

SEPTEMBER

The Watchman Magazine

AN INTERPRETER OF THE TIMES



Youth Speaks Out. *Page 18.*

Our Platform

EVERY Christian has two citizenships,— one in his nation on earth, and one in the kingdom of heaven. It is possible for him to be loyal to both and not be disloyal to either. This principle is based on the dictum of Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's"; and of Paul, "Let every soul be subject unto the higher powers. . . . The powers that be are ordained of God."

The pure Christian church, representative on earth of the kingdom of God, is to be kept entirely separate in its organization and functions from the civil power, though each is to aid and protect the other in righteousness.

The church has no part in what is commonly known as politics. It stands for principles laid down in God's word, and is pledged to disseminate those principles, not by physical force, but by education and moral suasion. It deals with civil officials only in connection with the principles for which they stand, and which affect the work of the church.

Every member of the church should support his nation by obeying its laws, paying it taxes, and voting for just laws and high-principled officials to rule it.

The state may not of right make and enforce such laws as will hinder or prohibit the belief in, and free exercise of, any religion, providing that religion upholds just civil government and in its exercise does not interfere with the exercise of any other religion. Laws enforcing a religious day of rest invade the realm of conscience, and the civil power is reaching beyond its

domain in making them. The keeping of a Sabbath is a matter for the church, and should be enjoined by the power of love alone.

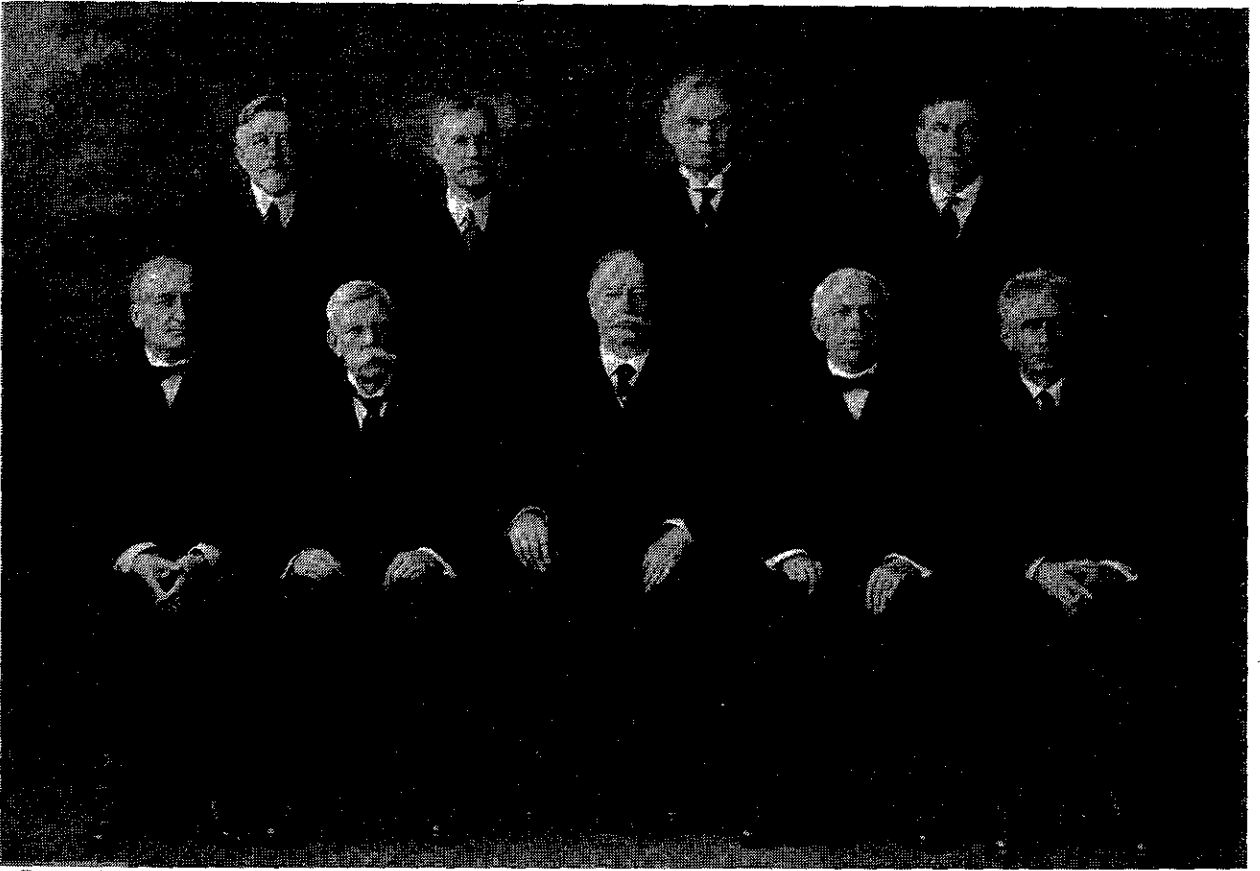
Laws forbidding or regulating the use of alcoholic liquors and other drugs are within the jurisdiction of the state, and, because of the universally acknowledged danger to life, happiness, and property by their free use, the state is duty bound to prohibit their manufacture and sale as beverages.

Men and women who labor for a living, whether with hand or brain, whether wage earners or independent business executives, are entitled to a fair return for their toil, commensurate with their proportionate value to the common welfare. Capitalists are entitled to expand commerce and industry, but only for better service to the public.

Sin, and its most malignant outgrowths — crime and war — are inherent in the human race, and do not lessen with the passage of time or the advancement of civilization. While made less obvious and kept within limits by human efforts, these curses to society cannot be cured by laws, agreements, physical force, education, nor any other means but the regenerating, recreating, atoning power of Christ working in willing, human hearts.

We hold that the sole salvation of the world is the renovation to be accomplished by the second appearing of Christ to the earth in the near future; and meanwhile we will apply the principles of His soon-coming kingdom to present conditions to make the world as safe as possible for Christianity.

Ruled Out of Court



Harris & Ewing

The nine judges of the Supreme Court of the United States in their judicial robes.

By Heber H. Votaw

SOMETIME since, in company with a friend who had business before the Supreme Court of the United States, I was in attendance when the court opened. I had been there before, but the ceremony that precedes the actual presentation of cases had not impressed me as deeply as it did on this particular day, when a matter of moment to a friend was to come before this tribunal. Just before the members, led by Chief Justice Taft, entered the chamber, a young man rapped sharply with a gavel and in a deep, clear, voice announced: "The Honorable, the Chief Justice and the Associate Justices of the United States Supreme Court." Everyone arose and stood quietly until the black-robed judiciary was seated.

Again the young man spoke: "Oyez, oyez, oyez. All who have business with this court draw near." The echo of his voice had scarcely stopped when a case was called. An attorney, immaculately groomed, arose to speak. It was evident that he was tense

with earnestness and profoundly impressed with the dignity of the court. He began the statement of his case, only to be interrupted almost immediately with a question from the bench. Other questions followed in rapid succession. Not more than ten minutes had elapsed when the Chief Justice stopped the argument of counsel to say: "It is very painful, but I must rule that you are out of court." This statement, so fateful, apparently dumbfounded the advocate. For a fraction of a second his face became a deep scarlet. This was quickly succeeded by a paleness which made me fear that he would faint.

I was so impressed by what had taken place and the suddenness of the termination of the case that I asked a lawyer to tell me what had really happened.

A sum of forty thousand dollars was at stake: Under the law, the case could have been carried to the Supreme Court upon a *writ of certiorari*, but the lawyer had attempted (Cont. on page 25)

The Revolt of Asia

*And its Relation to
Christian Missions*

By Jacob N. Anderson

WELL-INFORMED, judicial minds see in the nationalist movement now sweeping over China the uprising of about two thirds of the human race—all of Asia and large parts of Africa. It is a clear-cut, positive revolt; and, much as it might wish to, the West cannot blink the fact.

In a word it must be said that this new world situation is due to, and springs directly out of, the World War, though its roots run away back into many generations of the past. In contrast with what we see in Asia—nearly one billion human beings mightily moved by a spirit of revolt, demanding “their place in the sun,” self-determination, and fair dealing—it is significant to note that Europe on the other hand has just experienced the collapse of three time-honored dynasties, the Romanoffs, the Hohenzollerns, the Hapsburgs. The passing of these royal houses is a direct consequence of the recent world tragedy and symptomatic of the passing of the monarchical idea and absolutism. That tremendous clash of arms, quite unknown to those who participated, held in its lap these and other mighty issues; but here again, the greatest of them all was the bringing to birth of that temper of revolt of the entire non-Christian world.

The Renaissance of the fourteenth and fifteenth centuries fired the European mind with an insatiable passion for knowledge, and out of this intellectual ferment

came forth a new universe, and our own planet was given its proper place and form. The sun was seen to be the center of our system, with the earth rotating on its axis and sweeping about the sun in its vast orbit. Our planet was found to be not flat, but a sphere, and with the discovery of the Americas, that superstition and fearsome feeling arising from ignorance of the mysterious, unknown, and unknowable parts of mundane geography disappeared. In the wake of all this there followed vast explorations in the regions of the New World, which in turn gave place to colonization and occupation on the part of the European nations.

THE CHALLENGE OF THE EAST

THE tide of European expansion reached its highest point in the case of Great Britain, whose territorial high-water mark stands at about one fourth of the surface of the entire planet. Other European nations—France, Germany, Italy, Belgium, Spain, Portugal, Holland—shared in this marvelous expansion, which went merrily forward and threatened to bring every race and nationality under the full domination of Europe. Up to the time of the Great War, America’s two national pronouncements (the Monroe Doctrine for this part of the world and the Open Door Policy for the Far East) were the only obstacles to full and avowed world control of the “powers.” The actual fact was that, when the World War broke, the entire world belonged to the white man.

Suddenly and quite unexpectedly, something happened. Following the close of that world convulsion, the Great War, an event occurred that definitely reversed the political currents of these hundreds of years of European expansion. It came like a bolt out of the blue, and it was distinctly heard by the “powers,” though the average man knows little or nothing about the affair to this day. It happened in the Near East when Turkey in the year 1922, beaten, broken, mangled in that awful

conflict to the point of apparent total destruction and final elimination as a nation, arose and like a great bleeding giant deliberately defied the “Allies,” insisting that she would, despite all their plans to the contrary, remain in Europe; and, brutally thrusting 1,500,000 Christians out of Asia Minor, she tore the capitulations (extraterritorialities or special privileges to



Herbert Photos

Japanese soldiers on a transport embarking for China to protect Japanese interests in the war area.

the foreigners) into shreds. By that one act of defiance Turkey reversed one hundred years of history as respects herself, and over four hundred years as respects Europe's world dominion. The European powers raised no protest; they then and there served notice on the rest of the world that they would no longer fight for world supremacy.

