broad is the way that leadeth to destruction, and many there be which go in thereat," while "narrow is the way which leadeth unto life, and few there be that find it."

These United States are not founded on the principle of the will of the majority. And our majorities may well listen to the voice of our minorities, and above all respect their rights. Our Declaration of Independence says that these States have "full power to do all acts and things which independent states may of right do." Our nation is founded on *right*.

But since majorities may be wrong, we must turn to a higher authority for the definition of right. For us, that higher authority is the Almighty God, as revealed by His word and exemplified in the Christian religion.

When *right* is the guiding principle in government, minority rights, which do not interfere with majority rights, are respected. Hence let the Bible be followed, — "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," — and no laws will be made or enforced that violate the conscientious convictions of even a small minority.

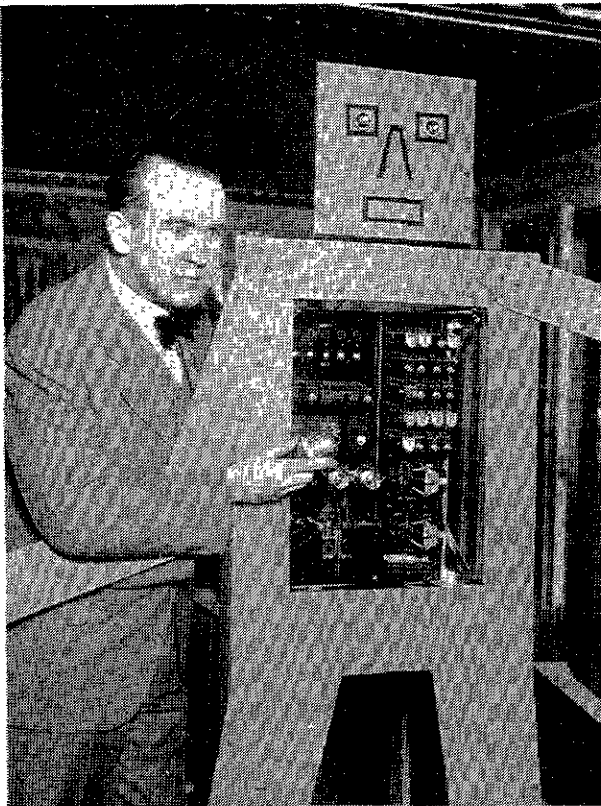
The "least of these" were always precious to Him.

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This Mechanical Age

*And its relation to the
"time of the end"*

By Daniel H. Kress



International

A recent remarkable invention, the mechanical man. In answer to a telephone message, it will turn on lights, start a vacuum cleaner, and start other devices going.



IN THE twelfth chapter of Daniel there is a remarkable prophecy. It is one that even the unlearned may comprehend. Things now happening before our eyes are so clearly foretold that none need misunderstand the language. The prophecy refers

to the last days of this earth's history, or what is termed "the time of the end." In other visions given to Daniel were opened up the things that would take place from his day to the close of time. Some of these he understood, but there were others that to him were clothed in mystery. He sought diligently to know their meaning. In the eighth chapter of Daniel there is one of these. To relieve his anxiety God informed him that the prophecy was to meet its fulfillment not in his day, but had to do with the



International

In these wonderful times in which we live, even the savage natives of South American jungles have the privilege of examining at close range a modern airplane.



Wide World Photos

A notable sign of our times, the Bible as a "best seller." Here are six hundred Bibles, in twenty-one different languages, to be distributed by the New York Bible Society to the city's public libraries.

distant future, and that it was not essential for him to understand it. The words came to him, "Wherefore shut thou up the vision; for it shall be for many days." Daniel said, "I was astonished at the vision, but none understood it."

In the twelfth chapter there is another such prophecy that would meet its fulfillment in the last days and was to be understood by the people that would be then living. It was not important for the people of Daniel's day to understand its predictions. So the words were spoken to him, "Thou, O Daniel, shut up the words, and seal the book, *even to the time of the end.*" When the time of the end should come, things were to occur that would enable men to read and understand the prophecy. At the time of the end, this prophecy says, "many shall run to and fro, and knowledge shall be increased," and furthermore, "many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

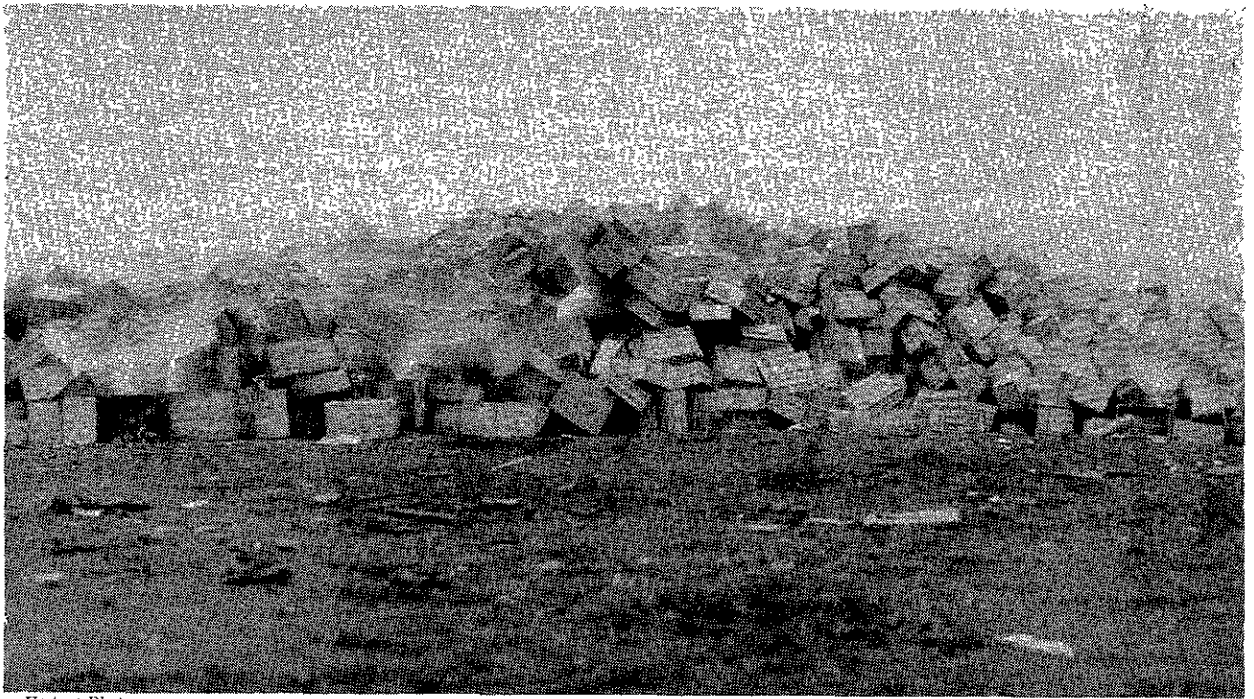
What evidence do we have that we are living in the time referred to as "the time of the end"? First, the prophetic page has been unsealed, the book has been opened, and Bible students are proclaiming that we are living in the "time of the end." The entire Bible was a book possessed by but few up to a century and a half ago, and the prophetic page was considered sealed. Only the learned were supposed to be able to comprehend what it taught. What a marvelous change has taken place! The gospel is now being preached practically "in all the world as a witness unto all nations." John the Revelator, beholding this movement in vision, said, "I saw

another mighty angel come down from heaven, . . . and *he had in his hand a little book open*; and he set his right foot upon the sea, and his left foot on the earth, . . . and swore by Him that liveth for ever



Wide World Photos

Chauncey Depew, famous speaker, senator, and financier, recently deceased, had observed unprecedented increase of knowledge during his long lifetime



Herbert Photos

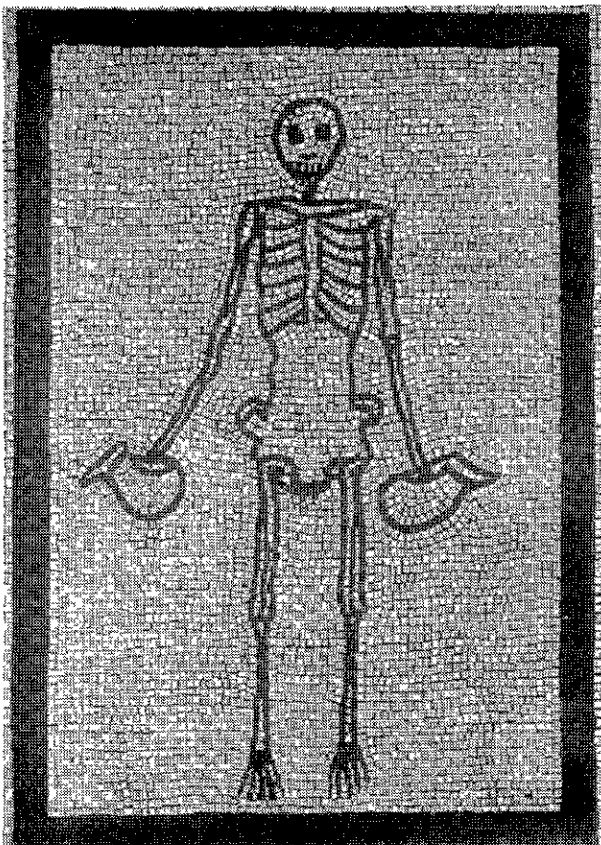
A half-million dollar bonfire of choice liquors, as a result of special alertness of Prohibition agents. Infinitely greater quantities are consumed in human bodies. The world is becoming drugged.

and ever, . . . that there should be time no longer." Immediately following this declaration, the pro-

nouncement is made that "the mystery of God should be finished." When the gospel is preached in all the world, the end will come and God's work for the salvation of men is finished.

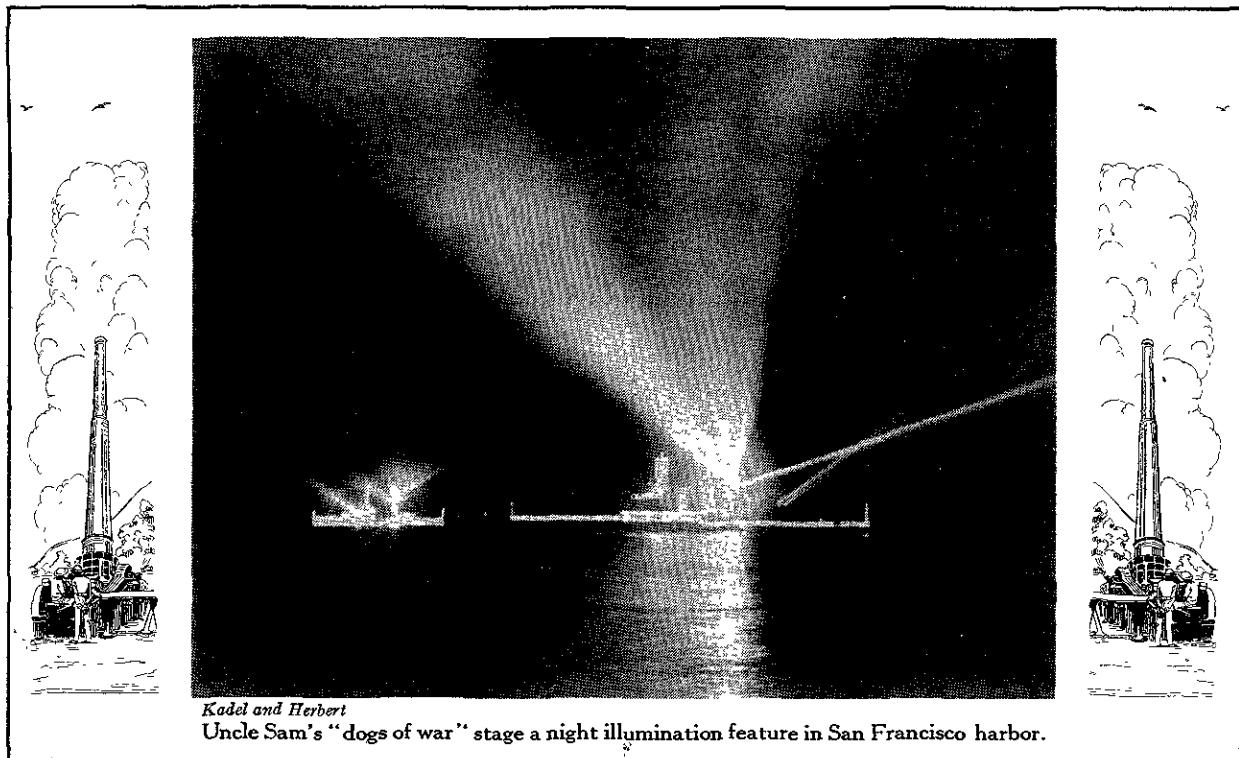
JUST AS FORETOLD

THE remarkable increase in knowledge that accompanies the gospel as it goes to all lands is another evidence that we are living in the time of the end. Two years ago, on his ninety-second birthday, Mr. Chauncey Depew in an address said, "This is not the world into which I was born 92 years ago." He then called attention to the remarkable increase of knowledge during his lifetime. The conveniences we now have were unknown then. Our mode of travel was no improvement to that in the time of the patriarchs. The telephone, telegraph, and other rapid means of communication were unthought of. I myself am not 65 years of age and yet I can recall the time when part of the work of the housewife was to mold candles. The kerosene lamp was possessed by few and regarded as a remarkable contrivance. Following the candle, came the kerosene lamp, the gas light, and then the electric light, in quick succession. I can also recall the day of ox teams and the horse coaches driven from town to town. This was the quickest way of travel then known. The ox team and the coach were quickly followed by the steam engine, the automobile, the modern fast express trains, the airships, etc. We can scarcely think of anything now regarded as worth while that we possessed a century and a half ago. The "Open Book" declares that by this we may know (*Continued on page 32*)



Herbert Photos

Figure in a tiled floor, dug out of the ruins of ancient Pompeii. The "demon rum" conspired for the fall of Rome, even as it is sapping the life of modern civilization.



The Search for a War Remedy

grows desperate. Is there any real hope for international concord?

By John L. Shuler

THE supreme test of statesmanship for this twentieth century is to free the world from the fear and menace of war. On July 20, 1926, Lloyd George said, "Each generation has its task. The supreme task of the generation that is arising now, and that is commencing its work in life, is to achieve the substitution of organized justice for organized violence."

Thinking men realize that the only alternative to another world war is an effective plan for the preservation of world peace. On Jan. 24, 1925, Calvin Coolidge said, "If this generation fails to devise measures for the prevention of war, it will deserve the disaster that surely will be visited upon it."

In view of the new-found weapons of war in our day, so devastating in character, it is the more important that all possible measures should be taken to prevent war. There is no other issue before the people today more deserving of enlightened consideration, more vital to the welfare of all the world, than this question of how to make world peace

secure, and to put the war god out of business. Great statesmen are earnestly endeavoring to effect some arrangement that, if possible, will forever preclude another great war.

The great question is, How can war be prevented? Many plans are being proposed by the statesmen of different nations for the promotion of international peace.

VARIOUS EXPEDIENTS

MANY believe that peace can be secured by the creation of an independent international judicial tribunal to which the powers would have to go for the arbitration and settlement of their disputes. As civil law has succeeded violence as the means of settling differences between individuals, just so international law before a world tribunal of justice should take the place of war in the settlement of controversies between nations. If the nations would agree that, instead of going to war, they would submit their differences to conciliation, arbitration, mediation, or judicial process, the ordinary causes usually and generally provocative of

war would thus be settled peacefully. Many statesmen recognize that a practical program for the limitation of arms, whether on sea, on land, or in the air, is out of the question so long as the machinery for the settlement of international differences is wanting.

There are others who offer as the best means for the prevention of future wars an amendment to the constitutions of all countries of the world, or an agreement by their representatives, that they will not go to war without the approval of their people by referendum vote.

NOT SO SIMPLE

SOME believe that the simplest way to eliminate war would be for the principal nations of the world to adopt respective laws, to "prohibit the exportation of arms, munitions, or implements of war to any country that engages in aggressive warfare against any other country in violation of a treaty, convention, or other agreement to resort to arbitration or other peaceful means for the settlement of international controversies."

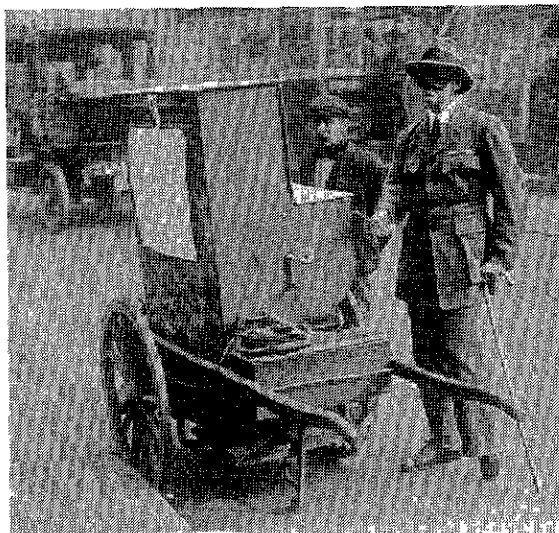
This plan looks simple, but would the limitation of the manufacture and sale of war munitions put an end to war? Deprive warlike nations of cannon and rifles, and they would still fight, even with sticks and stones, with the crudest improvised weapons. "It is not the ability to secure arms that causes wars, but rather the will for war." Limitation merely of the manufacture and sale of war munitions will never bring an established peace.