What was done by Turkey in 1922 was repeated by China last year, only on a larger scale. In plain English it simply means that the powers of Europe refuse any longer to draw their swords to maintain their former overlordship, either in the Near East or in the Far East — a state of mind unheard-of and inconceivable up to 1914. This has created an entirely new psychology in the mind of the world outside of Christendom; it is the ferment of a new idea. It marks a turning point in the affairs of our world; it opens a new epoch in human history. It spells either a clash between the West and the East, or a new international

beyond recognition and separation. To a very large degree all missionary work, both Protestant and Roman, has been bound



Herbert Photos

General Shirakawa, Japanese Minister of War, upon whom rests the responsibility of protecting Japan's interests in China.



Herbert Photos

General Chiang Kai-shek, Chinese Nationalist commander, whose able military tactics very largely won China for the Nationalist cause.



Herbert Photos

Chandra Bose, whose eloquent tongue is bringing about a coalition of all of the native factions in India for a campaign against the continued control of their country by the British Empire.

up with the political and economic affairs of the nations.

This mixing of the two fundamentally different interests has come to be seen by the non-Christian peoples as leading to a wicked, galling domination, that missions are really propagated with the one object in mind of bringing the heathen nations under the Western powers. They have come to be very outspoken on this subject in this present situation of revolt. Witness the following:

"The native faiths are filling the Far East with a description of Western Christianity as a war-loving and war-promoting organiza-

isms surpassing everything of its kind in the past.

But what about missions? To the Christian mind this is the first and most urgent

question. They are claiming that Christianity, a cannon ball, a submarine, a gas-bomb, and a battleship all go together. They hurl into our teeth the accusation that Christ is the Prince of peace and the Christian church the instrument for making that doctrine effective throughout the world, but that the cold fact is that thus far Christ's teaching has not produced that result in nations where it has a preponderance of the people under its control. It passes peace resolutions, with armies training in the field. It proclaims the coming of the day of world peace, with the navies at target practice in its sequestered harbors.

"These statements are but part of the many accusations now being made against Christianity, which threaten the ultimate success of our missionary program. We have anticipated the hour when pagan religions would come face to face with the claims of Christianity as a world religion. That day has arrived. It brings with it the most critical hour in the history of holy Christianity. If there was ever a time when we (Continued on page 24)

question. It will be easily remembered that when those daring discoverers and explorers from Spain and other Catholic countries plunged into the unknown and mysterious regions of the world, it was with the idea that they might find new lands on which to plant the cross, and thus enlarge both the realm of the Church and that of their sovereign. Wherever these brave adventurers went the priest or the monk never failed to accompany or follow, and for this very reason missions or the interests of the Church were fused with political affairs, almost

African - JAZZ - American

A WORTH WHILE MESSAGE TO MUSICIANS



IT IS a sultry, tropical African night, made hideous to our ears. Bang! Rat-a-tat-tat! Bang! Rat-a-tat-tat! Drums and other primitive instruments furnish this music to the evident approval of a hilarious group of black figures, nearly naked and horribly disfigured, who leap into the air, brandishing knives and shrieking in a most unearthly manner. It is one of the customary orgies of the African devil worshipers. They have worked themselves into a frenzy of excitement. The insistent, savage rhythm of these unmelodious instruments is almost unbearable to our ears.

Two years later we alight from our taxi at the door of an American college. The scholarship and conduct of its pupils testify to its educational, cultural, and intellectual development. We enjoy going along the cool, shady walks and visiting each building. As we enter one of them, a discordant medley, an incongruous potpourri, issuing from the

By Evelyn Bengtson

several rooms, tells us that this is a music hall. We go near one door and listen intently. Where have we heard that primitive, pulsing rhythm before? Oh, yes! It was among the wild tribes of Africa. Through a closed door, snatches of words reach our ears: "Rah! Rah! Rah!" "She's My Baby," "That Certain Party of Mine," and others like it. We hastily step back as the door opens and a gay group of young girls emerges to go to class. When the girls are gone we enter the vacated room and pick up the sheets of music carelessly strewn about on the piano. Glancing through them, idly at first, we become greatly disgusted with the silly, insipid, and even immoral words of those songs. Such music for a supposedly cultured college!

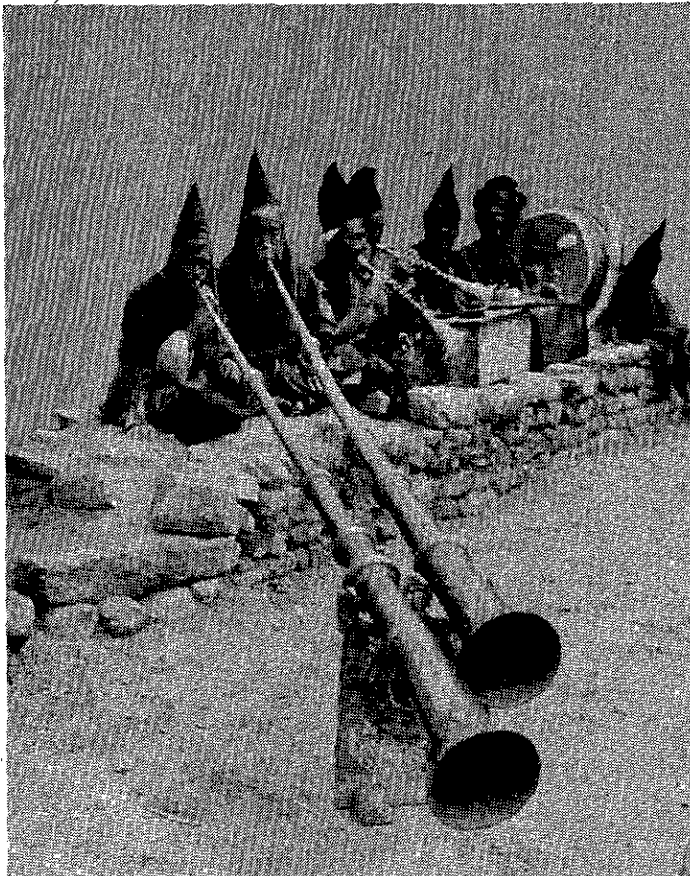
It is hard to define music. But it may be defined in either of two ways, as an art or as a language.

Art is the expression of an elevated thought. Great men have had thoughts so high and beautiful that they chose to express them in some form of art. Music is the art which employs sounds as a medium of expression. Literature is another art. It uses words. Painting uses color. There is that within us which can be put into no other form than music. Music is also a language, like English, German, or French. It is the language of the soul — the speaking of one soul to another. Since it is the embodiment of inward feelings, it is very indefinite, suggesting more than it displays.

WHY HAVE MUSIC?

MUSIC is not made for its own sake; it has a very definite purpose and influence. Why do we have music in church? Why do we have a brass band at any patriotic celebration? Why do we have music on any occasion, whether it be a funeral, a wedding, a feast, or a social gathering? In fact, why have music at all? We have music because of that very definite influence. It makes us reverent, patriotic, sad, or joyful, as the case may be.

The quality of music must be judged by its primal elements — rhythm, melody, and structure. Rhythm sets forth the character of the music; one kind of rhythm makes a march, another kind a dance. The melody is the thought or idea; the structure, the



Ewing Galloway.

Tibetan musicians providing some weird Oriental jazz music.

development of that idea. Structure means the combination of tones into chords. As the framework of a house must have other material added in order to have a complete dwelling, so must a melody be supplemented by harmony of structure in order to make a hymn. Also we must judge it by the feelings it expresses and the influence that it has. Take a good hymn. It has a simple, expressive melody, built upon a clear, even rhythm. Its structure is solid and full, making the whole an expression of heavenly thoughts and feelings. It imbues us with a feeling of reverence and devotion. Take a good, secular song. It has been written to express some new, beautiful thought and to inspire us to a higher level of thought and action. Instrumental music has no words, yet we can readily discern a good composition by judging it as we do the songs.

CHEAP, MEANINGLESS, FLIMSY

WHAT about jazz? Jazz is built upon a ragged, syncopated rhythm. Rhythm sets forth the character of the music. The same sensual, savage rhythm of the African dance can be found in jazz. The melody is cheap, and the words have little or no meaning. The structure is as flimsy, and can stand a test as well, as a house of cards. Can a song with a cheap melody and silly words be considered an expression of true culture? The principle applies to instrumental jazz also.

If it is to be judged by the feelings it expresses and the influence it has, what shall we do with jazz? Be honest with yourself. You know what enters your mind when you hear or play it. The music of a people has always been an indication of its cultural and intellectual development. Can we then say that our civilization is better than Africa's when we indulge in music of the same moral stamp. Music in itself is indefinite as to meaning. It does just what the performer makes it mean. No two performers express the same feeling when they play or sing. Did you ever try to say a word in several different ways, to see how many meanings can be put into one little word? Yet there is some music, like jazz, which in itself expresses feelings which no performer can separate from it. And the spirit of jazz so permeates the player that he cannot help putting it into music which otherwise might be excellent.

The moral influence of jazz might be compared to modern literature. No wise parent would allow a child to read profane, immoral books, nor to see such pictures. Nor would he allow his children to go

to a cabaret where they would see and hear immorality. Yet for hours will this fond parent and his children listen to the radio if there is some "peppy" jazz on the air. At school parties, dances, and "pep" meetings the children hear jazz. Parents and teachers do not realize that jazz expresses things to the mind that one would not put into words.

Another seriously dangerous influence of jazz is upon church music. Sacred music should be as truly great as the soul's aspirations. There is nothing that can take the place of music in creating a reverent atmosphere. Strength, solidity, and sweetness of religious tunes can stir all hearts, even that of a criminal. Why then should there be catchy



International

African xylophone used by the native musicians of the Congo to provide a source for American jazz music.

melodies and rhythms, which can lead the mind only to unholy things. Why should this light, tripping style be allowed in church music. Compare a modern "hymn" with some old hymn like "A Mighty Fortress Is Our God." Which do you find the most expressive of religious sentiment? This degradation of morals has also crept into the spirit of many modern composers until they unconsciously put it into their works. I wonder what our Father in heaven thinks as He looks down on America and Africa?