Many believe that the way to prevent war and make conflicts between the powers impossible would be the calling of an international conference to outlaw war in favor of obligatory arbitration on the part of all nations. Under this plan the nations would renounce war as an instrument of public policy, and war would be made an international offense not justifiable under any condition. The nations would enter into mutual agreements and universal arbitration treaties under which no nation would ever engage in war against the other. They tell us that such treaties would be neither radical nor novel, as Sweden has concluded a series of treaties, making war illegal under all circumstances, with Austria, Norway, Finland, Denmark, Poland, Belgium, Czecho-slovakia, and Germany. They further declare that such an outlawing of war between Norway and Sweden is what has brought such a lasting peace between these two countries.

Some have proposed that an international treaty agreement against resorting to war for a century to come be submitted to the people by referendum and ratified by their united voice.

This sounds good, but can war be outlawed? You can hang out the word "Stop" behind a red light at a street intersection and bring a long line of motor cars to a standstill, but war can not be stopped by merely saying, "No More War." So long as human nature remains warlike, you cannot rely always on conventions, treaties, protocols, resolutions, or rules to prevent war.

Nations are never going to avoid violent outbreaks by merely thus agreeing in advance. Arbitration treaties form an unbreakable barrier against war only as the principles underlying those treaties are ingrained in the heart and woven into the life of the people of the respective nations involved. The history of the world reveals a long procession of broken treaties — broken whenever a people felt it had a real cause for war. Nations will break treaties when they think it is to their advantage to do so. When their national honor is involved or their national life at stake, they will fight, treaty or no treaty.



Underwood and Underwood

A war veteran, ashamed of his occupation, grinds an organ for a living. War is cruel even to its survivors.

"There is no way to 'outlaw' war. International law could not do it unless it had force behind it, and the use of force is war, so that to outlaw war by using war to do it would be a strange tangle of terms and meanings. The only way to do away with war is to do away with the causes of war, and they are so deeply embedded in human nature, and are born so often in events, that to talk of stopping it by making a rule against it is idle."

So there are others who say that the complete abolition of armaments is the only real means of guaranteeing security and affording a guarantee against the outbreak of war. In harmony with this the proposal has been made for a general disarmament conference, to lay plans for the complete abolition of all land, marine, and air forces in a period of from one to four years. This project demands that all weapons and military supplies, means for chemical warfare, and all other material forms of armament, be destroyed; that all warships, armies, and aircraft be scrapped; and that the system of calling up citizens for military training be discontinued.

JUST DO IT

SUCH a plan sounds fine, but is it practical? One United States Senator has said: "So long

as policemen are needed to protect your homes, a military arm will be needed to protect your borders from the invader. When locks and vaults can be discarded throughout the earth, military arms may be safely thrown into the sea."

"People have a habit of talking of disarmament," observes one editor, "as if all a nation had to do was just to disarm. That is nonsense. No nation is going to disarm so long as it feels itself in danger. Until we reach an era of confidence and security, the world can make up its mind to go on supporting armies and navies."

Will disarmament produce a lasting peace? No. Complete disarmament today would not preclude the speedy manufacture of new and even better military armament tomorrow.

If the dream of complete disarmament were to come true, and all the navies were scrapped, all naval construction stopped, every army in the world disbanded this year, and every bit of military equipment in the world were to be destroyed along with the means of producing it — all this would not necessarily put an end to war. Next year two neighboring peoples might rise in mutual hate and fly at each other in rudely organized mobs to fight to the death with fists, with sticks and stones, with the crudest improvised weapons. History shows that armies can always be improvised.

DISMANTLE HATES

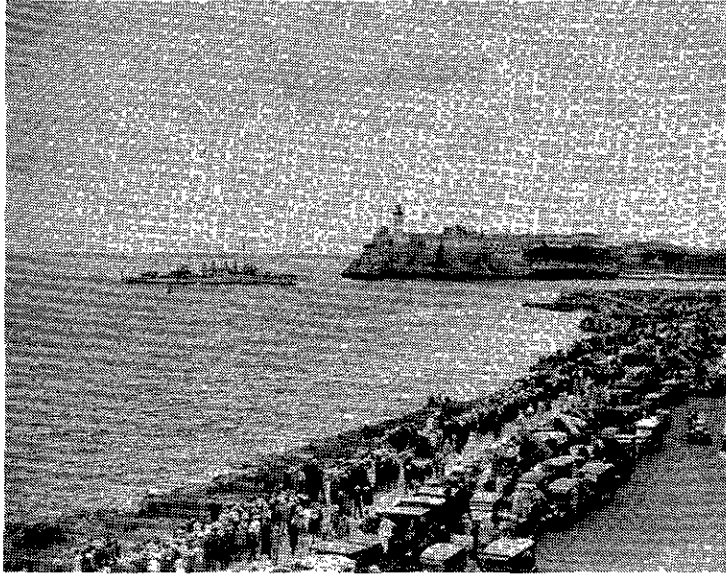
MEN may decide to dismantle their navies and disband their armies, but unless they can also dismantle the evil passions of human hearts, it will be vain to hope for lasting peace. The spirit of war and of hate between neighbors, must be banished from human hearts before war itself can be eliminated from the world.

We wish that these proposed remedies for war could be successful. We ardently wish that those 1914-1918 scenes of horror and ghastliness, suffering and woe, bloodshed and death, may never be re-enacted on this planet. We sympathize with the men of large hearts and broad minds who stand as the sponsors and promoters of these peace plans. We accord to them our full measure of appreciation and approbation for their noble stand against the

menace of war, and for their earnest, sincere, praiseworthy, and unselfish efforts to promote a lasting peace among the nations.

We rejoice at every advance step that is taken toward the cessation of war-provoking strife and the establishment of tranquillity and security. We recognize that great good has already come to the world through the peace arrangements that have been already effected. Just as a half a loaf is better than none, so these various peace measures are good in that they minimize war, and a measure of prevention is better than none.

But all these good plans, prompted by the most worthy motives and high ideals on the part of those who are laboring so earnestly to secure the world's peace, will fail to provide a complete and lasting remedy for war. Four-wheel brakes are very effective in stopping a speeding motor car, but any plan that man can devise will always be an uncertain and ineffective brake on the chariot of Mars.



International
President Coolidge arrives in Havana harbor for the Pan-American Conference, in an unusual effort to avert war among the Americas.

LAWS

IN DEALING with a known disease, the wise physician seeks to remove the cause, if possible. It is

self-evident that if you remove the cause, you will not be troubled by its further effect. The laws of cause and effect are inexorable and sure, just like the laws of sowing and reaping. "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. The only complete and lasting cure for the war malady in the future is to remove the cause.

Why will all these proposed plans fail to end war? Because they do not strike at the root, and because they cannot, in human limitation, remove the cause of war. *They may remove many causes of war, but they cannot eradicate the primary cause.*

What is the cause of war? Here is the answer from the Book that never fails: "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4: 1. The cause of war is sin; and so long as sin prevails in this world, war will be an ever-present possibility.

So long as there is a possibility of hatred and anger ruling the minds of the men of any nation, just so long there is the possibility of the nation itself being driven by the inflamed passions of the populace into war.

(Continued on page 27)

Building Without a Blueprint

By CHARLES L. PADDOCK



WID you ever hear of a carpenter or contractor building a house without a blueprint? Could a modern skyscraper be put up without the minutest details being first worked out by an architect? It seems foolish to ask such questions, for most men would not dream of such a thing.

I knew one man who did build a house without a blueprint, for I lived in the house he built. He also felt he needed neither square nor level, for his eye was accurate enough. But your imagination can picture about what that house looked like. I will not attempt to describe it. But living in it for one year indelibly impressed upon my mind the need of a blueprint or a pattern of some kind.

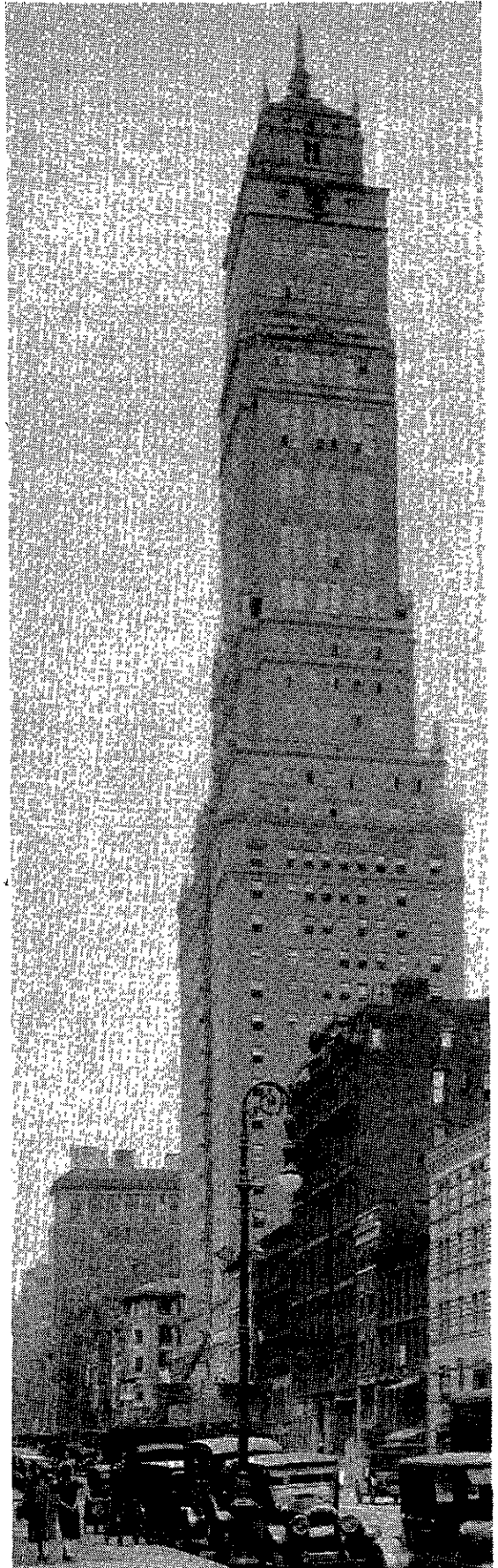
My wife came home from the city a few days ago all excited about a beautiful dress she had seen some one wearing. She had decided it was just the kind of dress she wanted, and that she would try to make one for herself. I said, "Well, just get the goods and make it." "I will," she said, "if I can find a pattern." And in a few days she had found the pattern and was working on the dress.

SLASHING LIFE'S GOODS

A WOMAN hesitates to cut into a piece of goods without a pattern, for fear she will spoil the goods and the dress won't fit; yet we slash into life carelessly. A carpenter would refuse to begin a building without a blueprint, yet we build on our characters day by day, without a pattern, or if we do accept of a pattern, we look at it only now and then. Why are we so careless in building our characters?

We see ruined lives, blasted hopes, all about us. We see professed Christians, members of popular churches, who are not worthy of the name. Where men might build palaces we find only hovels. Character is at a premium today. Why aren't we better than we are? Have you ever wondered about this? The reason is plain — we are building without a blueprint. Or if we may have chosen Christ as our pattern, we study His life so little that we fall far short of the ideal He set for us.

Too many today are following plans that came from the hands of a poor architect, (*Continued on page 28*)



Ewing Galloway

Imagine a skyscraper being built without a blueprint.



International

Luther takes his stand before the doctors of his day.

“HERE I STAND”

A sentence that shook the Christian church to its foundations. Is Protestantism today what it was when Luther took his stand?



HE speaker took a deep breath, and looked earnestly at the Emperor. Then, slowly and clearly, he said: “Since His Imperial Majesty wants a plain answer, I shall give him a plain answer without horns or teeth. Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments, if I am not satisfied by the text I have cited,—since I believe neither the popes nor the councils alone, it being evident that they have often erred and contradicted one another,—if my judgment is not in this way brought into subjection to God’s word, I neither can nor will retract anything.”

Charles V, Emperor of the Holy Roman Empire, looked around uneasily, and wished that this cantankerous monk had never started his annoying agitation of heretical questions. Girolamo Aleandro, legate of Leo X. of Rome, preserved a horrified dignity, and resolved that heresy, especially when

By Gwynne Dalrymple

united with obstinacy, should speedily be stamped out. Frederick the Wise, Elector of Saxony, thoughtfully scanned the assembly, as though he presaged the schism and revolution so soon to follow. In the dark hall of the Diet, fitfully enlightened by torches (for it was night), the closely packed audience of prelates and priests, nobles and officers of state, Spaniards, Italians, and Germans commingled, listened, some with anxious favor, some with hardening wrath, to the words of this somberly dressed, fearlessly speaking monk.

The Emperor rose. It was the signal for the Diet to adjourn. The crowd broke up in confusion. But as men started to scramble toward the doors, above the tread of feet and the clatter of benches, and all the tumult of discussion, there rose the

strong, clear voice of the monk: "Here I stand. I cannot do otherwise. God help me! Amen."

"Here I stand!" "Here." Where?

THE BOOK FOUND

TWENTY years before, this monk, Martin Luther by name, then a young university student, was browsing among the musty volumes in the library of the university of Erfurt. Among the works of the Fathers and the tomes of Aristotle and Aquinas, he found a treasure. He found a book he had never seen before. It was a Bible. Luther had seen portions of the Scriptures before, such parts as were used in the services of the church and in the celebration of masses; but a complete Bible! — He picked it up, and turned the parchment pages.

He found many things in that interesting Book. He found much truth hidden in its heavy, blackletter pages. He liked it, and he read it.

Now, the church of Rome in those days mildly approved of the Bible. To be sure, tradition was held more correct than the Scriptures; but the Bible, sufficiently subdued to the teachings of the church, was permitted to be in the hands of the clergy and educated classes, though precious few of them, if we may believe the records, had it. But should any dispute arise, should one's attention wander to a point on which the church joined with tradition and disagreed with the Bible

(and, alas! there are many such points), it was to be clearly understood that the church and her traditions never erred; but the Scriptures, so the church held, were notoriously liable to be misinterpreted.

THE BOOK COMPARED

LUTHER was not long in finding points where the church differed from the Scriptures. The church, in views that were afterwards framed in words by the Council of Trent, declared that a man was not justified by mere faith in Christ, but that pious works also contributed to his salvation, if they did not actually secure it. But the Bible said: "A man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the

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works of the law shall no flesh be justified." Gal. 2:16. The church declared that only through the priest could a man approach to God, and that the Sacraments were "necessary for the salvation of mankind," as Pius IV later expressed it. The Bible said, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14, 16. The church declared that tradition, the sayings and reports of men, were more "clear and safe" than the teachings of the word of God. The Bible said, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. And it further said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

THE BOOK SUPREME

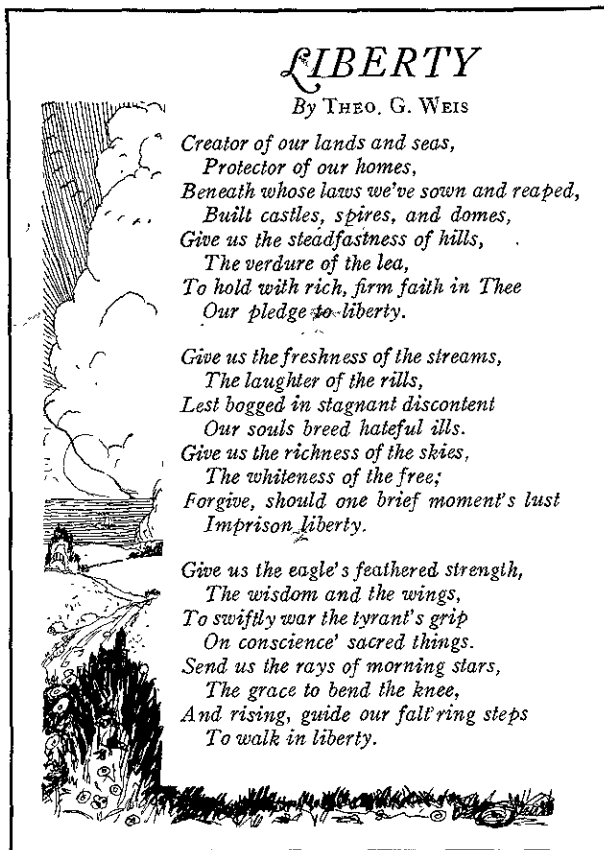
THERE was a clear conflict between the teachings of men, as taught and exemplified by the church, and the teachings of the word of God. On great issues the church occupied one place, and the word of God another. Luther's most searching analysis, so far from revealing any inner harmony, only accentuated the sharpness of the dissent between the church of Rome and the word of the living God. With which should

he stand? He chose to ground his faith on the word of God, instead of human tradition. He gave his allegiance to the authority of the Scriptures in which God had seen fit to hand down His counsel to men. He placed his confidence in that inspired and infallible guide, which is able to lead a man to salvation. He believed that "every word of God is pure," and he trusted that the divine wisdom as revealed in the Scriptures would both save a man from ancient errors and constrain him from wandering into more novel heresies.

It was this belief in the Scriptures as an all-sufficient guide of life that made Luther a Protestant. It is this belief in the Scriptures as an all-sufficient guide of life that makes men Protestants today.