THE MUSIC OF THE SPHERES

BEHOLD the King as He sits on His great, white throne, clad in purest white with a glittering crown upon His head. Jesus, whose smiling face lights up the vast blue space, sits at His right. Myriads of angels in dazzling, shining white surround the throne. In their hands they hold golden harps and are singing. Can you even imagine that they would be singing, "It Ain't (Cont. on page 25)



H. Armstrong Roberts

Watching for Daddy.

The Love of Men and Women

Its high idealism makes lovers priests in God's temple of love.

LOVE is of God." All love that is true love is of God. The love of human beings for one another is of God; and it is through the experience of human love that we are made capable of loving God. For we must first exercise love upon that which is seen and known, before we can exercise it upon that which is unseen, and, in the beginning, unknown. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

Of all human love, the love between man and woman is the most intense, the most far-reaching, the most vital in its effects. So close is the union established by this love that the divine declaration is, "They twain shall be one." It is common for us to distinguish between the manifestations of love toward different objects, and to classify them by names; as, fraternal love — the love of brothers or of friends; parental and filial love — the love between parents and children; conjugal love — the love between husband and wife. Because there are differences of feeling and behavior in these several relations, such qualifying terms are convenient; but there is no ground for assuming that there is any intrinsic difference. The greatest intensity, the most

vital effects, come as the result of conjugal love, but that love has the same origin as love for children and love for friends: all love is of God.

SEX LOVE IS OF GOD

SUCH an understanding of the love between man and woman will elevate the conception of love and sanctify it. To some minds the idea is repellent that the love of lovers and of married persons may be thought of in the same connection as love to God. They feel that the state of mind in courtship and the early stages of marriage is foreign, if not opposed, to religion; and that though religion, if one has it, is not to be cast aside during that period, it can be retained only by a plan of alternation with love, by God's taking His turn, so to speak, with human passion.

It is not strange, perhaps, that this thought, or rather feeling, should obtain in the minds of those whose early environment and teaching have been such as to make the love relations between man and woman seem gross. The soul shrinks from polluting its holiest ideals by contact with its baser. But the correction has to come by gaining a new and true and high conception of what real love is in the most intimate human relations. The mind cannot remain sunken in carnality and yet see God. Higher, purer,

By Arthur W. Spalding

more beautiful than most mortals have conceived, is the purpose of God in ordaining love as the communicating and creative current in man and woman. Through that love, and the parental love which is its consequence, God means to reveal Himself to us. "Blessed are the pure in heart, for they shall see God." They whose minds dwell in purity shall behold God, not only in the future, but now; behold Him in His works, behold Him in human relations, behold Him in the meditations of their hearts, and so be prepared to behold Him at last in His manifest glory.

THE POSSIBILITY OF FIRE

IN ALL its departments human love has kinship, and especially between man and woman it may be converted from one state to another. There is a love between man and man, and between woman and woman, the love of friends. The love of a man for a man may be very deep and tender and sincere; it may even be, so David declared — though I think with hyperbole — a love "passing the love of women." Such a comradeship as is developed between them may, indeed, be developed also between man and woman, but it is not so stable, because it deals with elements which tend to disturb each other's equilibrium. When love passes the line of sex, it passes from the field of pure magnetism over into the field of electricity; there is now not only attraction, but the possibility of fire.

There is, nevertheless, a very great value in the comradeship of man and woman. There is a stimulation to all the powers of being in the social contact of the two. The differences of the sexes are not only physical, they are also intellectual and spiritual. It is not only in the separate powers of motherhood and fatherhood that women are women and men are men: in mind also their powers are complementary. Allowing for a variant line of demarcation, men in general have a broader grasp of affairs than women, and women have a finer perception of values than men. Women find stimulation in the wider sweep of men's minds, and men find vision and understanding in the keener spiritual sense of women. Association upon a basis of comradeship, with keen appreciation of each other's powers and graces, is of inestimable value to both.

ADOLESCENT LOVE

IT IS this dispassionate attraction between the two sexes which is the normal state in early adolescence. The emergence of the boy and the girl into manhood and womanhood brings to them each a new and delightful appreciation of the opposite sex, but this appreciation is not intensely fixed upon some one individual. The social attitude of

early adolescence is normally romantic, not amorous. There comes into the life of the boy a reverence for womanhood and a chivalrous attitude toward women that makes their society a pleasure and their defense an honor. There comes into the life of the girl an admiration for her ideal of manhood and a sense of satisfaction and pleasure in the society of men. This mutual attraction is general; though it may be selective, it is not centered upon one particular individual. It is a mental attitude that makes for comradeship then, and that constitutes the basis for life-long friendships of men with women and of women with men, even after marriage.

That relation of comradeship is, however, liable to change between any one man and one woman, just because they are man and woman. As they advance in age, the impulse of love tends to center upon a mate. There is that subtle exchange of power between the two which, under a given set of circumstances, will draw them into the inner court of love, and they become no longer mere friends, but lovers. When this experience comes, not as the result of loose control of emotions left flapping to every breeze of sentiment, but instead, in those who know and exemplify the value of reserve, as the result of the deep and strong stirrings of a noble passion, there is an attraction which affects forever the two lives thus drawn to each other.

There is thereafter no drifting hither and yon with wayward tides of attraction. Both may and should keep their ties of friendship with others, those of their own sex and those of the opposite sex; but in each other they find that deep joy, that radiant satisfaction, that stimulating power which they know in the society of no other. And here begins in them a deeper knowledge of that power of love which comes from God and which, flowing through their own souls, enriches them and sweeps on in its circuit back to the Giver.

THE CREATIVE CLIMAX OF HUMAN AFFECTION

THIS experience of love in courtship and marriage does deepen the spirituality of the lovers. Call it by some other name if it seem to have no direct relation to religion; call it idealism, call it romanticism, call it castle-building, as it may seem to fit the form and substance of the minds involved. None of these is an exact description of that surge of emotions which fills the man and woman in love and makes them, according to their fiber and education, somewhat more akin to the divine spirit that is meant to dwell in human flesh. It is the call of love, it is the call of the Author of love, His effort, through His primal gift, to bring man a little more into harmony and communion with Him. If that call is recognized and that impulse answered, the man and the woman who experience love will find in it a power of refinement and of uplift that will steadily increase the spirituality of their lives. (Cont. on p. 25)

Laying Up Treasures of Poison Gas for the Next War

A glimpse of what is coming.

DEATH invisible crept forth from the Stoltzenberg Chemical Factory during the latter part of May, exposed Hamburg to its malicious fangs, reaped eleven lives in an adjacent town, struck nearly two hundred and fifty persons with serious illness, and gave a foretaste of what can be expected in the future poison-gas war.

In short, the catastrophe took place as follows: Phosgene in a liquid state was in a huge tank, the lid of which must have had some kind of defect in spite of the fact that it had been inspected by the police only a short time previously. As the result of this defect, an explosion blew the whole lid off, and the liquid gasified. The first victims were the family of the man in charge of the place — the husband dying immediately, and the wife and the son falling dangerously sick. About six hundred people had to leave their dwellings and find refuge in the buildings of the Hamburg-Amerika Linie in Veddel. An infantry regiment and rescue squads were put into action, effecting precautionary measures. But mischief was out, and a silent, imperceptible harvester of things living slunk clandestinely on.

WITHERING, DEADLY FUMES

INVISIBLE, the cloud moved on its way. People who had just voted or who were just registering their votes, who were still dancing, who were walking, who were doing the other hundred and one things of everyday life, spread out their arms as for joy, or as for longing, or as for sorrow. But then they stumbled, writhed with pain, spewed, became blue, and died. Eleven dead! Over two hundred seriously sick! Birds and animals coming in contact with the gas died. Carcasses of cats and dogs lay on the streets. The fumes ruined the grass, plants, and bushes where they passed by, making the vegetables uneatable.

Had it not been for the rain that made the phosgene more harmless, and had it not been that the wind blew toward the heath instead of Hamburg,



International

The phosgene gas tank that leaked at Hamburg, Germany, killing eleven persons and sending more than one hundred others to hospitals. It happened that it leaked in Germany. It might have done so in other countries.

what might have happened? The number of those who perished would have been legion.

Of the origin of this store of phosgene, the former chief of the chemical department of the Interallied Disarmament Commission in Germany, the Frenchman M. Muraour, said in the *Matin* that all poison gases still in storage in Germany after the war that could not be used industrially were destroyed. Chlorine and phosgene, which are permitted to be manufactured under the Treaty of Versailles, were therefore sold to various chemical works and stored in various depots in the country.

Of the use of phosgene, Professor Moureu gave the following explanation in an interview in a Paris paper: "Phosgene is extremely dangerous, but it cannot really explode if it is inclosed in a container that is tight enough. Perhaps the reservoir in Hamburg was worn out, or it had been damaged by some external cause. In any case there is nothing abnormal about having large amounts of this gas stored in industrial establishments. Phosgene is used in producing dyes, perfumes, and medicines. It can also be used in the manufacture of explosives that are used in technical lines, as for dynamiting purposes. This misfortune [the catastrophe in

no longer burning and the men were cold and stiff.

At the beginning of the World War and in the year 1915, the need for protection against poisonous gas was similar to that for a packet of smelling salts. But in a short time this need was increased a hundredfold. The gas-mask was worn at the belt a year later, and soon it hung around the neck and under the chin, ready for use at a moment's notice. Day and night the gas-mask was kept close at hand, for if there was a fraction of a second's delay in putting it on, it was too late.

The World War is over; yes, it has been over for several years. Statesmen have been talking peace during this time. But at the same time, nations that are seemingly quite ignorant of modern war-methods have been carrying on in the Far East. In the Occident, where the nicest peace plans have been laid, a new word has been coined. It is spelled: P-o-i-s-o-n-G-a-s W-a-r.

NEXT WAR A CHEMICAL WAR

WAR experts in general admit that the next war will be a chemical war. Just a few sentences from General Denvignes on "La Guerre ou la Paix? [War or Peace?]" : "Let us emphasize a new fact: the development of air service, the distillation of tar, the production of cellulose, artificial silk, dyes, nitrogenous fertilizers, synthetic carburets, etc., do not form a dead weight, are not parasites of the nations, but are a continual source of wealth. In the future the preparation for national defense will be a source of wealth, and in no wise will it mean economic loss." After referring to the stupidity of war, which is but the suicide of nations and which brings gain only to the one who watches, he says of the future war: "The destruction of cities like Paris or Lyon, Cologne or Dusseldorf, Milan or Marseilles, the heinous poisoning of the interior of a country, the destruction of such small districts as the Ruhr, will perhaps tomorrow be a question of hours. The development of a chemical and bacteriological war would mean the death of our civilization in a few weeks."

What would such a war mean? There would be no large armies. Airplanes, chemicals, bacteria, and a corp of experts would do the work. But more serious than this is: Where would the front line be? and who would be combatants and non-combatants?

The destructive possibilities of a squadron of airplanes over a densely populated district would be limitless. One half gram of phosgene per cubic meter of air suffices to kill one person who breathes it for one minute. In times of peace this chemical is used to make dyes and explosives. And in war? Its use in a general way then would mean that the inhabitants of entire nations would have to be armed with gas-masks. That would be quite impossible. And the uselessness of (Continued on page 32)



International

Three Germans wearing gas-masks on their way to rescue persons stricken by phosgene gas at Hamburg. This accident stirred up world-wide interest in, and condemnation of, preparation for cruel warfare in the future.

Hamburg] is to be deplored, but it cannot be taken as a proof that Germany is producing poison gases secretly."

B. Z. *am Mittag* (Berlin) reported a similar previous accident. The war department of the German Reich had stores of poison gases in Berloh in 1919, where they were to be destroyed. At that time a terrific explosion took place. It is possible to get an idea of the dreadfulness of this poison when one hears that nearly ten years after this explosion there are still places near Berloh where not a blade of grass grows nor an insect creeps.

THE CRY OF "GAS! GAS!"

IN VIEW of these catastrophes, one's thoughts involuntarily revert to stories of gas attacks as told by those who took part in the World War and know what the cry, "Gas! Gas!" means. One thinks of a discovery in a limestone pit on the ruins of a former battle front in France. The sentries had just been relieved and gathered in this pit, looking in the latest papers for the word of peace, reading letters and finding only stories of hunger and need, writing letters without hope, eating slimy bread, killing vermin. But the satanic fiend—poison gas—silently entered, and the candle was

Are You

Longing for Happiness?

It is found in comradeship with Jesus.



THE way into a true Christian experience is to take Jesus into the life as a friend. The whole Christian life seems to be comprehended in the phrase — Jesus and I are friends.

The basis of all true friendships is love.

It is love that causes people to form attachments one for another, and thus binds their hearts together. I suppose the commonest idea of a friend is this: a friend is a person who loves us and one whom we love.

Isn't this exactly what makes Jesus our friend? You love Him and He loves you; therefore He and you are friends. "We love Him, because He first loved us." 1 John 4: 19. Jesus gave up all the glories of heaven, came to this world to suffer and die for us upon the cruel cross, that He might be a friend to us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9. "Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.

What are the qualities of a true friend? Permit me to bring before you eight different conceptions of what a real friend is to us. Each one of these eight qualities of a true friend will give you a beautiful glimpse of what Jesus is to the believer. These eight conceptions of a friend are as follows:

1. A LOVING COMPANION

"A FRIEND loveth at all times." Prov. 17: 17. A true friend is one who loves us constantly. People who love us only for a short time, and then for some reason turn away from us — such are not true friends. A true friend is one whose love for us is steady and continuous.

This shows us how Jesus is a true friend to us. He is the One who loves us always, even to the end. (John 13: 1.) He has bound us to Him with cords of everlasting love, which never can be severed. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." Jer. 31: 3. There is no end to His love. He loves us unceasingly. He loves us every day the same. His love for us is so unselfish and so true that even when He was facing the supreme crisis in His life — His death upon the cross — His great concern was not for Himself, but for us. (John. 17: 9, 11, 20.)

We can always depend on His love. When we

By John L. Shuler

follow Him, we can rest assured that nothing can separate His love from us. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loves us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35, 37-39. There is no love like His love.

2. A STAUNCH COMRADE

A TRUE friend is one who will stick to you (Prov. 18: 24), one who will stand by you. Jesus is your best friend, because He sticks to you closer than any human friend or loved one. The strongest love in this world is a mother's love, but Jesus' love for us is stronger than a mother's love. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isa. 49: 15. He is a better friend to you than your mother. He will never leave you nor forsake you. (Heb. 13: 5.) He will stand by you every day, even to the end. (Matt. 28: 20.) Even if every human friend should fail you, Jesus will not fail you. "When my father and my mother forsake me, then the Lord will take me up." Ps. 27: 10. No one who truly believed on Him was ever disappointed. (Rom. 10: 11, Moffett's translation.)

Human friends may forget you; Jesus will never turn away from you. Earthly associates may prove unfaithful; Jesus is a friend who is always faithful. "If we believe not, yet He abideth faithful: He cannot deny Himself." 2 Tim. 2: 13. Thank God for such a friend! A never changing, ever present, ever faithful, and never-failing friend! There is no friend like the lowly Jesus.

3. A TRUE AND TRIED HELPER

AS THE old adage says, "A friend in need is a friend indeed." A true friend is one who always helps us in every time of need. This is what makes Jesus our best friend. When all human support fails, then Jesus comes to our rescue. When all



Keystone

The best friend in all the world.

human helpers fail, Jesus gives us the very help we need.

Human friends on whom we depend for help may die and leave us without a helper, but Jesus is an ever-living friend (Rev. 1:18), who can always help us. Our lot may be cast thousands of miles away from all our earthly friends, where distance may prevent them from helping us in time of need; but Jesus is an ever-present friend. He is with us to help us wherever we may go. Human friends may desire to help us in the hour of trial, and find themselves powerless to render the necessary aid; but Jesus is an all-powerful friend. There is nothing too hard for Him. He can do everything. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy.

Note in these precious scriptures how Jesus is our true and tried helper: "And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Ps. 50:15. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My right-

eousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 41:10, 13; 43:2. Those who trust in Him may overcome all difficulties, and are safe in every danger.

See how He delivered Peter from prison, Daniel from the lions in the den, the three Hebrew worthies from the fiery furnace. When you are in trial and trouble just remember what He is able to do for you.

4. A TIRELESS SYMPATHIZER

A TRUE friend is one who will always sympathize with you in your sorrows and troubles. When these dark hours come, we feel the need of someone to sympathize with us. There is no friend like the blessed Jesus when it comes to sympathy.

When Jesus walked on this earth as a man among men, He was a tender, loving, compassionate Saviour. He sympathized with the people in their distresses. His heart went out to them in compassion. (Matt. 9:36; 15:32; 14:14.) When He saw anyone in trouble He pitied him. (Luke 7:13; John 11:35.)

Now, I am glad to tell you that Jesus is the same tender, sympathizing Saviour as when He walked on the shores of old Galilee. He is the same today. (Heb. 13:

8.) The same Jesus who talked and ate with His disciples after His resurrection (Luke 24:36-40), retained His human nature after His ascension, for years later Stephen recognized Him (Acts 7:55). In the last message He sent to us at the close of the Bible, even though He is speaking from heaven, He emphatically calls Himself Jesus as when He walked the earth. (Rev. 22:16.)

The Son of God became man; and He has not ceased to be man. (1 Tim. 2:5; Acts 9:5) He is our personal Saviour today. Christ glorified is our brother. (Heb. 2:11.) In Jesus, we have a brother in heaven today. Remember, too, that He is just as approachable today as when He walked the earth among men. "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. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 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. When Jesus was here upon the earth, He never turned anyone away without giving him the help he needed. This is an assurance that (Continued on page 33)



Herbert Photos

Twelve hundred visiting English Congregationalist Pilgrims recently placed a wreath on Plymouth Rock, memorial to the fortitude of our brave-forefathers who crossed the Atlantic to a bleak and rock-bound coast, that they might have "freedom to worship God."

Let Religion Fight Its Own Battles

By W. E. Gerald



FROM the standpoint of real American and Christian ideals, the religious "bloc," which has been trying to secure a law for the enforcement of the Puritanical idea of Sabbath-keeping in the District of Columbia, constitutes a serious block to real progress.

Such misguided zealots are the "miners and sappers" of that great fundamental guaranty of liberty, contained in the first amendment to the Constitution, which says: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." The first clause puts the ban on trying to enforce your religion on your fellow man, and the last clause enjoins you to allow that he has a right to practice *his* own religion according to the dictates of *his* own conscience.

Religious establishments in the civil law, our forefathers declared, "would breed hypocrisy and tend to beget habits of meanness." Whence came the light that guided the noble founders of this republic, if not from the same source as that to which Patrick Henry referred when he said: "I know of no way of judging of the future but by the past"? Without a doubt they looked backward to the engine of religious despotism that shed the blood of Peter, James, and Paul; and that burned Huss, Jerome, Servetus, and Savonarola. Their eyes scanned the rack and thumbscrew and all the horrible

instruments of torture that made millions of martyrs in the Dark Ages. They beheld, also, the intolerance that drove the Pilgrims to America's shores, and that led the Puritans to banish Roger Williams and Anne Hutchinson.

ACCOUNTABLE TO GOD ALONE

THE man, or set of men, who starts out to enforce religion by civil law will not only fail of bringing any soul any nearer the kingdom of God, but will reduce themselves to the level of petty spies. Holy Writ does not command us to watch others to ascertain the degree of their moral warmth or coldness, but does enjoin upon us to watch and examine our own selves. (1 Cor. 16:13.) The religious bigot interferes with other people's affairs that are strictly private. He spends too much time over the fence in his neighbor's garden while the weeds are growing tall in his own. George Washington believed that "a man is accountable to God alone for his religious belief." That ought to appeal to everyone of us as being good, common sense.

Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

When those minions of the law went forth in Clinton, Massachusetts, recently and "stalked" three harmless, God-fearing men who were quietly doing an inside job of painting on Sunday, what were the complainants and officers doing but, by their work of spying out and arresting these men, virtually violating the same command that they accused the others of violating—"Thou shalt not labor"?