(Continued on page 31)

PAGE ELEVEN



LIBERTY

By THEO. G. WEIS

*Creator of our lands and seas,
Protector of our homes,
Beneath whose laws we've sown and reaped,
Built castles, spires, and domes,
Give us the steadfastness of hills,
The verdure of the sea,
To hold with rich, firm faith in Thee
Our pledge to liberty.*

*Give us the freshness of the streams,
The laughter of the rills,
Lest bogged in stagnant discontent
Our souls breed hateful ills.
Give us the richness of the skies,
The whiteness of the free;
Forgive, should one brief moment's lust
Imprison liberty.*

*Give us the eagle's feathered strength,
The wisdom and the wings,
To swiftly war the tyrant's grip
On conscience' sacred things.
Send us the rays of morning stars,
The grace to bend the knee,
And rising, guide our fall'ring steps
To walk in liberty.*

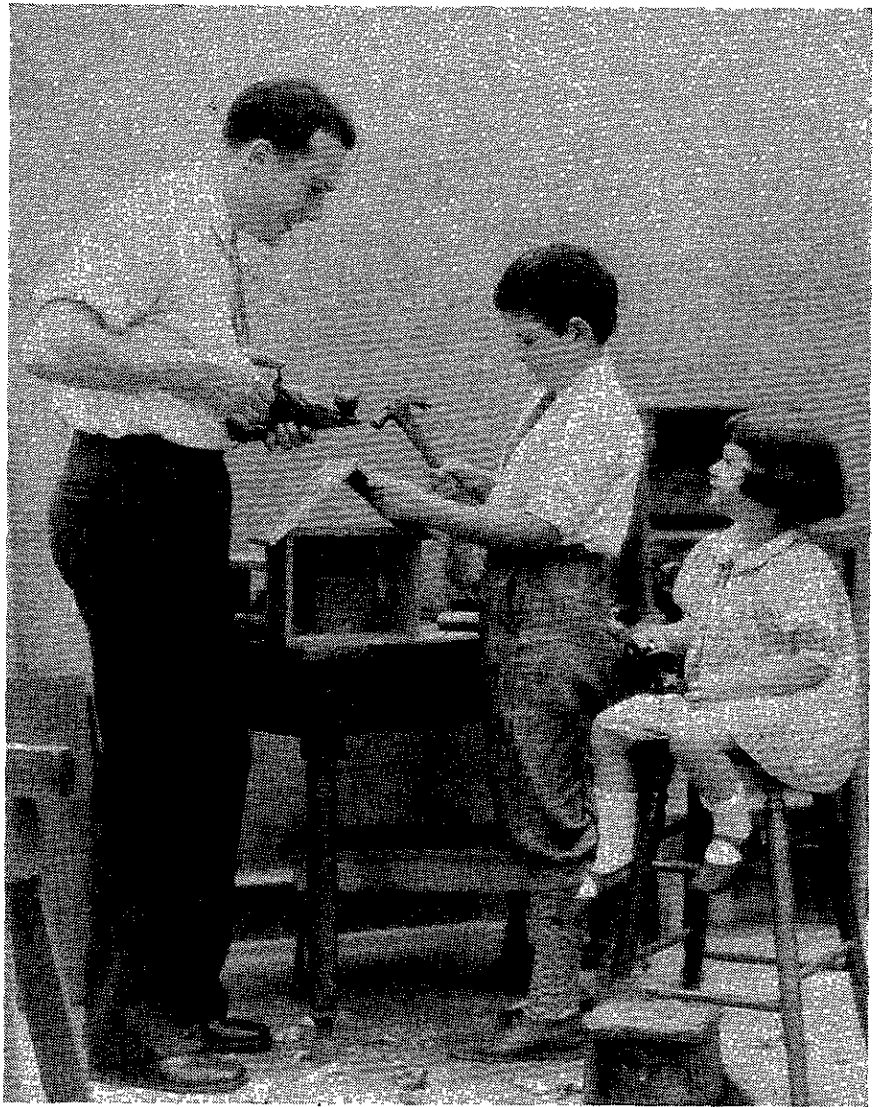
Those Boys *and* Girls of Ours

*Not how bad they are,
but how good they can
be. Here is something
practical from a moth-
er on the how of child's
play. An ounce of
crime prevention worth
a pound of crime cure.*

THERE is no picture nor vision that has a stronger pull upon the heartstrings of one who loves deep and satisfying happiness than the fireside group where father and mother and children are gathered for an evening together in mutual interchange of interests.

There is no argument that can be sustained against the fact that for breadth of mind and strength of intellect, parents need children, and children need parents. The daily contact and mingling of interests is softening, subduing, and enriching to each and all. From the tiny, prattling baby that tousles daddy's hair and ruffles his shirt and pulls his tie, up to the son and daughter of marriageable age—they need each other. And the wonderful plan of our great Creator in the arrangement of family life in its far-reaching effects is contemplated with gratitude and awe when we think of all that is involved in these tender relations.

The great problem that confronts me tonight as I sit here alone, dreaming and praying, is for some power by which I can express on paper some of the gripping efforts by which we may yet recover ourselves from the usual alienation between parents and children that comes in the home after the children reach school age and break away gradually from the only power and authority that they have ever known. Closely allied as they may have been in thought all through the early years of childhood, we must admit that there is a break that promises heart pangs after the child enters school, if parents are not



H. Armstrong Roberts

Dad working and playing with lad makes a happy combination and helps materially to solve the youth problem.

standing like faithful sentinels on guard. Why?—Simply and only because the child's vision is now expanding at a more rapid pace. He learns that there are other authorities and powers, that there are other children with varied ideas and governed by different laws of home life, some of which are good but many of which are lax and poor. Contamination affects him, and father and mother must double their diligence to maintain correct standards and holy ideals.

Although the teachers may all be doing their best to hold aloft the purest and holiest principles of life, still there is that subtle influence of the uncultured, disobedient child with low ideals and corrupted morals that must be reckoned with in

our plan to hold our treasures safe in our possession.

As parents take these influences into account, they will feel it necessary to work unitedly to make home more attractive and satisfying in all its appointments and pleasures. Children should be made to feel that home is the dearest, finest, happiest place on earth, where the best of all good things centers. Parents, you are falling far short of your mission on earth when you consent to any other plan than this.

One of the gripping influences within our power is that of providing suitable recreation for our children at home, for both old and young. Perhaps before they have reached school age, you have permitted them to mingle largely with other children, although this is not the most ideal plan. If this is the case, your perplexities have already been many. But in speaking especially of those who have made their first entrance into public life at school age, I would emphasize the point of arranging evenings of recreation often to include companions and school friends, which will usually, at this stage of development, enhance the enjoyment of all.

PLANNING HOME JOYS

POSSIBLY it would be well to draw a picture, by way of illustration at this point, from a little life experience. Suppose that as the children get off to school in the morning, mother announces that tomorrow evening they are to have a little entertainment at home with their friends. They are each to invite one guest, and they will talk over some of the plans together that evening after school. The children go off with eager footsteps, light hearts, and shining eyes for that day. Anticipating, expectant, they return wondering just what happy thing will evolve from mother's brain in the way of novelty. She has never disappointed them, and as there is nothing that children love more than mystery, they return from school with many happy thoughts of home and its wonderful charms. They cannot analyze

the charm, but it is there. They know that the movies are in town; but, oh, this is so much nicer and so real—a thing in which they themselves can participate.

Parents call a council and each member makes a suggestion; and the eyes grow brighter and the steps lighter as they appreciate the fact that they are a part of the arrangement. And as they watch the evolution of plans, they feel that it is wonderful to figure so much in the reality of bringing happiness into other lives, thus enhancing their own. The home spirit grows.

SIMPLICITY

THE plans are simple. Possibly it is no more than a word-building game that is to be the leading feature of the evening. But there are so many little accessories that garnish up the evening—in the way of the reception of the guests, saying the right thing to produce the right effect and still being sincere and exactly truthful; the forgetfulness of self, yes, full abandonment of self, in the eagerness to contribute pleasure to others; and the full co-operation of parents with children. The deepest and fullest pleasure that can come to any human soul is the feeling of having enriched some human life; to broadcast a kindly word or deed, to radiate sunshine on all. Shall we not early instill into our children the feeling of responsibility, of being our brother's keeper, and try to lift them from one wave current to another higher current, until they hear, feel, and see the transcendent beauty of a life of soul winning?

It is not elaborate and complicated things that contribute so much to happy evenings at home. On a stormy Thanksgiving evening, one family whom I well know were disappointed in their plans for an evening with guests, and for a moment or two the mother wondered if her careful training of the children still at home would admit of murmuring and unhappiness because of weather (Con. on p. 30)



International

A busy mind is God's workshop.

What does A War of Words Over



Herbert Photos

The tower of the Parliament building in London, in which is Big Ben, the famous bell that rings the hours of the clock.

GILBERT KEITH CHESTERTON, the well-known English writer, declares that he joined the Church of Rome because such notorious Modernists as Dean Inge and H. H. Henson, Bishop of Durham, are allowed to promulgate their anti-Christian heresies unrebuked in the Church of England. For those who look for a visible organized Church that will stand foursquare against all heretical teachings and will maintain the Apostolic succession and episcopal connection with the historic churches of both East and West, there would seem to be no stopping-point short of the Church of Rome. And so Chesterton has left the Church that is said to be the most divided church in Christendom and has joined that Church that boasts of being the most unified.

Many others here in England are doing the same. The controversy over the prayer book is simply an effort on the part of the Bishops and Archbishops to try to secure a little more semblance of unity and doctrinal agreement among the warring factions

of that strange association of people that is called the Church of England.

There are three leading groups in the English Church. For convenience we may name them the Anglo-Catholics, the Modernists, and the Evangelicals.

THE ACTIVE GROUPS

THE Anglo-Catholics are closely related in spirit and in doctrine to the followers of the Oxford Movement of about a hundred years ago, during which Newman and many others joined the Church of Rome. They are the most intensely religious of all the people of the established church. It is because of their intense religious activities that one of the London magazines recently declared that the Church of England has at last "got religion" in the sense in which this term has been used by revivalists. But the religion of the Anglo-Catholics is essentially that of the English church at the time when it had divorced the Pope but had not yet adopted the evangelical religion of Luther and the other Reformers. The Anglo-Catholics protest that they are not Protestants; and when one sees their celebration of the Mass, their prayers to the Virgin Mary and the saints and for the dead, with Confession and the adoration of the

Eucharist, and a thousand other things, one can readily understand their indignant repudiation of the term Protestant.

The Modernists are similar in doctrine to the Modernists of America and elsewhere. They have discarded all the ordinary doctrinal beliefs of Christianity, and yet claim that they are perfectly honest in repeating week by week the Creeds that constitute a part of the Church of England service. For while they repeat these Creeds with mental reservations and their tongue in the cheek, they try to explain to the people just how these Creeds should be interpreted and understood by modern "educated" people. The Modernist clergyman or bishop has a conscientious objection to resigning his position in the Church of England; for he holds that he can do more good for the cause of Modernism where he is than if he should sacrifice his position. We are familiar with this attitude on the part of the Modernists in well-paid positions in the churches of America. But with the absolute lack of discipline in the Church

a Prayer Book in England mean to churchgoers in America?

By George McCready Price

and they hope by explaining these misunderstandings they can ultimately have their new prayer book sanctioned by the nation.

The Church of Rome is watching the case with much interest. She openly proclaims that her sympathies are entirely with the Anglo-Catholics. But she warns them that they can hardly hope to transform the entire Church of England, and that sooner or later they must face the issue of breaking absolutely with Modernism and all its works, because no church that tolerates the Modernist heresies can hope to be received back into the fold of St. Peter. Even the Eastern Church, with which the Anglo-Catholics hope to be united, are just as absolutely fixed in their doctrinal repudiation of Modernism. Hence great numbers of Anglo-Catholics are year by year individually making peace with Rome, because they have their hearts fixed on the visible unity of Christendom, and see no possible hope that the Church of England can be brought into organic union with Latin Christianity within their lifetime.

of England, and the utter impossibility there of a trial for heresy, a Modernist in a position of authority has a much more secure position than he could have in almost any of the churches in the United States.

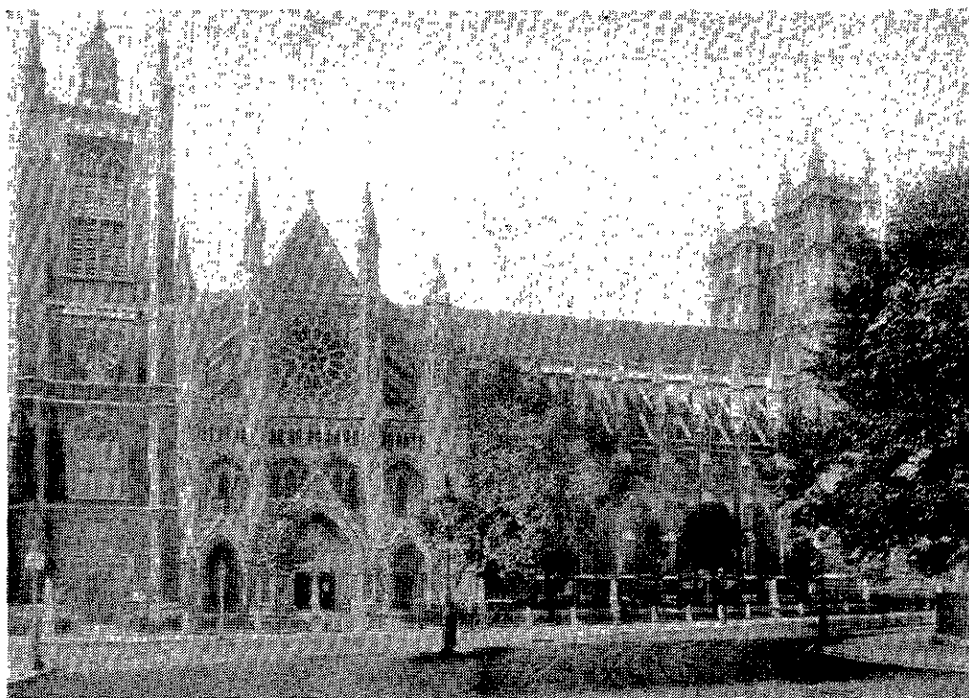
UNINFLUENTIAL MAJORITY

THE Evangelical party, or the Low-Church party, constitute a dwindling and an un-influential group in the Church of England, though in point of numbers probably they still constitute a majority of the actual membership. Many of the individual church members are still sincere believers in the Bible as the rule of faith and practice. These scattered believers in the really Protestant doctrines continue to sigh and cry for the abominations that are done in the land; but they can hardly make themselves heard amid the strife, though when matters come to a definite vote, as they recently did when the House of Commons rejected the Prayer-Book Measure, they show themselves standing definitely for the Protestant position.

The nation as a whole was greatly surprised when the Prayer-Book Measure was rejected by the House of Commons. England awoke next morning to the fact that she is still Protestant after all, and she rather congratulated herself on this condition. She evidently thought that she was almost Roman Catholic, in spite of the legal establishment of Protestantism so many years ago. A wave of satisfaction and of self-congratulation spread over the country, with a corresponding feeling of chagrin and disappointment for the Anglo-Catholics. The Bishops, however, do not seem to have taken the lesson to heart, for they claim that the Prayer-Book Measure was misunderstood,

LITTLE HOPE FOR UNITY

THIS question of the reunion of all the sects of Christendom is a very serious problem in the minds of the Anglo-Catholics. But when such people look at the matter from the standpoint of statistics, they are almost sure to come to the conclusion that there is no possible way to bring about reunion except on the basis of the *(Continued on page 28)*



Eugene J. Hall

Westminster Abbey, London, outstanding symbol of the church of England.

The News Interpreted

Smyrna—Tribulation

EYEWITNESSES of the terrific earthquake that occurred at Smyrna, Asia Minor, on March 31, tell of weird phenomena preceding the shocks. A minute before the quake, as if in warning, there was a brilliant display of lightning across the heavens. Then, says the report, "the waters of the sea near the shore rose and whirled and receded as if boiling over a hot fire in an open kettle. Terror-stricken inhabitants of the city and suburbs fell to their knees in prayer. Then came dead silence. Next a tremendous roaring rumble was heard, greater than any thunder. The earth quavered a moment, shook, then fairly rocked. This was the first shock. Eight others followed at short intervals." At the same time a great landslide in Anatolia crushed a dozen farmhouses.

The death list is low, less than a hundred killed; but this is no indication of the violence of the quakes; for, at the preliminary omens of disaster, the people rushed from their low-built houses into the streets. Afterward, when they had buried their dead, the people crouched amid the ruins of their homes and waited with faces toward Mecca, in true Moslem fashion, for what fate might offer, as the city was shaken with intermittent quakes. Nearly all the large shop buildings and institutions tumbled to ruins, ninety per cent of the city being affected.

Thus Smyrna, symbol of tribulation in John the Revelator's vision of the churches (Rev. 2:8-11), suffers anew. In 1922 it was the tragic scene of the last stand of the Greeks against the Turks, and met a fate by fire much greater than by the present catastrophe. Unnumbered multitudes were then roasted to death.

We are compelled to expect and forecast these death-dealing phenomena in these days. The prophecy of divinity for our times included "the sea and the waves roaring" to an unnatural degree and in a strange manner, "men's hearts failing them for fear." (Luke 21:25,26.) "He maketh the deep to boil like a pot" (Job 41:31), "the earth shall reel and and fro like a drunkard" (Isa. 24:20), "fearful sights and great signs shall there be from heaven," "and great earthquakes shall be in divers places" (Luke 21:11). Earth tremors are no longer confined to "zones." The whole earth—"divers places"—is the quake zone now.

But there is a happy side to this whole stark category of woes—and that is the far side. For these calamities are not predicted simply because they are here and more are coming, and therefore God would warn us of them. Rather, they are "signs" of what is to come after the last of them—"a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Then the

voice from heaven will say, "It is done." Rev. 16:17, 18. For then Jesus will come to stabilize the earth; then earthquakes will be no more, and tragedies will have an end.

Toward the Sun

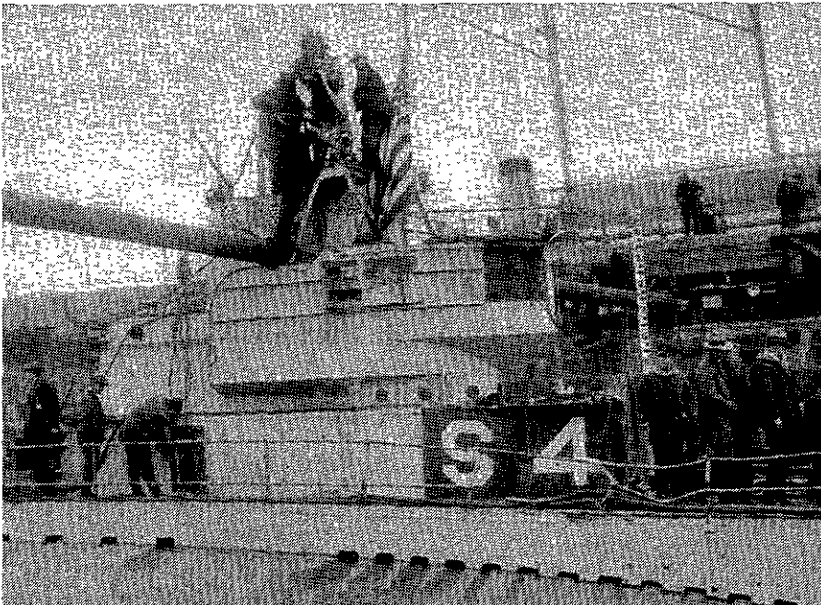
THE exaltation of Easter Sunday is coming more and more into prominence among Protestants and non-Christians, as well as among Catholics. There are two significant points in connection with it that are worthy of notice by the observant seeker for God's truth.

The first is that the Easter season is fast losing its religious aspect in the estimation of the majority,—if one may credit what we see,—and has degenerated into a fashion parade and a letting loose of all restraint after a more or less abstemious observation of Lent. People seem to be celebrating the resurrection of the "old man," rather than the resurrection of Christ. New York's Easter Monday's newspapers contain, not columns, but many pages, about the "show."

The wide sidewalks of Fifth Avenue were crowded to the curb with paraders, alas, so tightly wedged that they could not see each other's clothes. Hundreds of thousands of richly and colorfully dressed Manhattanites sauntered the streets throughout the day, with but two objects in mind, to see and to be seen. St. Patrick's Cathedral (Catholic) was the center of such interests. Scores of camera men and motion picture operators pestered the well-adorned for "shots"; and hold "pirates"—paid scouts out for new frock and millinery ideas worth copying—thrust their miniature "movie sticks" right into the faces of desirable victims and caught on the telltale film every detail of dress, hat, and make-up.

This parade was staged in other cities, only to a lesser degree. Easter dawn services are growing in popularity. And many admittedly attend them rather than the later church service, that their consciences may be eased and yet give a longer day to a celebration far from religious. We would not in the least discount the sincerity and earnestness of many who take this occasion to rejoice because our Lord rose from the grave. There are those who deplore the tendency, one pastor preaching on Easter in his overalls as a sharp rebuke to the flashy dress of his congregation. But every year sees greater attention to fashion than to religion.

Our second point is concerning the very nature of these dawn services. Especially in resort sections, like Cali-



Herbert Photos

The submarine S-4, which was sunk with all on board, has been raised and brought to dock, but not a written message was found from those who perished.



The News Interpreted



A new cure for sea-sickness. When that dreadful malady threatens, inhale a vapor produced by this machine, and it is prevented. Thus travel is made easier, and people "run to and fro" more than ever.

Fotograms

Exactly the same argument the heathen use. The writer of these lines spent years in heathen lands, and he has yet to meet an intelligent heathen who would admit that he worshiped idols. He says the image represents a higher power.

It would be well for Christians today to hark back to the admonition of God in Deut. 4: 15-19: "Take ye therefore good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun, and . . . all the host of heaven, shouldest be driven to worship them."

What Rome Would Do

AGAIN and again American Catholics have been faced with the question: "When placed in high governmental office what would you do if your plain duty to your country conflicted with your duty to your church?" A recent incident indicates Rome's policy. An editor of a Catholic paper, and others, in Rhode Island, brought suit against their Roman Catholic Bishop in a dispute over the use of certain parish funds. Even though the case was dismissed in the civil court, the editor and his friends were promptly excommunicated from the church, authority coming from the highest church tribunal at Rome. Thus an American Catholic citizen may not exercise his civil rights to bring civil suit against a minion of the church in non-doctrinal matters without incurring the most drastic punishment the Church is able to hand out. Which comes first with all loyal Catholics?

fornia and Florida, huge crosses are erected or laid out on hillsides, and amphitheatres seating many thousands are built; and long before sunrise multitudes of all classes flock to worship as the sun appears in the east. Twenty thousand people gathered on the seashore at Miami last year for such a service. We quote from the report of the preacher who delivered the sermon: "There was a cornet solo to herald the rising sun. The great company then turned toward the east just as the sun began to show its golden disc and sang "My Faith Looks Up to Thee." This was a most solemn moment, and impressed every one deeply. One of Miami's best bands played appropriate music. A baritone solo and a prayer preceded the sermon, which was entitled 'Sunrise in the Soul.' . . . In the sermon I quoted a Sanscrit poem entitled 'The Salutation of the Dawn.'"

Is it any wonder that Sun-day worship in our day is getting back to its origin?

It may seem just a little thing, but it does make a difference, for God makes a difference. To prevent it in ancient Israel, He commanded them always to build the sanctuary or temple facing the east, so that when they worshiped toward it their backs were toward the sun, thus repudiating sun-worship. (Ezek. 8: 15, 16.) The greatest "abomination" in all Israel, and there were many great ones, was "five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east." It may be said that attendants at Easter-dawn services have no such idea in mind, but that they see the sun only as a symbol of the Christ.

In the poem quoted appears the line, "Look to this day; for it is life, the very life of life." Sanscrit is the language, but Hinduism is the religion, and heathenism is back of the poem. The sun helps to sustain life; but we had always thought that, to the Christian, Christ was the only "life of life."

Somehow, to us the whole thing smacks of sun-worship. And in saying this, we do not impugn the motives of the thousands of honest and pure Christians who participate in it. There is much good in it, but so is there in Hinduism and in all the ancient sun-worshipping systems. It is what is back of it that counts. Sunday sacredness came from heathenism, the idea of a big celebration day in honor of the sun at the opening of spring was borrowed from heathenism, and inordinate dress display came from the same source. During all pagan times the hour for sun-worship was at dawn.



International

Desert tribesmen of King Feisal, in Iraq, Arabia. They now threaten a "holy war" against Great Britain.

Read the Old Testament fo

OF WHAT value and advantage it would be were it possible for mankind to determine the future! In these days statesmen are spending hours of valuable time casting about for some methods that may be helpful to them in steering their ship of state into a secure harbor of safety and prosperity. The newspapers are constantly reporting situations in various parts of the earth that cause statesmen great uneasiness and make the whole world long to be able to read the future.

We find in the writings of the Old Testament many forecasts that had accurate and literal fulfillment. These prognostications concerned nations and individuals, and never was a future event predicted by an Old-Testament writer on the authority of God that did not meet fulfillment.

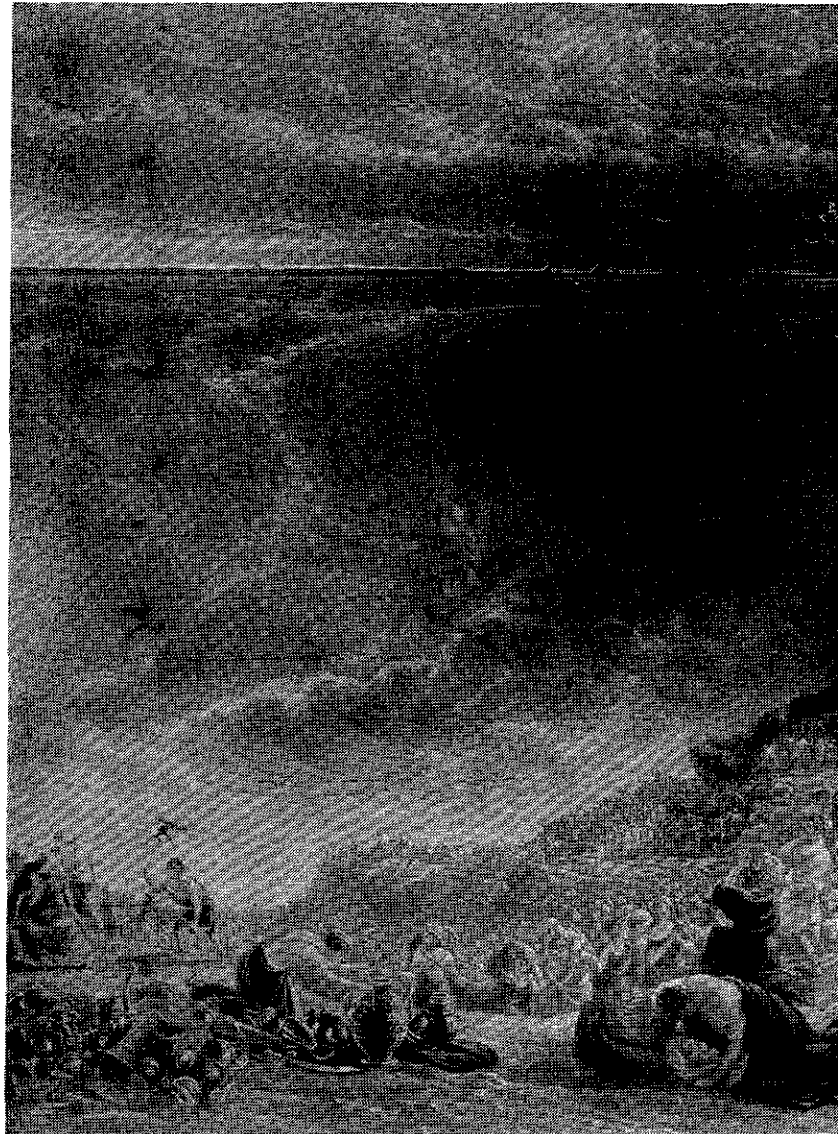
When the patriarch Abraham was eighty years of age, he was promised an heir through whom would come national greatness and a large posterity, although at the time he was childless. At the same time, he was told what should happen to his posterity in future years, covering more than four centuries: "And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . But in the fourth generation they shall come hither again." Gen. 15: 13-16.

This was most singular information to tell a childless octogenarian, and to be preserved for four generations. It was fulfilled when Abraham's grandson, Jacob, went into Egypt with his twelve sons. His descendants remained in the land, where they finally became slaves to the king of Egypt. The servitude of the Israelites came to pass as described to their forefather Abraham.

ABRAHAM'S DESCENDANTS DELIVERED

WHILE Abraham, Isaac, Jacob, and Joseph deceased, the descendants of Israel found themselves under the lash of taskmasters who were abusing them most shamefully. The Egyptians attempted to destroy the whole nation by command-

PAGE EIGHTEEN



Rau

Israel's deliverance from the Egyptian host at the Red S

ing all male children to be cast into the river Nile at the time of their birth. For a season it looked as though the forecast made to Abraham would fail of accomplishment. The devil knew the prophecy that had been made to the patriarch, and if he could forestall its fulfillment, how glad he would be!

But we are informed by the sure word of prophecy that God's word cannot fail. It is written: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall ac-

THE WATCHMAN MAGAZINE

Light on Today's Problems

By Frederick
C.
Gilbert



Illustration of a prophecy made centuries before the event.

comply that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11.

While the Israelites feared for a time that God had forgotten the promise He made to their ancestors, they need not have worried; for the Scripture says: "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob." Ex. 2: 23, 24.

Within one year from the time that Moses entered Egypt with a demand from God to Pharaoh that the

Egyptians release the descendants of Abraham, that entire generation of almost three millions of men, women, and children came forth from their rigorous servitude in the land of Ham, a free people; for we read: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12: 40, 41. The prophecy was fulfilled to the day.

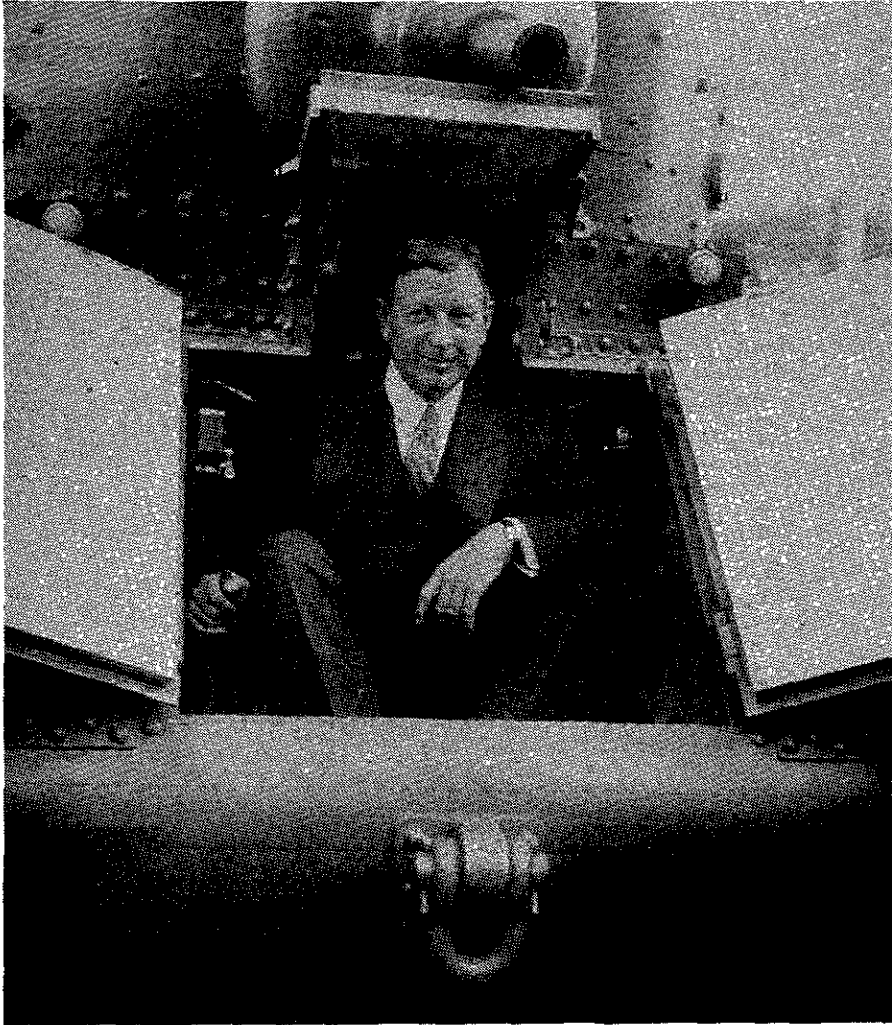
BABYLONIAN CAPTIVITY PREDICTED

BECAUSE of continued departure from the commands of God, Israel was told that they would be sent captives into the land of Babylon. By the mouth of the prophets for decades God had appealed to these people to amend their ways and return to their Creator. They finally were informed that if they continued in the path of sin and disobedience, they would be deprived of their holy city Jerusalem. It would be destroyed, and they be taken captive to Babylon. Said the prophet: "Therefore thus saith the Lord of hosts; Because ye have not heard My words, behold, I will send and take all the families of the north,

saith the Lord, and Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, . . . and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, . . . and this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25: 8-11.

Despite the appeal to repentance that was repeatedly made to them, the spirit of sorrow and contrition did not manifest itself among the children of Israel. The people of Judah (*Continued on page 32*)

Can We Outlaw Mars?



Wide World Photos

Dwight L. Davis, U. S. Secretary of War, in one of the latest army tanks. He smiles peace, but it looks war.

A discussion of the War and Peace situation just now, and a conclusion concerning future prospects.

“**C**OMPETITIVE armaments constitute one of the most dangerous contributing causes of international suspicion and discord, and are calculated eventually to lead to war.” So wrote President Coolidge in his diplomatic note to the great powers, inviting them to meet with the United States at Geneva in a naval disarmament conference. The nations know they must either disarm or be destroyed in the certain Armageddon that is ahead of them. There is no dodging this vital and serious issue, which sufficiently explains why, in recent years, we have read so much in the newspapers about disarmament and the outlawing of war. War has grown to be

PAGE TWENTY

By William G. Wirth

such a universally devastating and terrible business, and war preparation so heart-sickening in its man-destroying potentialities, that we humans cannot stand much more of its demonstration and operation. Time was when nations could fight and still live. Now if they fight they must perish.

OUR DAY FORECASTED

MILLENNIUMS ago, God's prophet saw our day. "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I

THE WATCHMAN MAGAZINE

cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jer. 4: 19, 20. When we consider the destroying power of our modern instruments of warfare, we get the force of Jeremiah's declaration that "the whole land is laid waste."