MY RIGHTS OF CONSCIENCE

I HAVE a God-given right to entertain any sort of opinion or follow any custom in religion, so long as in following that custom, or entertaining that opinion, I do not trespass upon the equal civil rights of my neighbor, and no majority has any right to deny me that opinion or custom. All the people in a community may come to me and say, "Brother, we think you have a poor religion, you must give it up and accept what we call a pure religion, or else we will jail you; and if you still refuse, we will whip you within an inch of your life; and if you still remain obstinate and will not conform to our ideas of religion, we will kill you." If I am a brave man I will say, "Give me liberty or give me death." I must obey my conscience and my God rather than men. What folly to think that anything but voluntary worship is acceptable to the Creator! If all the "cops" in Christendom were to shake their billies at a sinner, it would not have power to move him one inch toward the kingdom of God.

My advice to the religious bigot is: Roll up the curtains of bigotry and allow the sunlight of God's love and the fresh air of His grace to disinfect the whole premises of the last germs of intolerance. Then you can sit easy in your pew on Sunday and not be unduly distressed at seeing another shoulder his golf stick and go down to the links; and if at evening you find that attendance at the concert or "movies" has been preferred to acceptance of your invitation to divine service, you can still be tranquil in the thought that you have done your duty; and since moral suasion is the only legitimate means for a Christian to use, you can leave the rest with God.

RELIGION NEEDS NO DEFENSE

IF THERE is competition between the church and the "movies," let there be a fair field and no favors. The church professes to have God on her side, she has an open forum where she can freely advertise her own wares and if the public, after inspecting the goods, choose to turn away from the riches that are in Christ Jesus, what more can she do? If "God is in the midst of her" should she not be omnipotent instead of impotent? The exhortation of Isaiah is, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength [of Jehovah, not of the Congress of the U. S. A.];

lift it up, be not afraid; say unto the cities of Judah, Behold your God."

HENS THAT BROKE THE SUNDAY LAW

ONE of the most rabid national reformers is reported to have prayed as follows: "O God, may it rain Puritanism all the way from three weeks to six months." If these religious lobbyists, who continually besiege Congress with their Sunday bills, attain their ends, the prayer of this gentleman will be answered. The man who wishes to have his own religious creed enforced upon others, when he stands at last before the divine Judge, will come in for a severer denunciation than ever Christ administered to the ancient Pharisees, else why David's warning—"Kiss the Son, lest He be angry, and ye perish from the way"? Ps. 2:12. Whoever tries to coerce his fellow man in religion flies into the face of an avenging Deity, and sooner or later the retributive judgments of God will fall upon him, for as David says, "his violent dealing shall come down upon his own pate." It is better for one to remain just a poor sinner of the world, than to be found arrayed in pompous robes of Pharisaism ruthlessly trampling upon the sacred domain of conscience. Christ said, "Ye hypocrites, the harlots and the publicans go into the kingdom of God before you."

As an illustration of how the intolerant spirit in the Sunday-law idea contaminates even the children, the *United Presbyterian*, of Pittsburgh, tells the story of a minister's wife who, one Sunday morning saw her son chasing the hens with a stick. On going to the door to investigate, she heard him say, "I'll teach you to lay eggs in a minister's family on Sabbath morning." If these national reformers would confine their efforts to hens instead of being men chasers, how much happier this world would be. It is a bad trick for a dog to chase hens, but for men to chase their fellow men for differences in religious opinion is worse.

Many of these zealots are sincere in thinking they do God service. But they exaggerate their importance. God can defend His own cause. "The foundation of God standeth unshaken" by men's indifference, unbelief, or even defiance. We can afford to be patient with those who differ from us in religion.

Thank God, the time is promised when the wolf shall lie down with the lamb, and the human wolves who have harrassed and devoured the "little flock" will do so no more. When the righteous Judge shall come to make a final settlement of all the wrongs of earth, then the victims of religious persecution who have been ground down beneath the iron heel of bigotry will receive a complete vindication and ample reward, for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." "They shall not hurt nor destroy in all My holy mountain."



Herbert Photos

Testing atomite, a new explosive invented by Captain R. R. Zimmer, of Los Angeles. It is said to be much more powerful than TNT.

Mergers

OUR older readers well remember the days of "trust-busting" under President Theodore Roosevelt. The Sherman Anti-Trust Law was made and enforced to the sorrow of huge aggregations of wealth and industry. Political parties made trusts an issue in their campaigns, and public sentiment ran strongly in favor of small business enterprises. A great ado was made over the "unscrambling" of the Standard Oil Company, and woe was to the gigantic combine that did despite to the "big stick." That was before the War.

But the War changed things. Or something did. Now we have no more trusts. The beef trust, the oil trust, the coal trust, the railway trust — all are of the past. In their places we have larger combinations of capitalistic interests than ever. But now they are called *mergers*. And, outside of a semblance of Federal control, little is done to curb them, and nothing is done to break them up. What the changed conditions are which make this change of attitude on the part of the Government do not concern us here. It is true that united effort, instead of cut-throat competition, makes for economy in manufacture, transportation, and sales; and if the ultimate consumer got a fair share of the resultant profits there could be less fault found with mergers.

But what concerns and alarms the country is that these mergers grow

larger and more numerous, and are crushing the breath out of legitimate competition, which is the life of trade. Every day brings news of already-swollen automobile corporations joining stock; of railways intertwining their networks of tracks and invested capital; of chain-store companies dealing in groceries, tobacco, drugs, and notions, choking independent firms with a strangle-hold and threatening to extend their sales to every known commodity; of merged hotels, theaters, radio broadcasters, newspapers, sports—even churches.

The farmers have not merged, very likely will not. We have in hand a complaint from them that the chain stores are buying up staple foodstuffs, such as potatoes, and selling them below cost as "loss leaders" (to attract women customers with the hope of their purchasing other things to more than balance the loss), thus forcing the competing farmer to sell direct at suicidal prices. The toiler of the soil gets it from every direction. According to the prophecy of James 5:4, to be fulfilled in our day, it is "the hire of the laborers who have reaped down your fields, which is of you kept back by fraud."

There may be some benevolent mergers. We have not seen any. Those we know about are founded on greed. Service may be their watchword, but only that huge profits may accrue. Some day soon the divine fiat will go

forth, "Ye have heaped together treasure for the last days."

In a solemn warning that applies now, Isa. 5:8 says, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Or, to meet today's situation: Woe unto them that join store to store, that add factory to factory, till there be no place for the small, independent worker; that they may have unquestioned control of their line of endeavor and throttle competition. "Associate yourselves, O ye people, and ye shall be broken in pieces." Isa. 8:9.

To the oppressed we would pass on this word: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." James 5:7-9.

Watch the Turk!

IN MANY respects modern Turkey is a marvel of nations. Even more swiftly than ultra-progressive Japan, the Turk has climbed out of the slough of ancient history and enslaving customs and is scaling the foothills of higher civilization. Perhaps a partial renouncing of the fatalistic aspects of Islam has had much to do with his advance. Following brilliant and unexpected military victory with the establishment of a republic at a new capital in virgin territory, Turkey has thrown off Mohammedanism as a state religion, forced treaties of peace and commercial advantage from the world powers, founded a stable government on an adequate constitution, expelled outside interference, adopted European dress and manners, substituted the Roman alphabet for the Arabic, and in many other ways has revolutionized the traditional Turk, as far as strictly enforced laws can revolutionize.

Now the faculty of Stamboul University, which passes on all changes, is turning from reforms to innovations. These educational leaders propose to introduce music, chairs, and shoes



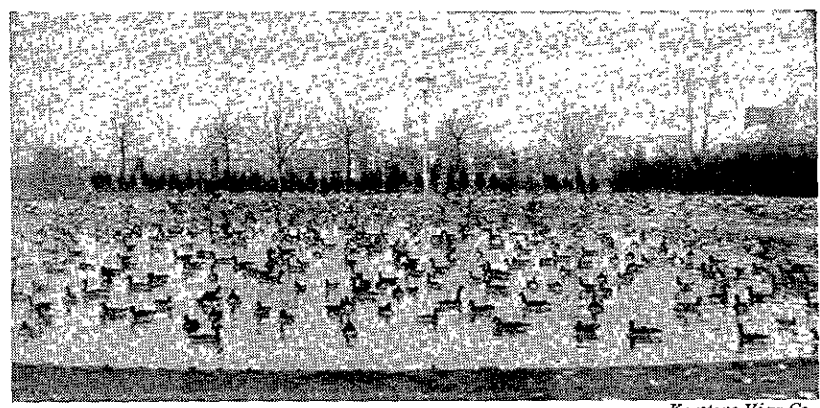
The News Interpreted



into the service of the mosques, all of which were forbidden by the Koran. It is said that the government frowns on these startling proposals. Yet the liberals ask, Why should not a music-loving people be allowed music in connection with their religious devotion? Why not chairs for the comfort of those who spend long hours in the mosques? And why should not the faithful and visitors be permitted to wear footgear in the sacred precincts?

Other Turkish reforms are far from progressive, however, in the opinion of the enlightened West. Prohibition of the teaching of any religion other than Mohammedanism in all schools (including Christian mission schools) of the country is certainly a backward step for Turkey. And recently the Grand National Assembly at Angora (the capital) has rushed through a law whereby all children, whatever the nationality of the parents, born in Turkey after January 1, 1929, shall be considered Turkish subjects. Such children will not be allowed to renounce their forced Turkish nationality until they come of age, and to do so then will automatically banish them from Turkey. It may be wondered what the reaction of the Occident will be to this.

And, further, it is now being urged by strong liberals in Turkey that the



Keystone View Co.

Jack Miner, noted bird enthusiast of Canada, tags five hundred wild geese every year with verses of Scripture, and thus "spreads the gospel" from Carolina to Hudson's Bay. Picture shows two hundred of the geese at Mr. Miner's home.

Moslem day of devotion be changed from Friday to the "Christian" Sunday. This, to us, is the most significant move of all. For the Turk it is a step toward an acknowledgement of the anti-Biblical, Roman Catholic religious holiday, for many centuries the "mark" of anti-Christ. Can it be that the millennium-old hatred of Islam for Christianity is to be dissipated now, and that the Christ-reviling Turk is among the first of modern peoples to fulfill the prophecy, "And all the world wondered . . . and . . . worshiped"? (Rev. 13: 3, 4.)

More than human power is back of Turkey's miraculous changes and unwonted prominence at this hour in world history. We are due some kaleidoscopic developments about the eastern end of the Mediterranean in the near future. Study anew the "Eastern Question," and

Watch the Turk!