We think of the Washington Disarmament Conference of 1921-1922. At President Harding's call the five great powers — the United States, Britain, France, Italy, and Japan — met together and decided to limit the tonnage of capital ships, the battleships, and aircraft carriers. Nothing was done, however, restricting the building of cruisers, destroyers, and submarines. The United States was not satisfied. These ships also must be put under limitations, and so President Coolidge gave the call that I have mentioned before.

DISAPPOINTMENT AT GENEVA

THE results of this second, American-called naval disarmament conference are not so far in the past that we forget how regretfully it ended. If Washington thought that Geneva would finish what was so well put under way in the meeting under Harding, it was doomed to disappointment. France, never having fully gotten over the rebuff that she felt the Washington Disarmament Conference of 1921-1922 gave her by reducing her below Great Britain and even below Japan, refused to take part in this Geneva meeting. Italy, jealous of France's naval power, and afraid that France, apart from the conference agreement, would strengthen her sea power, likewise refused to join in this conference. England, Japan, and the United States were left to go through with it.

Weakened as they were by the loss of France and Italy, the international peace hopefuls still placed great store upon London, Tokyo, and Washington to reduce largely the sea war danger. They must get together to stop the dogs of strife. But they did not. John Bull and Uncle Sam could not agree on the size of their cruisers and the caliber of their guns, and Geneva, instead of recording the much-heralded advance step toward international amity, ended in pathetic failure and only aggravated the war situation.

We have not mentioned the frequent endeavors of the League of Nations to arrive at disarmament among the nations. They are not worth saying very much about; for all statesmen and students of world events know that the only real, effective disarmament that will be worth while is that which brings together the great European powers and the United States. If Washington cannot be brought into agreement with the European capitals in this vital concern, any other disarmament plan is useless and dead before it attempts to live. Tangled as the Old World is with interstate jealousies and hatreds,

it well knows peace cannot spring up alone on its own soil. It must be fertilized and watered by the necessary co-operation of that strong power west of the Atlantic.

It is the realization of our needed initiative and co-operation in this matter of international disarmament that prompts our government to lead out as it does. Europe is in a blind alley in its quest for the way out to peace. Distracted as it is with its perplexing problem of keeping peace among its twenty-three states, made of different racial strains and traditions, it sees that the only way out is to go outside of itself and seek American aid.

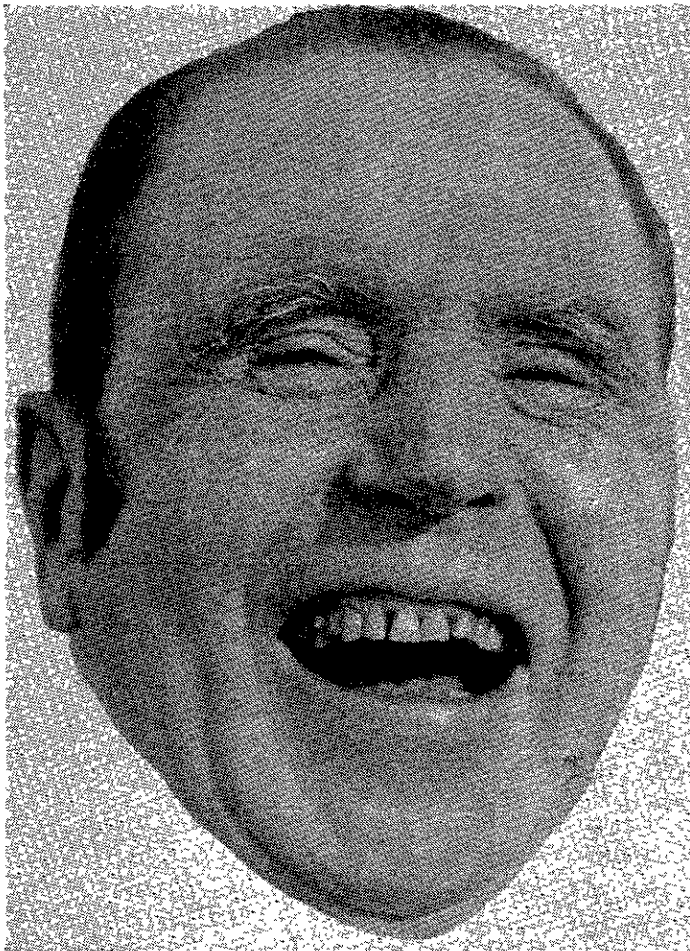
TRYING BY TREATY

ABOUT January 1, 1928, the American Secretary of State, Mr. Kellogg, suggested to France a multilateral (many nations participating) treaty, the object of which was to condemn war and affirm its renunciation as an instrument of national policy. In other words, this meant that we were putting ourselves on record as standing for the complete outlawing of war. What we could not do through Great Britain in the unfortunate Geneva Conference, we were now attempting to do another way through France. In her reply Paris expressed herself as willing to enter into such arrangement with Washington as to wars of aggression. Kellogg hesitates on account of this "aggression" factor, and there the matter practically stands now, the hope being that the multilateral-treaty plan will become a fact among the nations, and thus war be blacklisted.

This hope will never bear fruition. There is too much uncertainty, fear, suspicion, and antipathy among the nations to outlaw war. The very fact that there is so much talk among the governments of earth of disarmament is proof that there must be a dire need of it, and that they are dealing with a situation that they cannot control. It is very significant that when the Geneva Disarmament Conference failed, President Coolidge, who called this meeting to cut down the chances of war, came out with plans for the largest program for national defense since the World War. Surely Washington would not so move unless there were conditions that made such action necessary. This naval-expansion plan of our government called for the construction of 71 vessels at a total cost of 725 million dollars. There must be some enemy or enemies we feel we must guard against to explain this tremendous outlay of money.

Though Frank H. Simonds, with his usual optimism, feels Europe is pressing toward the plane of peace, "nevertheless," he writes, "when all is said and done to establish the bases of optimism, I do not see any escape from the conclusion that Europe is moving toward another catastrophe." — *American Review of Reviews*, January, 1928. And Rear Admiral Plunkett of the United States Navy predicts that the United States is nearer war today than ever before.

(Continued on page 33)



Herbert Photos

Laugh and be healthy

WHY, in a world where there is much to encourage optimism and cheer us on our way, do we find so many people who are unhappy? Probably everybody who is normal seeks happiness by some means. Unfortunately many fail to arrive, or, arriving for a period, lose it like a will-o'-the-wisp. Money does not bring it. One of the most miserable men I ever met was a patient of mine who was rated as worth sixty-four million dollars. He finally died from a heart attack brought on by worry because he had to pay a nurse two hours a day at fifty cents an hour for relieving his regular nurse. I had explained to him the folly of such fretting, but he had grown old chasing the dollar and was an expert at it, yet knew nothing about chasing away the blues that pursued him.

Not many babies are born with the blues, though we sometimes have what we call *blue babies*. The tendency to nervousness, which usually goes with the blues, increases as the infant goes through childhood. Examination of school children shows that nervous tendencies increase eight times as the child advances from the first to the eighth grade.

There are many causes for this. In the first place, children differ in mental capacity, tastes, and talents.

Chase Away Those Blues

A doctor gives some excellent pointers on how to do it.

By

Owen S. Parrett, M. D.

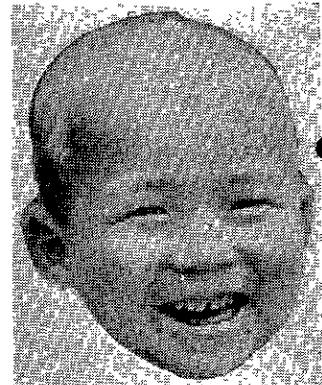
We dump them all into one class, and some can't keep up, while others idle away their time and become restless for want of something to do. A psychologist who was called in to examine a group of children who were hard to manage and whose I. Q. test was high, found they hadn't enough to do to keep them busy, and they were restless. They were advanced and given more work, and soon settled down like a hive of bees.

We are making some improvements in our educational system, but much remains to be accomplished.

Booker T. Washington found it very hard to get the negroes to consent to study anything but Latin and Algebra, for, said they, "Quality folks don't work with their hands—they are polished—and Latin and Algebra are the best things to put on polish." They learned this from the whites, and the whites got it from the Greeks. The Jews had a system far superior to this, teaching all boys and girls how to work with their hands at useful trades. The apostle Paul, though a leader in the Jewish nation, educated by her best men, was himself a tent-maker by trade.

WORK SAVES NERVES

WE ARE just now beginning to revise the method, and Antioch College has become famous because there students work half time and study half time. The same system is now used at the Loma



Photos by Erving Galloway

Asia

Linda Medical College, where students work in hospitals every other month and study in class rooms the intervening month. This insures the student against nervous breakdown, for the muscles and nerves of motion act like an exhaust valve to relieve the high-tension nerves of emotion. The need for such relief is well illustrated by the fact that one hundred professional men and merchants go on the rocks with their nerves, to one agriculturist. The farmer probably sleeps more soundly than most persons, and is one individual in whom capital and labor meet without strife or malice.

● Childhood is the most natural of the periods of life, and nearly all little children are optimists. If they are not, you can generally find the cause by watching how the parents feed them or seeing how they are coddled.

The knowledge that one cannot always have his own way and that the world is not always ready to do our bidding, is one that is best learned in childhood, else it may never be acquired, or acquired only at the cost of a destructive waste through nervous strain.

EFFORT PERFECTS LIFE

I HAVE often heard parents say, "Well, there is one thing I'll see to: my child shall never have the hardships to go through that have come my way." A child of such parents is to be pitied, and you may rest assured that child will never measure up to the manhood or womanhood that the parents show and will be much more liable to develop nervous tendencies.

It reminds me of the time when during my college years I spent the summer at my apiary, or bee ranch, up in the mountains. In rearing queens of special stock, I was always interested in watching a virgin queen cut her way out of the beautiful queen cell. It often took her hours to accomplish this task of cutting with her mandibles the little trap door that imprisoned her. I might have taken my sharp pen-

knife and quickly performed the task for her, but she would have been ruined by my kindness. It is hard sometimes for us parents to restrain ourselves from helping our little ones carry a load that we could easily carry for them with our strong arm or bulging pocket book. But they can be more disastrously spoiled than the bee

queens. It was not a curse pronounced on our ancestors in the first pages of the good Book: "In the sweat of thy face shalt thou eat bread," and every man who tries to eat bread, even though of white flour bolted through a silk cloth, without sweating lays himself liable to high blood-pressure,

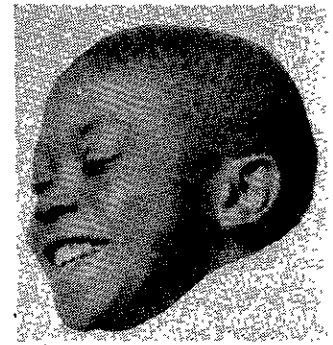
anæmia, or a hundred and one other ills. Our big diseases today are swivel-chair diseases, and even cancer is proved to be less frequent, by far, among those who do muscular work, while nervous diseases are one hundred times as frequent among sedentary workers as among those who use their muscles.

We try to provide something of exercise in our schools, but too frequently a few are overtrained and others get little or nothing. Later these same athletes with big hearts and muscles go stale as lawyers, bankers, and merchants, for they fail to keep up their strenuous exercise; and a big physique neglected and allowed to go fat only hastens the day when the old car will go to the junk heap.

There are in the human body about six hundred and eighty-two muscles working over, in, through, and around each other. There is only one way to keep a muscle healthy, and that is to exercise it. Many of these muscles are seldom used, and they become soft and flabby and sometimes stiff. You will seldom see a person with well-developed muscles — supple and active — suffering from nervousness, as they don't go together. Especially is this true of the abdominal and trunk muscles.

ENDURANCE AND GOOD NERVES

ONE of the surest ways of seeing blue is to let your stomach muscles get flabby and soft, and your back muscles weak. If you are thin and have weak abdominal muscles, the organs are not well supported and tend to sag down and become filled with blood. The feet and hands are often cold and the head hot. The world looks at least grey and sometimes blue, and we doctors call it neurasthenia. It may surprise you to know that more than twice as many men suffer from this as women. This is probably because women get the much-needed exercise of bending and twisting from sweeping, bed making, and other work, while professional men often get little exercise save (Continued on page 34)



Paul Tompson

No blues here.



Wide World Photos

No matter what color the smile.



laughs

What Is a Missionary?

We thought we knew, but it has become necessary to again define foreign missions, and to outline just what their work is. In this article a foreign missionary from China does just that, and makes it interesting and vital to all of us.



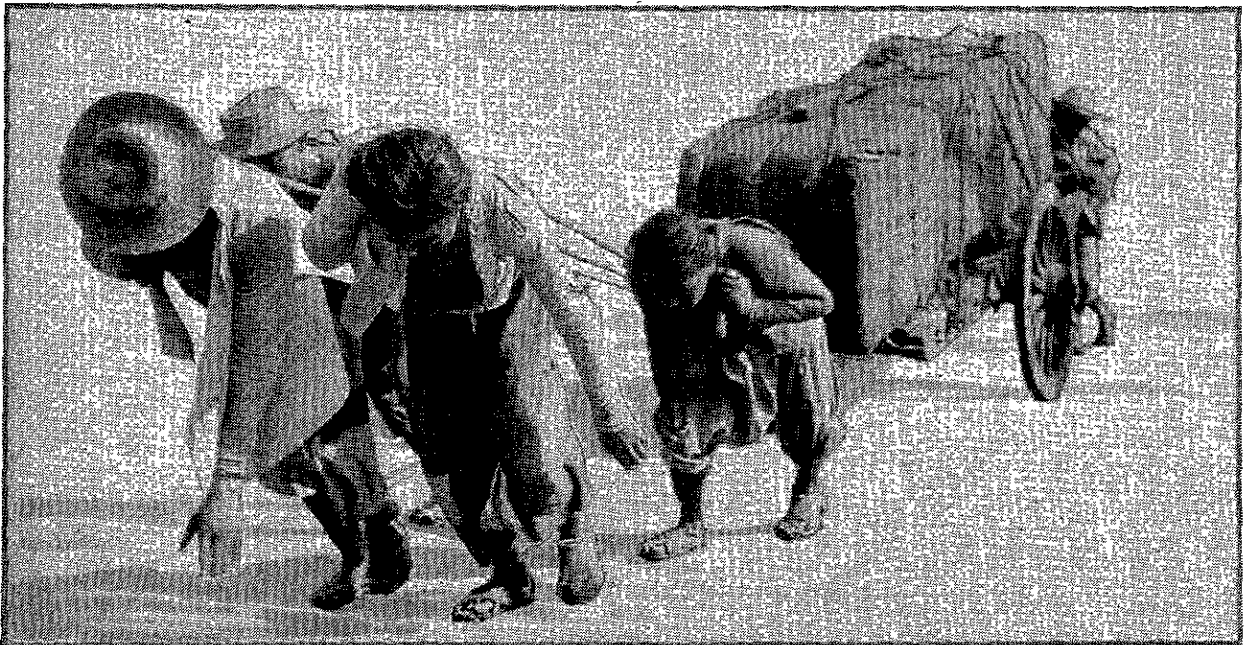
ODAY when a man tells you he is a missionary, you don't know just what kind of missionary he is. When he says that he is preaching the gospel to those beyond the seas, you have no idea of just what kind of gospel he may be taking there. Not long ago I was visiting with a missionary friend in the city of Shanghai, China. We were discussing methods and objectives, our convictions and hopes. He told me that there once was a time when he looked upon things much as I did, but that was no longer the case. He was in China to teach Christianity, but he admitted that he did not think that Jesus was anything more than a man, an earnest searcher after light and truth. He did not believe that there was a personal God, the Father of Jesus Christ.

Taking hold of the desk at which we were sitting he said, "This desk is God. This chair upon which I am sitting is God. I am God, you are God. All the universe is God, everything there is, is God." I asked him if that God was conscious or not. "No more than the whole universe is conscious," was his reply. I then asked him to whom he prayed and what benefit was derived from prayer if there was no

personal God who heard and answered prayer. "Prayer," he said, "is merely a form of self-expression, and the only benefit we derive from it is what we obtain from the outward expression of the inmost thoughts of the soul."

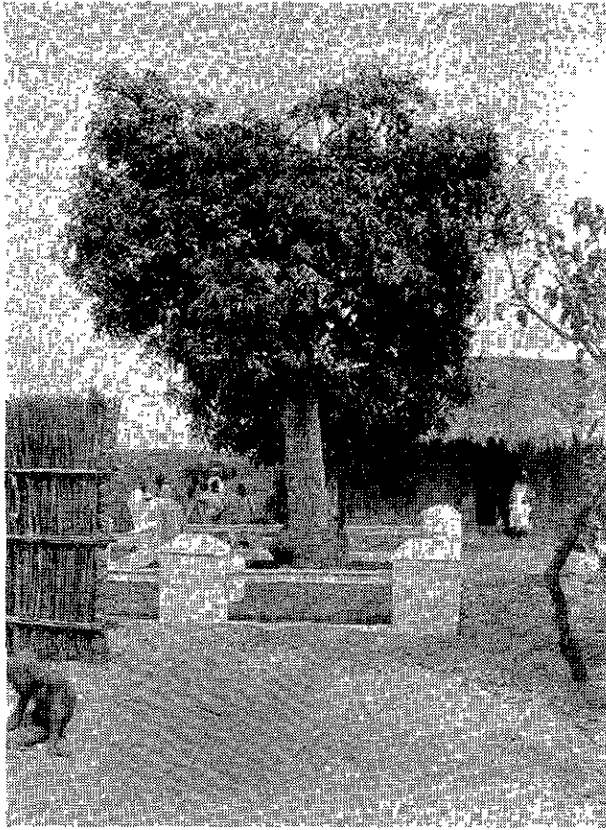
My friend, moreover, did not believe that the Bible was the revealed will of God, a standard of truth and conduct. God spoke to all men everywhere, he believed, and it was by looking within our own hearts that duty would be revealed to us and that we would come to a conception of ultimate truth. I called his attention to the multitude of contradictory conceptions of truth and duty found among the many peoples of this globe, conceptions arising from the hearts of men. It was his belief that all of these conceptions brought together, Mohammedan and Confucian, Hindu and Christian, would constitute ultimate truth.

Our theological conceptions evidently were as far apart as the poles, and yet we were both of us missionaries, both of us in China to teach Christianity to the Chinese, both of us representatives of, and deriving our support from, Christian denominations in America. My friend was a product of one of the largest theological schools in the United States.



Ewing Galloway

Human horses in China. Christian missions have broken many a yoke, and are destined to break more.



International

Tree marking the spot where Stanley found the intrepid missionary Livingstone in the heart of Africa.

He was in China filling an important charge for one of the largest Christian denominations of our land. Yet how different was the message he was there in China to proclaim, from the gospel message proclaimed a generation ago!

Here is a new day in missions. New and strange ideas are being introduced, and old methods, old ideals, old conceptions of truth are being cast aside. No one who attended the Student Volunteer Convention at Detroit, December 28 to January 2, and who knew the spirit of such conventions in former years, could fail to notice that a distinctly modern trend has taken hold of the missionary movement within recent years.

In the earlier days the great aim of missions was the evangelization of the world. The gospel proclaimed was a personal gospel for the saving of the soul. Missionaries went forth to proclaim Christ and Him crucified, a divine Saviour from sin.

There was something of great urgency in the proclamation of such a gospel. There was a world without hope, a world without Christ, a world dying in the darkness of sin, a world in desperate need of the light and hope offered in the gospel of salvation through Christ. The preaching of such a gospel was a matter of great consequence and of supreme importance.

The modern trend is away from the preaching of a personal gospel for the saving of the lost. It is a social gospel that is being proclaimed. The present order of society is to be transformed. It has more to do with this world than with a world to come. Many modern missionaries pay little heed to divine salvation for the individual. Many, indeed, have but a hazy idea of what salvation means. The term is exceedingly hard for them to define under their new theological conceptions. Rather than dwelling upon divine salvation, they talk about the value and meaning of life — the present life.

THE MODERN TREND

MANY of the missionaries of today no longer look upon a man without Christ as lost in the same sense as did the missionaries of yesterday. There is to them no longer a world without hope, lost in the darkness of sin. It has become unethical to refer to millions of heathen as being lost in darkness and in need of divine salvation. There is to them no longer the need of Jesus as a divine Saviour. Sin is no longer sin, a bar forever to the joys and blessings of eternal life. Jesus is no longer a divine deliverer. He is no longer "the way, the truth, and the life." He may be a way, and a very good way, but nothing more. They feel that there are other ways to the Father than by (Continued on page 33)



Herbert Photos

Little Orientals who look to Christian America for all the good we can pass on to them.

A Pigpen that Hid the Sunset

By Martha E. Warner



Just as she came out, with a hen under each arm, the wind blew to the door.

IF THE saying be true, that "happiness is not a circumstance, nor a set of circumstances; it's only a light, and we may keep it burning if we will," then why is it that there are so many discontented Christian people, and discontented un-Christian people in this world? Why are we not all happy?

And that reminds me of a woman who came to my house one day. She had a good home, a devoted husband, was the possessor of considerably more than her share of good looks, and likewise of a suitable wardrobe,—not many clothes, but few and well chosen. She had a love of books and flowers, but she was lacking in a sense of humor; therefore she made an issue of little things, which well-nigh spoiled her happiness.

IT SEEMS that one day she had gone to the barn to remove some sitting hens. Just as she came out, with a hen under each arm, the wind blew the door against her dress, holding her a prisoner. Now it so happened that, at that very moment, the two men who had recently purchased the next farm, came by and, seeing her predicament, stopped and offered to release her.

But the woman, feeling sure she detected a twinkle of the eye and the ghost of a smile, held her head high and informed them she needed none of their help. So they left her and went on.

That was how it started, and as time went on many little disagreeable things had happened, until they were piled so high she was unable to look over them.

To her, it seemed as if the men must stay awake nights to think up some new way to annoy her. In addition to stoning her cat, and setting the dog on her chickens, they deliberately chose their back porch, which faced hers, as the place for a smoke every evening. And because the woman would not stay out on her porch while the men were on their porch, there were no more beautiful sunsets for her. And so finding life well-nigh unbearable, she came to me to enlist my sympathies, thinking that perhaps she could persuade me to go to her husband and talk him into selling the farm.

To my suggestion that she try to make friends with the men, she would not listen, so I took her into the living room to see my iris palm, which stood by the west windows.

After the plant had been duly admired, I said, "Look out of the window, and tell me what you think of my view."

For a fraction of a moment the woman looked and was silent, then she exclaimed, "Oh! Oh! It's dreadful! Perfectly dreadful!"

"But what do you see?" I asked.

"Some out buildings, a tumbled-down barn, and a-a pigpen!" she exclaimed.

"But what else?" I persisted.

"Nothing, nothing at all," she answered, "except dogs and cats and dirty children."

"Oh, but you are looking down!" I exclaimed. "Try looking over and beyond."

"There is no looking over," she declared in a tone of finality.

SO I told the woman that that was what I had thought once, for the time was when that view threatened to destroy my peace of mind. I fretted and fretted over it. I even went to the owner of the buildings and told him they were a disgrace to the neighborhood.

One morning as I was reading my Bible, this verse stood out so clear: "And we know that all things work together for good to them that love God." Rom 8: 28.

As I read it again, the words seemed to slowly change, and this is what I saw: "Pigpens work together for good to them that love God." For a moment I was shocked, and said, "That cannot be"; but as I reasoned it out I was forced to admit that it was the truth. The word said, "all things." Therefore the pigpen was one of them; but as to how it was going to work out for my good, I could not see, and I told the Lord so.

"Look over and beyond," He seemed to say to me. "Look over and beyond." But I did not understand, and it was not until evening time that a glimmering of light came. Then like a flash the realization poured over me that God meant that over and beyond the buildings that so offended me the view was there, and I could see it if only I would look up above them. And I did, and there were the blue hills, the rose-tinted clouds, the azure sky, and beyond the sky was God. Faith told me so.

As I looked at the sky, a voice seemed to say, "Go to work, go to work, go to work." Slowly it came to me that God meant for me to work with my neighbor. So I stopped scolding and gradually made friends with him and with his family.

WHY is it that our eyes are open to the need of missionaries across the ocean, and so often closed to needy fields just across the street? But I am digressing.

In helping my neighbor's young wife learn how to care for her family in sickness and health, how to cook and how to sew for them, I found myself growing happier and happier. And as I told my discontented caller of my experience, I added that I had faith to believe that when those ugly buildings had worked out for my good, they would disappear. As she left me, I said to her, "My dear lady, try looking over and beyond the unpleasant things of life, to God," and she promised she would.

Right at this point I wish to say that it was the next summer, in honor of my birthday, that the buildings were removed; and, let me tell you, the families on both sides of the street were happy,—so happy they celebrated,—which all goes to prove that "we can get out of anything if we try. I'm not meaning by escape, but by growth. You put an acorn into a crevice in a rock. It has no wings, it cannot fly out, nobody will lift it out. But it grows, and the oak splits the rock, even takes from the rock nourishment for its root."

Oh, there would not be so many discontented Christian people, and discontented un-Christian people, in this world, if they only realized that "we deliberately make nearly all of our unhappiness with our own unreasonable discontent." It is the spirit within that makes us happy, the spirit of Christ.

Search for a War Remedy

(Continued from page 8)

Calvin Coolidge has said: "In nations, individuals have their counterpart. As we can expect some help from domestic laws, so we can expect some help from international covenants. While each represents the best that humanity can do at this time, neither in itself is sufficient. As it is necessary to change the heart of the individual, so it is necessary to change the hearts of nations. This has often been referred to as moral disarmament."—*Quoted in the Literary Digest for Jan. 15, 1927.*

A change of heart indeed is necessary, but *how* can the heart be changed? Refinement and culture will not change it. Education and philosophy will not change it. Evolution and psychology will not change it. Civilization and science will not change it. Enforcing religion by civil law will not change it. A League of Nations or a World Court will not change it. Improvements in human government will not change it. Nominal Christianity or creedal religion will not change it. The perverse, unholy disposition in "the natural man" can no more be changed by human means than an Ethiopian can change his skin or a leopard his spots. (Jer. 13:23.)

The only way a change can be brought about is by being "created in Christ Jesus unto good works." Eph. 2:10. And this is an individual experience,

the fruit of a personal acceptance of Jesus Christ as one's personal Saviour. Real religion never has and never can enter the world via the mass movement. The only true permanent reformations have been those wrought of God in *individuals* by His own regenerating and sanctifying power. Human plans will fail to establish lasting peace; because in the natural limitation of human endeavor they cannot change the heart and eradicate from human nature sin and its terrible brood of evil.

SUMMARIZED

THUS, in the light of this study, the four following fundamental propositions stand out clear and plain:

1. *The cause of war is sin. No arrangement that man can devise can rid the world of sin. Therefore no human plan can stop war permanently.*

God in His word has taken note of this: "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." Jer. 6:14. These peace plans, no matter how reasonable or logical, can at best only slightly heal the world's war malady. Some symptoms may apparently be removed, but the disease is still eating away in the flesh. These war remedies when simmered down simply mean "saying, Peace, when there is no peace."

2. *There can be no lasting peace in this world until righteousness has full sway everywhere.*

There is no true peace for the world in general, because the world is transgressing the law of God. "There is no peace, saith my God; to the wicked." Isa. 57:21. It is absolutely impossible for a peaceless world to produce a warless world.

True peace is the fruit of righteousness. "The work of righteousness shall be peace." Isa. 32:17. As sin is the father of war, righteousness is the mother of peace. What the root is to the tree, the seed to the plant, the foundation to the superstructure, righteousness is to peace. Hence the Word declares, "The fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.

Righteousness and peace are inseparably connected. "Righteousness and peace have kissed each other." Ps. 85:10. There is no peace aside from righteousness. Good rules, strong agreements, security pacts will not prevent war, unless back of all these is the triumph of the spirit of righteousness among all the peoples of the nations.

3. *Man unaided will never solve the stupendous problem of saving mankind from the violence of its own passions.*

Man can no more regenerate society than he can lift himself heavenward by tugging at his own hootstraps. He may evolve and formulate wise laws, good rules, and just agreements, which to some extent may relieve the world's troubles, but he is absolutely powerless

to change the human heart, from which every form of evil springs. For this reason all human panaceas for the world's ills must fail of their ultimate achievement.

No association of nations, no peace conferences, no world court, no war-referendum vote, no limitation or prohibition of the manufacture of war munitions, no outlawing of war, no arbitration treaties, no security pacts, no abolition of armaments, nor any other human arrangement that may be proposed or effected in coming days, will ever avail to bring universal and eternal peace to this world. Pin not your hopes on any of these for the establishment of world peace.

We need not be discouraged by the certain failure of human efforts to save the world. It should teach us that there is only one source from which deliverance can come, and that source is the God of heaven. Man's inability to save the world should cause us to turn to Jesus Christ—the Way, the only way whereby man can reach the port of security and joy at last. It directs our attention to the true and only hope of abiding peace for mankind—Christ and His coming kingdom of peace. This is God's rainbow amid the storm clouds of war, the silver lining of the clouds of gloom.

4. *There is only one person who can bring true peace to this world, and that is He who is the Prince of peace. The world will never come to a lasting peace, save through the personal reign of the Prince of peace in an earth free from sin.*

There is only one successful peace treaty, and that is the one Jesus Christ has already signed with His own blood for man's salvation. If all men everywhere would sign this treaty with Heaven, and let the Lord of righteousness and the Prince of peace rule in their hearts, then peace would flow out like a river to the ends of the earth.

PEACE

JESUS alone can satisfy the longings of the human heart for peace and quietude. He who spoke peace to the stormy billows of Galilee will speak the word of peace for every trusting soul. With Him we can have peace in our hearts every day, regardless of all external confusion, trouble, and strife, regardless of whatever adverse circumstances may surround us. No matter how fierce the tempest, every soul who turns to Jesus with the cry, "Lord, save me," will find deliverance.

So there is an eternal era of peace before the world. But it will not come in the way in which the great mass of mankind is looking for it. The peace that is before this world will be ushered in by the second coming of Christ. He is the Prince of peace; and when He comes, all who are prepared to meet Him will enter into an eternity of peace. There is no prospect of peace in any other quarter.

A War of Words Over a Prayer Book

(Continued from page 15)

absolute submission required by the Vatican. There are about 300,000,000 Roman Catholics in the world, constituting about 48 per cent of all professed Christians. The Eastern Churches number about 136,000,000, or 22 per cent of Christendom. The Church of England is estimated at about 26,000,000, or about 4 1-2 per cent of the Christians of the world, while the Anglo-Catholics comprise only a portion of this 4 1-2 per cent. Hence, as Rome never changes, so far as doctrine is concerned, it is quite useless for the small group of Anglo-Catholics to think that they can attain to the unity of Christendom on any basis that will not demand of them large and important concessions both in ecclesiastical practice and in doctrine. A recent Roman Catholic writer, Rev. F. Woodlock, S. J., has expressed the position of the Roman Church very clearly and definitely. He says:

"The hope of corporate unity at some future time with the Catholic Church whose center is at Rome has kept Anglicans in the past from individual submission, and is keeping back many today. It is only charitable to state and restate the fact that union means entire acceptance of the doctrine and authority of the Church of St. Peter. Whether concessions might be made in such matters as a vernacular liturgy or a married clergy may be lawfully discussed; but whether to secure unity Rome would abate one jot of her defined doctrine or derogate from the universal jurisdiction of her supreme Pastor, is wholly beyond the range of discussion. To wait for Rome 'to be other than she is,' is in view of this fact to trifle with grace."—*Modernism and the Christian Church*, p. 85; 1925.

ULTIMATELY SEPARATE

THE Anglo-Catholics have been congratulating themselves on the fact that they have secured some formal recognition from the Bishops of the Eastern Church on the basis of their doctrine and their episcopal organization. But Woodlock is very careful to point out to them that the Eastern Churches are true to their name of the "Orthodox" Churches. And he states very emphatically that the English Church can never hope for organic union with the churches of which Constantinople is the center so long as the Anglican Church tolerates within its midst the heresy of Modernism. This same tolerance of heresy also stands as an absolute barrier to any union with Rome. For both Modernism and Protestantism would have to be repudiated completely before either Rome or Constantinople would think of an organic union with Canterbury and York.

The revised prayer book was at

first called for a good many years ago by the Evangelicals as a means of disciplining the Catholic clergy and compelling them to conform to the established principles of Protestantism. But during the long years of its preparation the revision of the prayer book was gradually captured by the Anglo-Catholic element, so that when it actually appeared it was almost the work of this one party in the church. The Bishop of London has declared that the revised form of the prayer book embodies all that the Anglo-Catholics have been working for these thirty years. But it now becomes quite evident

carry the church thus far still remains to be seen.

Ultimately, of course, the cry must sound for all God's true people, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Building Without a Blueprint

(Continued from page 9)

following perhaps their pastor, their father or mother, their banker, or some one else whom they may have thought to be a paragon of all that is good. The best man in your community, the most perfect woman in your town, may have some virtues worthy of emulation, but as a pattern for a well-rounded, perfect life, he or she is far short of an ideal. In fact, there is only one pattern for us to follow. To be a Christian we must follow Christ. We do not study His life enough.

One day the Master was to pass through the little village of Jericho. His fame had spread through all the surrounding community, and many were curious to see Him. Knowing the time He was to pass through the town, the people lined the streets, anxious to get a glimpse of this much-talked-of man. A little man, named Zacchæus, who up to this time had lived a selfish, grasping life, determined that he must see Jesus as He passed through the streets that day.

I imagine the crowd was lined up three or four deep along both sides of the street, and I can picture in my mind this man Zacchæus trying to elbow his way in through the crowd so he could get right out on the curb and have a good view of the Saviour. But the Bible record tells us he was short of stature, and could not see the Master because of the crowd of people. Determined to see Him, Zacchæus ran blocks ahead and climbed a tree along the road, knowing the Saviour would pass that way. He got a glimpse of Jesus that day, took Him to his home, and from that hour, followed closely the footsteps of the Master.

LOST IN THE MULTITUDE

LIKE Zacchæus of old, we find our view of the Master often shut off by the multitude of the people. We look at our fellow men and their imperfections. They seem to be in our line of vision, to shut off our view of the Man of Calvary. And we build by the imperfect patterns around us, and so find in our lives the imperfections of the flesh.

Many a man who makes no profession of Christianity has looked at the professed Christian, seen his faults, his failings, his shortcomings, and become discouraged. He says, "I am just as good as he is, and I make no profession at all."