The Kellogg Peace Plan

THE glare of the presidential campaign has blinded the public eye to important negotiations that Secretary of State Kellogg has been conducting with great foreign nations, with a view to an iron-clad compact for international peace. A long and arduous effort on his part has succeeded so remarkably that up to date fifteen nations, including the British Dominions, Germany, France, Italy, Spain, Japan, Czechoslovakia, Poland, and Belgium, have signed the multilateral treaty, and others are expected to sign before it is formally ratified at Paris in October. Frank B. Kellogg's name will no doubt go down in history as a synonym of world peace. The essence of the treaty reads as follows:

"Article I.

"The high contracting parties solemnly declare, in the names of their respective peoples, that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

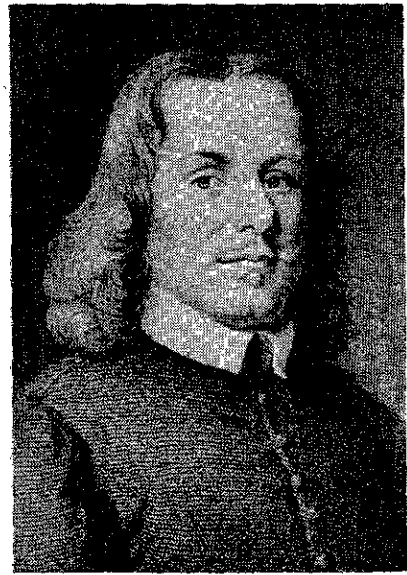
"Article II.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

If anti-war agreements could absolutely prevent war, this American achievement would certainly be war-tight. The difficulty is that, from Adam's first broken promise down through the millenniums to Germany's "scrap of paper," men's resolves to carry out what they want to do have been absolutely undependable. How much less sure are treaties which are punctured with reservations and exceptions.

Still, though we cannot do much, should we not do all we possibly can against war, and keep on doing it? Indeed. But the harm comes in giving the world a false hope of peace, singing a siren song of security, lulling a satisfied people to sleep that they may be taken with tragic surprise when the passions of nations and men break loose in that unprecedented blood-spilling that will be Armageddon.

Peace will come, but there is but one way for it to come. War came this way: first sin; thus the Prince of peace driven from men; then war. War will go this way: first forsaking and forgiveness of sin; thus the Prince of peace will return to the earth, save repentant, and destroy incorrigible, sinners; then no more war.



International

John Bunyan was christened November 30, 1628, and his "Pilgrim's Progress" was published in 1678. This year the three hundredth anniversary of his birth and the two hundred and fiftieth anniversary of his famous book are being celebrated by Protestant Christians everywhere.

We hear and say much about the youth speaks for itself, and then

THE presence of Phillips in the park that summer night was the result of a plot on my part. For Phillips was a university undergraduate—a junior, to be exact. He was the editor of one college paper and the exchange editor of another. He was socially active, and he was popular. He had, nevertheless, a high scholastic standing and was said to be a student who knew definitely what he was doing in school. In short, Phillips was just the man to serve my purpose. He represented the better class of students, and, because of his wide contacts, he could tell me what the students of his ilk were thinking.

It may be assuming too much to let one person speak for thousands, and yet, after contact with many students from many walks of life, it is the writer's opinion that Phillips' ideas are quite typical of his class. And since it is this class, and not the jazz-and-gin-mad minority, from which are to rise the leaders of tomorrow, the ideas of Phillips of the university take on a significance worthy of consideration by WATCHMAN readers.

CHANCE OR DESIGN?

AS WE walked in the park above the city, the moon, touching with a magic hand the cloisters and cathedral-like facades of the old exposition court, created an old-world atmosphere that soothed the nerves and invited meditation.

We talked of Spanish galleons, pieces-of-eight, of the conquistadores who braved the deserts and the unfriendly sea in their westward search for El Dorado, and of Serra and his Franciscans who first brought civilization to Alta California.

"Now tell me," I said, "granting that the opening and civilizing of the Western hemisphere was a great boon to humanity and that it has tremendously altered world history, do you believe that it was a matter of coincidental chance, or do you believe it was the result of the planning of a Master Intelligence?"

"Well," said Phillips, "I hadn't thought of in it that specific connection. But I believe that there is divine guidance at least in the major activities of the races. We got to discussing the matter at the frat a short time ago, after one of the instructors had remarked in class that he considered it a hang-over from paganism to credit the tribal gods with the success or failure of national enterprises. You must know that our instructors who think along these lines are usually rather careful what they say, because of the resulting talk. But once in a while one expresses himself, as in this case.

"The fellows I talked with, and it is my conviction too, felt that there are forces at work in people—conscience and the instinct to worship, for instance—which biology cannot explain any more than it can explain a lot of other factors that

go to make up personality. Now if there is a God—and I believe that, though my idea of Him may be somewhat different from yours—and He is interested in us as individuals, and is willing to work through us, as experience seems to show, then it naturally follows He must work with groups also, else His work for and through the individual could not count for much. For example, He cannot ignore my environment or the people who touch me daily, if He expects to influence me in any way."

"In other words, you believe in a personal God who is able and willing to, and of necessity must, direct the larger affairs of mankind."

"I certainly do."

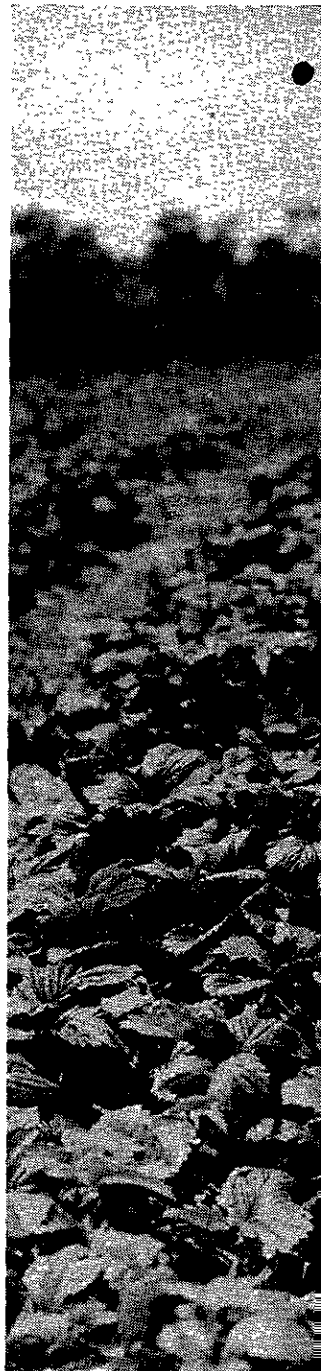
"Good for you. But have you ever heard the objection raised that if God existed and possessed the attributes claimed for Him, He would not permit evil and sin?"

"Does that argument get anywhere with you?" Phillips spoke rather scornfully now.

GOD IS NOT RESPONSIBLE

I HASTENED to assure him that it did not, but wishing to hear how he would meet the question, I persisted, "But tell me how you account for it."

"That's easy enough. I began begging the old man for a car of my own several years ago. But not until this year, after my twenty-first birthday, would he let me have it. You rode here in it. (Continued on page 32)



Ewing Galloway

Modern you-

PEAKS OUT *By Theo. G. Weis*

*ing generation. In these two articles
no lack of conviction and vigor.*



generation with a fund of courage and optimism.

IN the apple-land of the Okanagan Valley among the mountains of British Columbia, the story is told of an old lady who lived in constant fear of spring floods. When the mountain snow was melting she feared the rising river would break from its bed; when the snow floods had receded she trembled to think that the early rains might yet weaken the irrigation dams and thus inundate the valley.

"I'm warnin' you," she'd repeat to her friends, "this valley's agoin' to suffer sech ruins as none of youse have seen."

All the while she knew nothing about engineering or the topographical layout of the distant valleys. Each spring the river rose, threatened the immediate regions and sank back into its course again. Each summer day the land grew richer, the apples redder, and the people happier. Then, suddenly it came, unexpectedly, as all spring floods do; and — the old woman feels rewarded.

Those varying spring conditions are typical of the changes in our progressive civilization. Each rising deviation carries with it the possibility of an outbreak. It would be as easy to control the falling snow as to control the changes and variations among us humans. Yet ever since youth was youth, someone has always eyed the conduct of youth and shouted "flood." Why are we, the younger generation, pointed at and condemned? Aren't we to a large degree the product of our forebears?

COMPARING THE GENERATIONS

THE older generation is not as bad as some would present them. The elder generation is honest and should be credited with a good amount of common sense and personal pride. There are black sheep in every generation. That is just the point we are arguing when we attempt to say a word of worth about the young generation.

Few fathers have to bail their daughters out of jail. Few sons are drunken fools. We do have religious feelings and a desire for justice. In spite of the perverting companionate marriage propaganda, we still pledge, in the name of chivalry, our honor to one. Once found, that honor is defended. We think, we work, we plod — who dare say we feel no pain, have no touch of personal pride? Why then are we so often condemned instead of warned and helped? Have our elders not yet learned? Have added years revealed no lessons? Or, must we rise, snatch the cigarettes from the mouths of our mothers, the hip-flasks from our dads, and stamp our feet upon the products of their printing presses? Have days of tears and nights of pain made no deeper impressions on fatherhood and motherhood than a streak across a powdered cheek? Why should we be condemned if we pledge ourselves to remain childless? From the lives of the (*Continued on page 30*)

Which Day to Keep

By Allen Walker



HAVE just received a letter from a clergyman and editor who is quite largely known throughout the country. In his letter to me this brother says, "I do not believe that the position of your denomination on the Sabbath question is scriptural, so we will just have to lovingly 'agree to disagree.'" After reading that statement the question came to my mind with great seriousness, Can it be true that I am wrong in the observance of the seventh day, when nearly all the world observes the first day? We can imagine that Noah at times felt that way when he was building the ark almost alone and facing the opposing arguments of the great majority of mankind. Again I inquired, Am I spending my time, my life, and all, in teaching people something that is not "scriptural"? The seriousness of these questions cannot be overestimated. The devil, and not God, is the author of every shade of error. Men sent of God are to "speak the words of God." Does the word of God teach that Christians should observe the seventh day of the week?