Our Great Summer Number

The July

Watchman Magazine

Presents

Your Neighbor—John Barleycorn.

A medical man discusses the liquor question as a moral and physical issue.

By Owen S. Parrett, M. D.

Has Science Disproved the Bible?

When science and the Bible are not manhandled, they harmonize.

By John Lewis Shuler

Just Why—Sunday Laws?

They simply don't belong in America.

By Tyler E. Bowen

The Roman Question.

Observations from the watchtower of Europe—Geneva.

By Leon L. Caviness

A Vision of Great Beasts.

By Leroy Edwin Froom

Fresh Air—Miles of It.

By Daniel H. Kress, M. D.

Are We a Democracy?

By George Henry Heald, M. D.

What Would You Do with a Million Dollars?

By Charles S. Paddock

It Is Time to Decide.

By Taylor G Bunch

Maria's John.

By Martha E Warner

"I Was in Prison."

By Caroline Louise Clough

that the Anglo-Catholic party is not yet sufficiently strong to carry the entire church over to the Romish position.

At the present writing it looks as if the second edition of the prayer book would be likely to receive a rejection even more emphatic than that which Parliament gave it in its first form. But one cannot prophesy. Undoubtedly there is a strong Romeward drift throughout England as well as in other countries. Whether the Romish element has yet attained sufficient influence to

Current Events in the of Divine Prophecy

THE GEORGIA PARENT-TEACHERS CONGRESS, in recent session at Atlanta, protested against the tendency of some newspapers "to feed the vanity of criminals by publishing their portraits and detailing their private lives." The protest is well grounded. Such notoriety is unwholesome for the reading public, especially the young. Paul's rule in Ephesians 5: 12, "It is a shame even to speak of those things," is far better.

SCIENTIFIC ACHIEVEMENT lags yet behind the creation of God. "Illumination is not yet even in its infancy as a science," says Dean Wendt of the Pennsylvania State College, in the *Nation's Business*. Whereas now 96 per cent of energy is lost in heating the filament to produce 4 per cent of light, the firefly gives off cold light of 100 per cent efficiency. What science has discovered by slow research are but "parts" of the ways of God.

BULGARIA. — Shaken, devastated, starving, insane with the terror of the almost constant trembling that for days recently kept southern Bulgaria in literal upheaval, the wretched people have been blaming the government because a session of Parliament was held on Good Friday. It is true that God uses the forces of nature to work His will, but these "earthquakes in divers places" are signs that Jesus is soon to return, rather than judgments on definite acts. Instead of blaming others, each of us ought to search our own hearts and have all right between us and God. Then we can be at peace amid the perplexities and disasters of the last days.

POOR FOUNDATIONS built on soft rock are given by investigators as the cause of the recent California dam disaster. Agitation is strong in Hollywood to have another dam, which is above that city, emptied and dismantled. It was built by the same engineer who supervised construction of the St. Francis Dam. One of the most pitiful features of this tragedy has been the mental agony of the aged Mulholland, a man of the highest motives, whose life work is thus found to have been "built on sand." It seriously behooves each of us to make peace with God in these last short years before Jesus comes, that we may not be found to have built our characters on the wrong foundation

"LIFE HAS HAD FOR ME immeasurable charms," wrote Chauncey M. Depew, in 1924, at the age of ninety. He lists among these charms, "the loving care and guidance of God," the alleviation of sorrows "from a firm belief in closer union in eternity," and "abundant proof of my mother's faith and teachings that they [misfortunes, disappointments, and losses] were the discipline of Providence for my own good." Associates, both intimate and casual, list among these charms his kindness, courtesy, humility, and unvarying cheerfulness. Such a combination — faith in God, and "the fruits of the Spirit" — will add charm to any earthly life and give hope for the future life.

"SCIENTIFIC DEVELOPMENT, without an equal and adequate development of man's conscious will toward decency, is merely a costly and futile waste of time," says Hendrick Willem Van Loon in *Plain Talk* for February. This is his conclusion from a discussion of the possibility of a millennium of world peace arriving via scientific achievement. It is a true conclusion, based on keen observation, and agrees entirely with the whole point of the Bible — which is that decency, righteousness, is possible only by the blood of Christ and the Spirit of God. But it is a pity that the author of "The Story of Mankind" and "The Story of the Bible" could not have reached this conclusion before he damaged the souls of so many young readers with his anti-Christian writings.

ONE PER CENT of American men have been college graduates, but that one per cent, according to the *Christian Science Monitor*, has furnished 55 per cent of our presidents and 3 out of every 5 men listed in "Who's Who." Certainly the culture of the mind is the foundation of success in life, just as knowledge of God and Jesus Christ is the foundation of life eternal. (John 17: 3.)

A "FARSIGHTED GIFT" is that made by a Tennessee farmer, who deposited \$25 in a savings bank to be divided among his descendants in 2097, when it will have grown to \$25,473.92. Much more farsighted is the gift a father may make his children of religious instruction and a knowledge of Bible prophecies, which show that we are living in the last days, and long before 2097 we will be through with earth and savings accounts.

BOYS' WEEK was observed in 3000 cities in the United States, April 28 to May 5, sponsored by the Rotary International. "Achievement Expositions," in which the handicraft and enterprises of boys were displayed, were the chief features in many cities. Corpus Christi, Texas, arranged a program to sponsor good will between American and Mexican boys. Such efforts to promote friendship between adults and boys and to provide educative outlets for boyish energy are greatly to be commended.

THE GREATEST NETWORK of telegraph, cable, telephone, and radio communication ever under one management was brought together by the recent merger of the International Telephone and Telegraph Corporation with the Postal Telegraph-Commercial Cable Companies. Five thousand stations in the United States with connections with Europe, Asia, South America, Canada, Mexico, and the West Indies are included. The prophetic seed of Dan. 12: 4 — the increase of speed, transportation, and communication — has grown into these multiplied marvels of our days, which are thereby proved to be "the last days."

GENERAL COXEY IS TRYING TO RECRUIT another army of "hoboes" and unemployed to repeat the march on Washington of May 1, 1894. The object of this march will be to influence Congress to pass a bill that Coxeys has pending to relieve unemployment by printing hundreds of millions of paper dollars and starting vast public construction works. The lack of security back of the paper money does not worry Coxeys. True, the rich do oppress the poor, but the relief plans the poor conceive are often foolish, if not dangerous. Coxeys' agitation is one sector of the battlefield in the war between capital and labor that James says marks these as the last days. (Jas. 5: 1-9.)

THE SEESAW OF PEACE PLANS and war provocations sways up and down throughout the world. The Japanese government has arrested several hundred Communist sympathizers for seditious propaganda. While the Cantonese government protests that it is "through with Communism," Soviet-inspired mobs pillage and murder in other parts of China. The Fellowship of Reconciliation holds an international conference in Kansas City, and protests against our marines being in Nicaragua. Briand and Kellogg extend their conversations over an anti-war treaty to include all the principal nations of the world. All are intently weighing words, looking for hidden advantages or dangers. England says: "You got us into the League of Nations once, then backed out yourselves; we'll go slow this time." Mussolini has strengthened Italy's Mediterranean influence at the recent Paris conference over Tangier, and now is gathering around him all the smaller powers of Europe. Peace is possible, but only in the individual heart ready for Jesus' soon coming.



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.

Since replenish means to fill again, does not God's command in Gen. 1:28 to replenish the earth indicate that this earth had inhabitants before Adam and Eve?

The authoritative dictionary definition of *replenish* is to *stock, supply, fill*. The idea of *again* is in the prefix *re*, and this is one secondary use of the word in modern times. However, at the time the King James version of the Bible was translated, the idea of *again* did not attach to the word. In the original Hebrew, from which *replenish* is taken, the thought is *to fill, and not to fill again*. It seems to us, moreover, that in the context of Gen. 1 and 2 there is quite sufficient proof that there was but one creation of men on this earth.

Does Rev. 14:3 mean that only 144,000 people will be saved in the kingdom of God?

The next verse says that these were "the firstfruits unto God," referring to the bringing of the firstfruits of the harvest by ancient Israel as a special offering to God. The firstfruits were not the whole harvest. The 144,000 are not all the saved. We understand by a careful interpretation of a passage where they are described more fully (Rev. 7:1-8) that these will be the ones who will be living when Jesus comes, and will have been sealed and will have passed through "great tribulation" just before His appearance. They are specially honored because of their great trials and faithfulness. In verse 9 of chapter 7, immediately after the description of the 144,000, John saw "a great multitude, which no man could number." As the 144,000 have just been numbered, and this "great multitude" were also saved, "clothed with white robes," we conclude that the select company are only part of the saved. A more full explanation of these texts cannot be given in the space allotted here.

Does the Bible teach capital punishment? Is it not forbidden by the commandment, "Thou shalt not kill"?

Long before the decalogue, as written by God on stone, was given to Israel at Sinai, the Lord had commanded, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6. And at the same time that the tables of the law were committed to Moses, God gave civil laws that very definitely stipulated the death penalty for certain crimes. (See Ex. 22:18, 19; 21:12, 16, 22-25.) We could not conceive of God being unjust or inconsistent; therefore, capital punishment cannot be, in the divine mind, a transgression of the sixth commandment. When God speaks, that is the end of the matter; so it is evident that the Bible commands capital punishment.

Since sin is in the world, and must remain till God's plans are worked out, the Father does the best possible under existing conditions. In His wisdom He has committed certain matters of legislating, judging, and punishing to civil governments. Among these matters is the dealing with murderers. In the forming of the government of His own chosen people, Israel, He dictated their civil laws to deal with *crime* as well as their moral laws (the decalogue) to deal with *sin*. These Hebrew civil laws were to be a model code for all nations that should follow; and to a great extent they have so proved, for the Mosaic laws enter largely into our laws now. Today God does not dictate the laws of nations, yet in the New Testament He commands all Christians to "be subject unto the higher powers" (Rom. 13:1-7), and intimates quite strongly that the death penalty is a part of that to which we are to submit; for (v. 4) the civil government "beareth not the sword [symbol of death] in vain." We must remember that it is one thing for a man on his own initiative to willfully kill another man, and quite a different matter for an agent of civil government, acting for all the people to whom God has committed the dealing with crime, to take a life that is dangerous to humanity, and thus prevent the taking of many lives, and set an example that will deter other criminally minded persons.



We are told that we must reach the place where we shall be "like Him" (1 John 3:2), and that we should walk "even as he walked" (1 John 2:6). This being true, should we not daily study the pattern He has left us, as recorded in the Bible? Should we not get out the blueprint often and see if we are building according to His life? We cannot hope to be Christians and pattern after men.

Those Boys and Girls of Ours

(Continued from page 13)

conditions. But after a few moments of inward conflict, the youngest son determined not to be balked by circumstances, but to have a happy evening at all hazards. So with complete abandonment of self (and, by the way, he was the one most concerned in the invited guests), he unwittingly began to make himself the center of charm. His proposed program was to include father, mother, sister, and himself. First, it was a little game of memory test, called "What Grandmother Keeps in Her Refrigerator." All the articles mentioned must first begin with the letter A, and the game went around the circle and through the alphabet, each one in turn repeating all previously mentioned articles. Simple as the game was, the heartiness put into it, and the following simple game by the one most disappointed, was so contagious that all the family were in a roar of laughter a large part of the evening. The laughter was a complete and thorough antidote for all the poison created in the system by grief and disappointment.

Out-of-door recreation at home is wonderful in its health-giving power, as well as in its entertainment. A game of quoits in the backyard, a shuffle board, a race, the game of red-line, of statue, of prisoner's base, or of hopscotch—any of these simple little games, where all can either watch or play, are merely suggestions. It is largely the centering of interests that makes the lure to home pleasures. Remember that, dear parents. To my mind, this is primary. The giving of yourselves to the enriching of others—surely we can do this for our own loved ones.

It is never best, however, when children are in school to allow them to attend parties or gatherings of entertainment often; but occasionally an evening with others is very educational. We sometimes forget that social life, to be the success we long for, should be under the supervision and direction of older ones, and it should be as much a part of the educational system as the mental development. We have a threefold nature to educate, for we have to deal with it in all our relations of life; and the sooner we begin to shape it aright, the easier it will be for our children in after life; and parents should be eager

to give the first, best, and truest mold.

In "Desire of Ages," we read this: "There is another field of labor found . . . in gatherings for innocent social enjoyment," and again: "Through the social relations Christianity comes in contact with the world."

The beautiful memories that come to us as we travel down life's pathway, of home joys simple and pure, are imperishable, and make a bond that lasts throughout all coming time. The beautiful song that we have sung many times around our piano comes to me:

"Painted pleasure holds the flowing howl,
Mirth and music lure the careless soul;
But with us at home you'll find
Home joys that never leave a sting behind.

"Tender memories round thee twine,
Like the ivy green around the pine;
O'er land and sea though we may roam,
Still we cherish thee, our own dear home.

"Firmly bound by chains of love,
Here are foretastes of the home above;
Thou from whom all blessings come,
Help us praise Thee for a Christian home."

"Here I Stand"

(Continued from page 11)

"Here I stand." Where? On the word of God.

The name of Protestant is not copyrighted; it may be used by whosoever pleases to adopt it. But to denominate "Protestants" those who do not hold to the Scriptures as an all-sufficient and infallible rule of life and conduct, though it may be lawful, is scarcely honest. Protestantism is totally different from any Modernism that denies the inspiration of the Scriptures. It is different historically, doctrinally, and spiritually.

Here we stand. Where? On the word of God. Who? All who are Protestants of today. We reject alike the mumblings of tradition and the babblings of science falsely so-called. We adopt the view, increasingly rare in this age, that the Creator of the universe is more fully informed concerning the processes He used to accomplish His purpose, than are the finite men who were created by that very power which they attempt to limit. We cherish the belief that the Scriptures are able to make the man of God "perfect, thoroughly furnished unto all good works" (2 Tim. 3: 17), and hold that they are more competent to accomplish this end than the most profound ethical culture, or the most refined and ingenious rationalism. We cling to the conviction, which we believe is implanted in our hearts by the Holy Spirit, that Jesus Christ died to save sinners, and that His sacrifice is more potent to effect this redemption than is all mortal learning or eloquence. We give full faith to the Bible promises of the soon return of our Lord and Saviour, and willing allegiance to those ten commandments which He has ordained to control our behaviour.

How's Your Health

Conducted by
Arthur N.
Donaldson,
M. D.



Health questions of interest and profit to the general reader will be answered in this column. Queries may be sent to the editor, or direct to the doctor, Medical Director of the Garden City Sanitarium, 999 E. Santa Clara St. San Jose, California

Is sauerkraut juice a laxative, and is it a healthful drink? O. H. C.

In my opinion this is a good preparation and can be used with safety and profit in the treatment of constipation and in those conditions requiring a change in the intestinal flora.

Is the continued practice of removing superfluous hair on the face with the tweezers injurious to the skin? Are the preparations on the market for this purpose harmful? Mrs. A. S.

The pulling of hairs will never accomplish a permanent result, and does constitute a source of irritation. In my opinion it would be best to discontinue this practice. If for cosmetic reasons it is desirable to remove offensive hair, seek the services of a competent electro-therapist and have them taken out by the electric needle. So far as I know, the same chemical element is used in all of the preparations marketed for this purpose, the only difference being in the form in which each is put up. While in my experience I do not know of harmful results from these preparations, the only permanent cure is the electric needle.

What is the difference between hyperacidity and so-called acidosis? What are the causes and cure of the former? M. H.

The term "hyperacidity" is used to indicate a degree of acidity of the stomach contents that is in excess of what we consider as normal. "Acidosis" refers to a condition existing in the blood, in the fluids bathing the cells of the body, and in the cells themselves. The term is really an unfortunate one, for the body fluids are always alkaline in reaction, never even reaching the dividing point between acid and alkaline — neutral. In health we enjoy a certain favorable alkalinity in our tissue fluids (outside of the digestive tract). A decrease in the degree of alkalinity is referred to as acidosis. It is a condition created by dietary errors and may develop in the course of such diseases as diabetes and nephritis. Users of a type of diet that provides an overbalance of acid waste may so lower the favorable alkaline reaction of the body fluids (mild acidosis) as to cause them to feel constantly below par. Such foods as flesh (beef, mutton, fish, or fowl) eggs, and cereals are acid formers. For health and vigor they had better be replaced by fruits, vegetables, legumes, and milk.

A very common cause of acidosis is dehydration (loss of fluids from the body by vomiting or purging). Children very quickly fall victims of a serious acidosis with a digestive upset. The vomiting is often continued long after the original causative factor is removed by the serious reduction of body fluids and the acidosis.

Hyperacidity is due to a variety of factors, chief among them being any irritation of the lower bowel (constipation, chronic appendicitis, hemorrhoids), ulcer in the stomach or in the adjacent beginning of the small intestine (duodenum), or gall-bladder disease. A chief cause is nerve strain — worry, fear, anger. It produces a depression of the motor power required to churn and mix and push the food along the digestive tract, and it also produces a spasm of the gate between the stomach and the small bowel. Thus hydrochloric acid is poured into a stomach that will not and cannot empty, the contents rapidly mounting in acidity until the symptoms of hyperacidity are evident. Dietary indiscretion should also be listed among the causes of this disagreeable symptom. Remember it is a symptom of trouble somewhere.

Is there any cure for St. Vitus's dance? My nephew has been afflicted for eleven months, and such treatment as he has had has not appeared to do him any good. M. S. S.