Facing these questions, and realizing that to practice and teach that which is error may mean to forfeit eternal life and cause one at last to hear the awful words: "Depart from Me, I know you not," I began to think like this: How should men settle a question of this kind? Does the practice of the majority settle the matter of what is right? No, for the majority were wrong, both in Noah's day and in Christ's. Then Jesus said: "Broad is the way that leadeth to destruction, and many there be which go in thereat," and "narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. When the great men of earth favor the rejection of the seventh day, doesn't that have some weight? Not necessarily. The great men of earth rejected Christ, and in Paul's day "the world by wisdom knew not God." And today it seems that the majority of the world's great men and educators are "modernists" and believers in evolution. Then we cannot safely consult conscience. Conscience tells us to do right and not to do wrong, but the word of God is to tell conscience what *is* right and what *is* wrong. There is great danger of mistaking selfish "preference" for the voice of conscience.

Next I inquired of myself, Can there be any selfish motives for observing the seventh day of the week? Looking at it from every angle, so far as the advantages of this world are concerned, it is just

the other way. It means financial loss to thousands who observe the Creator's rest day; it makes a man unpopular with the world and "queer" in the eyes of his friends. When men will step out in the face of opposition, ridicule, and often persecution and hardships to observe the seventh day, that makes it certain that there can be nothing that actuates such a stand except a firm conviction that it is God's will as revealed in His word. There is no one that will question this conclusion.

THE BOOK TO CONSULT

BUT in order to be fair with God, myself, and the editor-preacher, I purchased and read quite a large book on "the other side" of the law and Sabbath question, which my friend recommended. After the reading of this book (and it contained the strongest arguments that man can invent) I found myself more thoroughly grounded, if possible, in the conviction that the seventh day is the day for Christians to observe. The arguments of the book were unsound and out of harmony with the Scripture. It repeatedly said that "the Sabbath was never in any sense extended to the Gentiles." How could I be influenced by such a statement when I knew that in Isa. 56: 6 God says, speaking of the "stranger" (Gentile), that He would bless equally with the Israelites "every one that keepeth the Sabbath from polluting it."

In another place the writer of the book quoted Mark 2: 27, "The Sabbath was made for man," and then said that the word "man" in this text meant only Jews. I could not believe that was so, especially after looking up the word "man" there in the Greek concordance and finding that it is from the Greek word "anthropos" and is used 551 times in the New Testament and includes every nation under heaven. He, for a sentimental effect, says concerning the day when Jesus was raised, "From that early morning to its close it was a day of worship, activity, and joy," and that the spirit of that day was, "oh joy!" "rejoice," etc. An informed Bible student knows that is not so. The Bible says that on that very day His followers "mourned and wept" (Mark 16: 10), "believed not" (V. 11), "they trembled and were amazed" and "afraid" (V. 8), confused about "idle tales" (Luke 24: 11), "sad" (V. 17), "were terrified and affrighted" and "troubled" (V. 37, 38), "knew not the scripture that He must arise again from the dead" (John 20: 9), etc. From these inspired descriptions of their state of mind on that day it is my conviction that that first day of the week was a day of extreme mental agony, uncertainty, and doubts. Sentimen-

talism isn't as convincing as the inspired word of God. I know that I gave this book a careful reading and that the few examples I have given are of the same nature as many unscriptural assertions found all through the book. Laying it aside and opening the word of God to the origin of the Sabbath, I read, "Thus the heavens and the earth were finished, and all the host of them. And . . . God . . . rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3. Trying to be honest with God and facing the facts just as they read, I conclude this is the time that Jesus had reference to when He

made His wonderful works to be remembered" (Ps. 111:4), because the works of creation remind of the Creator, and the Creator is the true God. That which is to be especially remembered has a memorial. So the fourth commandment begins with the word "remember"—it is a memorial, a reminder of the fact that God is the Creator. Note the wording: "Remember the Sabbath day to keep it holy." Why? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," and for that reason, "the Lord blessed the Sabbath day, and hallowed it." So in addition to being a day of "rest" from that which is secular, and being a day of worship ("holy convocation" Lev. 23:3) and a "delight," it was to be a memorial of God's creative power, and thus a safeguard against idolatry and evolution.



International

Part of a congregation of twenty thousand persons attending an Easter sunrise service at Miami Beach, Florida. The professing Christian world is almost entirely given to the celebration of Sunday as a sacred day.

declared "the Sabbath was made." (Mark 2:27.) I cannot believe that "the Sabbath was made" sometime later than this. The wording of these verses is too plain to believe otherwise. The next question that comes to one who reads this is, What was God's reason for resting on the seventh day? Was it because He was tired? The Bible says, "The Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28.

To say that the Creator had no purpose in mind nor any reason for resting on the seventh day is unthinkable. God knew that man's physical and spiritual nature required one day's rest in seven, and to provide for this "the Sabbath was made for man." (Mark 2:27.) In what sense was it made for man? For what reason was "the Sabbath made for man"? Do we have a Bible answer? We do. The Sabbath "was made for man" to "rest" and "to keep it holy" and he was to "call the Sabbath a delight." These statements in Ex. 20:8-11 and Isa. 58:13 reveal why God made the Sabbath "for man." Furthermore, the Lord "hath

REASON FOR SABBATH AGITATION

TO ME, these conclusions are scriptural. They reveal why "the Sabbath was made for man." Inquiring as to how long the Sabbath was to be "for man" to observe as a memorial of creation, I find that God's word declares, "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13. It is my firm conviction that the reason why God has brought about such a wide and persistent agitation of the Sabbath question these late years is because it is to be especially emphasized at this time when practically the entire educational and religious world is denying the Genesis story of creation.

I find that when "the Sabbath was made for man" three definite and important acts of the Creator were involved.

(1) The Creator "rested" on the "seventh day." That makes it the Creator's rest day, or, as the commandment declares, "the Sabbath of the Lord thy God." Thus do we see that the Jews never made the world, never rested the seventh day to originate it as the Sabbath; therefore, it is not "the Jewish Sabbath," but according to the word it is "the Sabbath of the Lord thy God." Since it can never cease to be a fact that God rested on the seventh day, it can never cease to be a fact that "the seventh day" is the Creator's rest day. (2) The Creator "blessed the seventh day" Looking up the permanency of God's blessing I find the following significant words in 1 Chron. 17:27: "Now therefore let it please Thee to bless the house of Thy servant, that it may be before Thee forever: for Thou blessest, O Lord, and it shall be blessed forever." This was said with reference to David's house, and the blessing of God still abides on the house of David and always will. For Christ, "of the seed of David" and "of the house of David," is "blessed forever." (Rom. 1:25.) (Cont. on page 28)



H. Armstrong Roberts

Joy, a lusty appetite, and wholesome food — can you find a better combination for health?

YOU can eat almost anything for a meal, or a day, or perhaps even a week, and some people can eat whatever they seem to want for half a lifetime. But if you want to reach fifty or sixty years of age with a good stomach, and be free from gallstones, appendicitis, or ulcer, you cannot entirely ignore the matter of your diet, which Osler says is the greatest factor in most cases of illness.

I am going to emphasize so far as possible what I consider the most important rules of good diet. There are many voices advocating many things today, but I shall try to avoid any unproved or extreme views and give you those important matters that are safe and well proved.

The first rule of good diet is to be regular with your meals. Your stomach learns by habit to expect food at a certain time and you can change poor habits to better ones, but any change will at first seem hard. You should never eat more than three meals a day. "Why," you say, "that will cut out our afternoon teas." True; but every time you eat at afternoon teas you are mistreating your stomach, which should have an interval of rest between meals of at least four or five hours.

X-ray tests show that food thrown in between meals causes irritability of the stomach. Such irritability and irritation may prove a fruitful source of more serious organic disease in time to come. For remember that while you may not always find a label on your stomach telling the cause of your ulcer or cancer, there is a reason, and everything

"EATS"

The doctor gives some wholesome advice on how to provide for "three squares a day."

has a beginning and a cause. The time to treat cancer of the stomach is forty years before it appears, and then it doesn't appear. Later treatment usually only puts off the evil day a few months at best.

QUICK LUNCH AND SLOW RECOVERY

ESPECIALLY bad is the habit of giving children something to eat between their regular meals. A child a year and a half old needs nothing between meals, and only three meals a day, unless it be a little fruit juice, orange juice being of value as it contains needed elements and cannot be given at meal time along with milk as well as apart from the meal. However, a pure liquid is different from foodstuffs, which require the stomach to prepare chemical juices to digest them. When cooking a dinner, how would you like to have to prepare an extra lunch out of the materials you had all ready for the regular meal? That is what eating between meals requires of your stomach, and no wonder it often rebels, though it may suffer in silence a long time before something serious sets in.

"Well," I can hear some kind mother say, "my child gets hungry in the middle of the forenoon and at about four o'clock in the afternoon, and it is natural to eat when you are hungry, isn't it?" A stomach that is fed every two hours will demand food that often, and sometimes it is not so much hunger that causes the person to eat as it is an irritable condition that the person smooths by putting down more food. Natives of Africa often eat only once a day, and seldom twice. We could all afford to change our program and have the wonderful digestion of some of these simple-living folks. They have never ruined their stomachs on soda biscuits and marmalade, or tea and toast; have never tasted a tinned salmon; nor do they eat a quarter pound of white sugar every day — the amount consumed by the average person in America.

Eat food slowly, because 90 per cent of the starch digestion occurs in the mouth if food is chewed well. What would you think of a flour mill where the rollers only touched the grain but didn't grind it? Not much of a success, you say; about like a lot of our quick lunches. I have often thought as I have seen busy business men rushing to a meal and bolting it posthaste, of a picture a little later on — a man at middle age hunting up the doctor to have a diagnosis of some serious condition. The time that was saved in bolting food is spent in a hospital or nursing an ailment, only the time must be multiplied by compound interest. Nearly every day some well-

By OWEN S. PARRETT, M. D.

to-do but broken-down business man says, "Well I certainly have played the fool. I've got plenty of money, but it isn't doing me much good." Better go a little more slowly and don't try to save time at your meals, even if you have to break the speed ordinance in your car to make up for it.

Do not put pepper, spices, vinegar, and such like in your foods. Try them on your dog or cat for a while first and watch the effect. Vinegar is acetic acid, and it is far more harmful to the liver than equal amounts of alcohol. One reason why there are so many persons who crave alcohol is because some of our cooks use so much spices and condiments in their cooking that it takes fire water to get any taste through to the nerves on the tongue. It is not hard to get away from drink if one will avoid these things and eat plain food, with plenty of fruits.