This disease, known as chorea, is due to an infection from the same germ that causes acute rheumatic fever or inflammatory rheumatism. The difference lies in the fact that chorea centralizes upon the nervous system, whereas the other selects the joints. Both usually attack the heart. Naturally, the first step would be to try to locate the source of the infection. The cause of the disease is usually marked by periods of freedom from the affliction and then its return. The duration of an attack is all the way from two weeks to eighteen months. The patients usually recover. Recovery is the rule in children under ten years of age. In proportion as puberty is reached and adult years attained, the prospects for recovery become more doubtful. It may become chronic. A child with chorea should be placed in the hands of a skilled and careful physician.

Here we stand! We are Protestants. We rejoice in the name. We are Protestants. We protest against error, whether it masquerades in the venerable garb of tradition, or flaunts itself in the trappings of modern pseudo-science. We aim to preach the gospel, and to practice its teachings, for which we acknowledge no other authority than the Bible. Here we stand. We cannot do otherwise. God help us! Amen.

This Mechanical Age

(Continued from page 5)

we have reached the time of the end, when "knowledge shall be increased."

Referring to this time, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The modern methods of rapid travel and communication, are all brought into being in the providence of God to make possible the preaching of the gospel in all the world. The radio, the most modern of our inventions, will in a special sense aid in this work.

PURPOSE OF MODERN INVENTIONS

THE purpose of all these inventions is to prepare a people for the coming of the Son of man and for the end. The angel declared, "The words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly." Dan. 12: 9, 10.

In the world there are but two classes: the righteous and the wicked. In the time of the end, the line of demarcation between the two classes will become more distinct. Wickedness will abound and so will righteousness. Referring to this time when God will make up His jewels, the prophet said, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." "Many shall be purified, . . . but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand."

Just before the destruction of Babylon, the men of business, those who had made a success of their profession, were assembled in the palace of the king, drinking wine and praising the gods of gold, silver, brass, iron, wood, and stone. A mysterious hand appeared tracing upon the wall the announcement of Babylon's downfall. None of those who participated in that feast were able to read, much less to understand, the writing. When Daniel was called, he was able not merely to read, but also to interpret, the writing. Daniel's brain was not narcotized with wine. Early in life, when put to the test, he purposed in his heart that he would not defile himself with the king's meat, nor with the wine that he drank. Pulse and water were the food and drink of his choice. With such a man God could

communicate, and through him He could warn Babylon of her doom."

The time of the end is known by the increase of wickedness. Men of the world are narcotizing their brains with tobacco, wine, and other poisons. The admonition is: "As the days of Noe were so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." There will be those who, like Daniel, will purpose in their hearts not to defile themselves with the prevailing foods and drink. These are the ones of whom it is said, "Many shall be purified and made white." They are spoken of in the prophecy as "the wise." They are soul winners. For only "he that winneth souls is wise," and "the wise shall understand." Only the wise are able to read and interpret aright the handwriting on the wall. They understand where we are living in the history of the world by the increase of crime, immorality, war, famine, pestilence, and violence. While the masses are crying, Peace and safety, there will be those who understand the signs of the times. "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

Light on Today's Problems

(Continued from page 19)

continued their evil practices till the limit of God's forbearance was reached. The record of their misdeeds says: "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all unto his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, . . . and them that had escaped from the sword carried he away to Babylon; . . . to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths." 2 Chron. 36: 16-21.

Ere the children of Judah were sent into Babylonian exile, they had

been given hope through the same prophet that there should be a restoration from their captivity. Jeremiah foretold that their captivity would last seventy years: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29: 10.

WAS THE PROPHECY FULFILLED?

DID this divine forecast meet a fitting accomplishment? Here is the statement: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1: 1-4.

At the exact time when the prophecy declared the inhabitants of Jerusalem would return to their own land, the king of Persia issued a decree granting full restoration to all those who were carried captive by Nebuchadnezzar and exiled to Babylon, and to all the descendants who were born since the captivity began.

One hundred and seventy-five years prior to the time when the decree of restoration was issued to the children of Judah, Isaiah was shown the man who was chosen to accomplish this unusual task. (Isa. 44: 28.) King Cyrus carried out the prediction as was forecast.

A MODERN APPLICATION

WE ARE told in the Bible that the things that occurred aforesaid were written for our admonition. (Rom. 15: 4.) This is especially true of those who live in the last days. The New Testament record says:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

The twentieth century is the age of fulfilling prophecy. The prophet Daniel foresaw this age of rapid transit when he said that at the "time of the end" "many shall run to and fro." He foretold the unusual increase in knowledge of this age by adding: "Knowledge shall be increased." Dan. 12: 4.

The Old Testament is the bedrock upon which rests the foundation of God's revealed truth of the ages. Its ability to support its teachings has been tested. Its strength is in nowise abated; its resources are unlimited; its endurance is exhaustless. The church of Christ has been built upon it; and the storms of bitter, vindictive opposition through the ages have only tended to increase its benefit and enhance its value.

Its foretellings of the centuries have been as accurately fulfilled as the needle has been true to the pole. To the generation now living the Old Testament has as essential a message as it had in the days of Pharaoh, in the days of Nebuchadnezzar, in the days of Herod and the Sanhedrin. Its forecasts of two and a half millenniums ago are finding accurate fulfillment in our own day. It predicted thirty-five and a half centuries back, in the days of Moses, that the earth shall be filled with the glory of the Lord. (Num 14:21.) Among the nations of earth there now is being proclaimed the glory of the Lord in the revelation of the matchless love of Jesus Christ, in offering to all people and tongues the last chance to behold the beauty and loveliness of the divine and holy Saviour who is the Text of the Pentateuch, the Pattern of the prophets, and the One Altogether Lovely of the holy men of God who were guided by the Spirit.

Can We Outlaw Mars?

(Continued from page 21)

In the same book that I before quoted from, that of Jeremiah, we find this solemn truth, so abundantly proved by human nature: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17:9. If the hearts of the people who make up the nations are in such warlike condition, what can the collective unit, the nation, do itself? The trouble is not with our heads so much as with our hearts. It is not difficult to see why human reason declares for peace, for disarmament, for the outlawing of war. What is hard to understand is that our hearts, our lives, our actions, our motives are for strife, for contention, for iniquity.

What the world needs is not a new peace or disarmament plan. It needs new men and women — men and women whose hearts are pure from sin. This means "the new heavens and the new earth" that the prophets talk about, "wherein dwelleth righteousness." Isa. 65:17-25; 2 Pet. 3:10-14. This means a new government, the government of the One who is to come as "the Prince of peace." "Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever."

Isa. 9:6, 7. When we think of this better land, to be ushered in by the glorious return of Jesus, with all our heart we say, "Come, Lord Jesus." Rev. 22:20.

What Is a Missionary?

(Continued from page 25)

Him, other names whereby men might be saved than only by the name of Jesus Christ.

Many of these modern missionaries feel that their preaching in non-Christian lands is not to be antagonistic to the native faiths of those lands. They feel that the nationals of other lands might justly take offense if we went to them with a religion that we considered truth, to supplant a religion of theirs that we considered error. Missionaries working in other lands are to lay aside personal or denominational theological convictions, and are to work together for the formation of a native church. That church is not to be patterned after any particular denomination of any particular land, but it is to be a church deriving its character and constitution from the particular national habits and characteristic creeds of the nation wherein it is to be established.

The missionary program under these modern conceptions is not to be merely a matter of giving, but it is to be a matter of mutual exchange. The missionary is not only to take Christ to the millions beyond the seas, but he is also to bring back what Buddha and Confucius and Mohammed have to offer for the uplift of the race. We are to share with them and they with us. All men everywhere are to be regarded as searchers after light, all men headed for and ultimately destined to achieve the same common goal.

NEW SEED GROWS HARVEST

THE carrying forward of such a program as the above is evidently not nearly a matter of as vital concern or of as great urgency to the modern generation as the preaching of salvation to those in darkness through the name of Jesus Christ was to the missionaries of a generation ago. There has, indeed, come about a questioning of the worthwhileness of the entire subject of missions. Men who once were willing to give, and to give largely, for the salvation of those lost in darkness find themselves not nearly so willing to give simply that the society of a people beyond the seas might be transformed. Mission leaders thus find themselves faced with the task of trying to renew the missionary spirit in a people where this spirit is already beginning to wane. If they cannot renew this spirit they know that the future of the whole missionary enterprise will be involved in uncertainty and doubt.

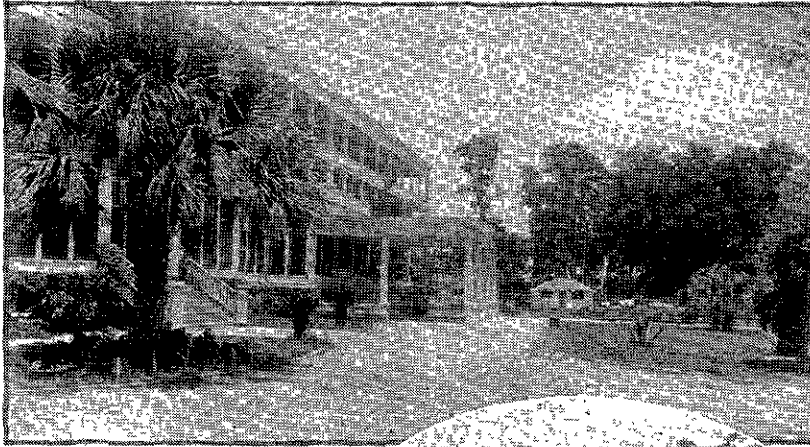
We firmly believe that the future of the missionary enterprise depends upon

one thing: the confidence that the church displays in the gospel that has been committed to it. Given a supreme confidence in that gospel, the future success of Christian missions is abundantly assured. Given a lack of confidence in that gospel, we may find the word "failure" as the handwriting upon the wall. The church cannot and will not continue to support the preaching of a gospel in other lands concerning which it has its doubts and uncertainties. Neither will the non-Christian accept of a gospel that Christians themselves are ready to throw into the discard.

THE TRUE MISSIONARY PROGRAM

THE gospel of Jesus Christ is more than a set of human ideals. The essence of Christianity is not ideals but realities, not ideas but facts. The secret of its past successes is not in what men have been able to discover by their own researches of the value and meaning of life, but in what God did. Christianity is historic. It is divine revelation, not mere human speculation. It is a matter of actuality, not of mere philosophic reasoning. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is history. It is fact. Christianity would mean absolutely nothing to us at all were that not absolute fact. Jesus so loved men that He was willing to shed His own blood upon the cross for their redemption. Jesus himself commissioned His followers to go into all the world, teaching all nations all things that He committed to them. True to that commission, His followers have been going into all the world. They have been going to teach not merely their own ideas, human ideals, but the message that Jesus himself gave them, of salvation through His name and by His blood. Jesus himself said that He was the way, the truth, and the life, that no man came unto the Father but by Him. And those who had been closest to Him went forth with the message that, "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." All these things are historic. They are facts. And the church that went out to proclaim Christ's gospel to the world believed them to be facts.

It is upon these same facts that the missionary enterprise of the future will either stand or fall. If it is true, as Jesus said, that no man comes unto the Father but by Him, if it is true that there is salvation in no other, then it becomes our imperative duty to go forth unto our fellow men and acquaint them with this fact. But if this is not true, if Christ be only a way, as some are saying today, and if Mohammed and Buddha and Confucius are also ways whereby men might find their way to the great goal of life, then is the giving of the message



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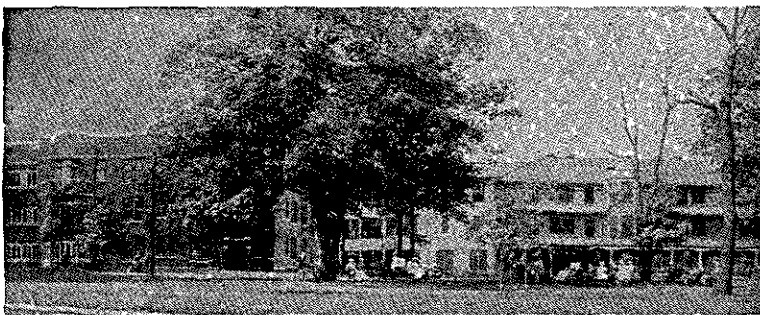
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of Christ to the world not nearly a matter of so great concern. Then is the reception of this Christian message by non-Christians beyond the seas not nearly a matter of so great importance. If non-Christians nations already have ways of their own to salvation, then the Christian church need not be nearly so much in earnest in making known unto them simply another way. Then these non-Christians need not show nearly so much concern over the acceptance of simply a different way.

The future success of Christian missions will be in direct proportion to the confidence that the church displays in the message that Jesus has committed to it. Thank God, there are those who still believe and are willing to obey His word. Thank God, the new idea of missions has not yet gripped the entire Christian church. There are those who still believe the revelation God has given them, who are not yet willing to put their own or others' ideas ahead of the very definite words given us by His own beloved Son. And thank God, because of this the future of Christian missions is abundantly assured. Before leaving this world, Jesus foretold that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. And as He sent His followers forth into all the world He left them the promise, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20. In these words of our Saviour is the future success of the missionary enterprise abundantly assured to the believer to the end of time.

Chase Away Those Blues

(Continued from page 23)

what we get by tying our neckties or pressing the right foot on the gas. I might add that nature probably requires a little more activity of the man with his larger and heavier muscles, made for more strenuous exercise, and more frequently exacts a penalty of him if he fails in his daily dozen.

Endurance and good nerves go together, and if you want both, increase your living capacity and the strength of your trunk muscles, and it will surprise you to see how you can hang on to work or play without tiring. This may be done by taking a tonic cool bath in the morning, slapping the skin with the hand, then rubbing till pink with a turkish towel, after which lie on the back and raise the legs one at a time, later both at once. Start with two or three times and slowly increase from day to day till you can do this fifty times. Then standing, twist the trunk from right to left. Next bend forward and backward, then sideways. If your muscles get sore, ease up a bit. Then go at it again. Everybody hates to get old and stiff. You can keep your muscles

active and supple to old age if you want to enough to continue exercising them systematically. You have all seen people at seventy-five who could make you hustle to keep up with them. They don't live in rocking chairs nor sit forever around a fire. The reason people get stooped is because the muscles on the front of the body are stronger than the back muscles and pull us forward. Exercise your back muscles systematically and they will pull you straight. This will make a difference in your success and happiness and even your digestion will improve, for its organs are mostly muscles. Persist at it, for you can't overcome in one day lazy muscles that have been spoiling for twenty years. Even fifteen minutes a day in your bathroom will add fifteen years to your life, and your friends won't be able to say, "His was a good old wagon, but it's done gone broken down."

CHANGE YOUR VIEWPOINT

SOMETIMES a case of the blues can be cured by a clear conscience and a dose of mineral oil. Few persons today have a perfectly normal digestive tract. We are house broke, and bowel stasis afflicts many. Looking through a poisoned blood stream will make things look mighty blue, and has been the cause of many a family quarrel. Speed up the elimination by drinking from six to eight glasses of water daily. eating more salads and fruits, avoiding meat, tea, coffee, and alcohol; and that dark brown taste and the blues can often be chased into oblivion

The blues are more common among children of small families, and wives of over-indulgent husbands. They are rare among women who are mothers of a dozen children. This sounds strange, but it is true. If you want to be happy, make somebody else so; and if you want to be miserable, set out to make nobody but yourself happy. Some people never purchase a single-seated car, because they wish to provide a ride for others who may be going their way. They are like a doctor friend of mine in San Diego. Being fond of children and having none of their own, his wife and he adopted enough to fill a fair-sized car. Later they were blessed with a few of their own, and now when they go any place the doctor goes ahead with the first load and the wife follows with the second carful. Everybody is happy, and both parents and children are placed beyond serious danger of having the blues.

CURE FOR SUICIDE

WE HEAR a great deal these days about the increasing frequency of suicide, especially at ever younger ages; and it must be that something is wrong with our philosophy as well as our health.

The story is told of a prominent, wealthy Englishman who was dissatisfied with life. One day he had decided to end it all, and with this thought in mind

started for the river Thames. As he proceeded he heard the rattle of a few coins in his pocket, and his love of money forbade him to waste this precious metal thus, so he decided to give it to some one. His washerwoman lived close by, and he turned his steps to her door. The woman received the gift, which she said she stood in great need of, with a great show of gratitude. The children were at that moment hungry and this would bring them needed food. Somewhat embarrassed, the rich man backed away and resumed his journey, but a new and strange feeling that he had never before experienced had come to him. He decided to postpone his plan long enough to cash a check and give the money away among the needy and poor. Thus he spent the day, but he had much means left. The story is told that this man, when he finally died a natural death, had the reputation of being one of the greatest philanthropists of London, and thousands wept around his bier. He had proved the truth of that beautiful text that if you deal your bread to the

hungry and cover the naked," then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:7,8.

There are many things in life that seem against us, and sickness may come after we have apparently done what we can. But it prevents our recovery to think only of our ailments. If we must think much of ailments, better by far to think of somebody else's than our own. It is safer.

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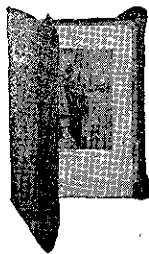
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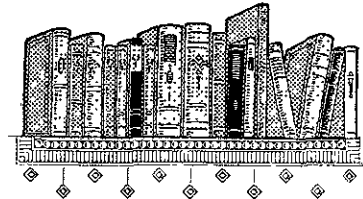
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