These hot foods will not cause pain, because there are few pain nerves in the stomach, but it is unfortunate that they do not. They will, however, influence and irritate, and common sense would show that the lining of the stomach, which is almost as delicate as the eye, could only be greatly injured by foods that burn like fire.

Keep away from fried foods. Starch, when coated over with grease, cannot digest well. Potatoes are best baked, second-best boiled, and not easily digested when fried in grease. If you wish to take oils, use butter sparingly, or salad and olive oil emulsified, as in mayonnaise dressing. Thus the little oil globules are separated by water, which prevents the grease from coating over everything with which they come in contact; also the oil globules digest more readily when broken up by emulsification. Olive oil, though a bit expensive, is a most excellent food. Nature provides most of her oil in emulsified form, such as we find in cream, and in the olives, which are a fine food, but are best when ripened.

LET TEA AND COFFEE ALONE

I WISH to say that tea and coffee are definitely injurious to the nerves, and they also delay digestion. Those who value their health will leave them alone. I have seen cases in which one cup of tea a day brought on serious symptoms with the heart in an otherwise healthy man. Such a drug, called by Osler "that prince of heart stimulants," had best be left alone, especially when heart disease is the greatest killer of our race just now, taking more lives than cancer.

Step on the soft pedal when it comes to meat eating. Evidence is piling up continuously that goes to show that probably the greatest defect in our modern diet is our increased meat consumption. Doctors everywhere are advising their patients against using so much meat.



Keystone
In China, "Have you eaten your rice today?" does for "How is your health?" in America. The Chinese know how important a relation food bears to health.

Cut down on white sugar, which is a real handicap to the white race. Italians eat only thirteen pounds per capita and millions of people eat none at all. Brown sugar is much to be preferred to the refined white sugar, as the brown still contains the minerals of the sugar cane and beets. There are better sweets, however. Give the kiddies plenty of sweet fruits. Honey may be freely used by most people, combining well with milk, which is not the case with ordinary white sugar. Do not combine milk and sugar on the breakfast cereals. Use honey or raisin syrup, or some sweet prepared by nature ready for use.

Be sure to eat some fresh, raw salad daily, such as lettuce, cole slaw, grated carrots, sliced tomatoes, cucumbers, or similar fresh, raw food. If you want pep and energy do not go to the doctor and embarrass him by asking for a tonic. There isn't any such medicine. Tonics come from open air, cold baths, exercise, and plenty of raw, fresh foods with good bowel activity. We doctors are tender-hearted and can't stand to see anybody want anything and not get it; but we do not take tonics ourselves, though we often work longer hours than most people and by all odds ought to need something to stimulate us.

When using cooked vegetables, especially the coarse ones like cauliflower, cabbage, beets, and turnips, do not use acid fruits at the same meal. To do so is to invite in- (Continued on page 34)

The Revolt of Asia

(Continued from page 5)

need to have faith in God and stand steadfast, unmovable, abounding in the work of the Lord, it is now. Let those who know how to pray remain on their knees."

Another testimony by an Indian, a Christian, points in the same direction. He maintains that, rightly or wrongly, the East has come to think of Christianity as a part of the political game of the West. In religion it talks of "going about doing good"; in politics this takes the form of "ruling others for their good." He cites China as a good illustration of this point where, he says, the gunboat and the bayonet have invariably followed the missionary. The heavy indemnity of \$320,000,000 following the Boxer Uprising, the loss of practically all her harbors, the forced yielding of her tariff autonomy, the game of the "spheres of influence"—all these came about by pressure from the governments of the West that gave sanction to both the political and the religious program.

AFTER BIBLES, GUNPOWDER

INDIA, he claims, feels that Bibles came first, next gunpowder. Before the Christians went to Africa, he maintains, "the Africans had lands, but no Bibles; now they have Bibles, but no lands." Under the land act of 1913, 88 per cent of the land of the South African Union was reserved for the white man, leaving 12 per cent for 4,000,000 blacks, four times the number of the whites. In other places it is much the same.

He points out that all missionary societies, before they are allowed to carry on in India, must pledge a sort of faithfulness to the government, the British government. This may seem innocent to us, but in the eyes of the Indians it looks serious. Further he says that missionaries despise Oriental music and art because they are heathen; that their teachings influence the Christian Indians to care little for the interests of their own land; that they fail to teach thoroughly the native language in their mission schools, hence, as in China, all education should be under native control.

This same writer holds that the very worst features of the non-Christian lands have been played up out of all proportion. And conversely the best side of the West has been faithfully set forth to the East. Gradually the actual facts in both cases are coming to be known by all concerned. As a sample, the East is coming to know about our lynchings, and they are painfully aware of our exclusion of the Asiatic. And perhaps the most serious charge he brings against us is that we play up the dark side of heathenism in order to raise money for missions. On the basis of these and

other indictments he judges Christianity and pronounces it a failure.

Stanley E. Jones, a prominent missionary in India, gives us the following portrait:

"In conversation one day with the famous Indian, Mahatma Gandhi, I said: 'Mahatma Gandhi, I am very anxious to see Christianity naturalized in India, so that it shall be no longer a foreign thing identified with a foreign people and a foreign government, but a part of the national life of India, and contributing its power to India's uplift and redemption. What would you suggest that we do to make that possible?'"

"He very gravely and thoughtfully replied: 'I would suggest first that all of you Christians, missionaries and all, must begin to *live more like Jesus Christ.*'"

"Second," said Gandhi, "I would suggest that you *practice your religion* without toning it down."

"Third, I would suggest that you *put your emphasis on love*, for love is the center and soul of Christianity."

"Fourth," continued Gandhi, "I would suggest that you study the non-Christian religions and cultures more sympathetically in order to find the good that is in them, so that you might have a *more sympathetic approach* to the people."

In looking over these four points, must we not agree with the Christian Britisher, chief justice of a High Court in India, when he said, "He could not have put his finger on four more important things?"

The foregoing is a faithful picture of the attitude of many in the East; and while it must be admitted that there is much ground for such gloomy appraisals of the West, including Christianity itself, yet it is most unfortunate and unfair to class Christianity and Christian missions with Western political, economic, and social systems. Mistakes have been made by the missionaries, and in some instances the Christian faith has been too closely allied to what we call Western civilization. But on the part of the Western governments, as we have seen, there has come to be a decisive abandonment of the use of force in their dealings with the Orient; on the part of many missionaries there is an urgent demand that all missionary activities be entirely disassociated from secular interests, depending in no degree on the gunboat and the bayonet.

CHRISTIANITY IS A LIFE

WHAT is even more significant and to the real point is the fact that many of the people of those Oriental lands have felt the real power of the Christ-life, and they have come to realize that essentially Christianity is a life, and that as such it has no connection with the economic and social and political systems of the West. They know that they can have the one without being compelled to take the other.

Having felt the spiritual power of Christ in their own lives, they believe that the millions of the Orient need Christ and that He is the only healing light there is. In this conviction they have (many of them) in the present crisis stood firm in the very face of persecution.

THEY SUFFER FOR CHRIST

A PASTOR in a city near Hankow was taken by Reds, bound, beaten, and carried in disgrace through the streets of the city. He was placed on a platform before a jeering crowd. "If you will renounce this Jesus," said the tormentors, "we will let you go." "I am a Christian," said the pastor, "you may kill me, but until death I cannot cease to preach. And if I am killed, my spirit will remain in this place as a witness to my Lord." In the face of such courage and such a testimony he was released.

"When the soldiers came to kill Miss Golisch, the girls of her school made a circle, three-deep about her, and then told the soldiers: 'If you kill her, you must first kill us.' The dean of this school, a Chinese, remained all day at his post, suffering the abuse of the soldiers. He refused to leave even when his own house was looted and his wife and children were driven away. One of the pastors of Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate 'in case you are delayed.' When Dr. Price, an aged missionary, was told he must pay several hundred dollars or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese."

In most cases the Chinese Christian leaders have acted nobly and heroically in bearing the burdens that naturally fell upon them when the foreign missionaries were compelled to leave.

All this goes to prove that at its very heart center the East is not opposed to Christianity as represented by those missionaries who truly follow their Lord in spirit and in truth. To the thoughtful, serious-minded in the East as in the West Jesus Christ is increasingly coming to be recognized as the true Light of the world. By all such His message of love and healing will be welcomed and practiced, and just because of that fact the great missionary program inaugurated by Him under the power of the Holy Spirit will continue to go forward until it has run its course in all the nations of the world. The revolt of the non-Christian world is not against Christ and His gospel; but even if it were, the progress of the divine program of missions could not be stayed.

By many tokens this day is seen to be the hour of God's great missionary act in all the world. It is not only

a matter of prophecy, as clearly laid down in the Old and New Testaments, it is a matter of divine necessity. God's very mind and being are wrapped up in this world program of missions; it must go forward. Jesus told His disciples that as His death was a divine necessity, so the carrying of the gospel was also. (Luke 24: 45-47.) And despite all barriers, obstacles, and opposition, the gospel message will sweep on, and on, around the entire world. How long? Until all the nations have had a faithful witness borne to them (Matt. 24: 14); until the message of "repentance and remission of sins" shall have been preached in His name unto "all nations, beginning at Jerusalem" (Luke 24: 47); until the followers of Christ have made disciples of all the nations (Matt. 28: 19); until "ye" have been "witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8); until the mighty angel of Rev. 14: 6 shall have flown throughout the entire mid heaven calling man to worship the true God, with the warning of the coming judgment; until the great Comforter, the Spirit of truth, sent by the Father at Pentecost, shall have fully convinced the world of sin, of judgment, of righteousness; until the angel of Rev. 18: 1 shall have lighted the earth with his glory; until God's mighty program, inaugurated at and by the coming of the Holy Spirit, imparting all those gifts and forces necessary for its consummation, shall have run its course; then, after all these eventualities—"then shall the end come," the consummated kingdom of our Lord Jesus.

Ruled Out of Court

(Continued from page 3)

to bring it by a writ of error. Established procedure imposed a time limit in such matters, and now when he learned his mistake it was too late to rectify it. There was not in all the land another place to which his case could be carried. He stood discredited. With no other means of approach to the court, and with no appeal from the sentence passed, all that had been intrusted to him was lost.

BEFORE THE HIGHEST COURT

THE impression made upon my mind was such, that immediately I turned to the contemplation of the convening of the heavenly "Supreme Court." Announcement of its imminence was made by an angel flying "in the midst of heaven, . . . Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6, 7. Another passage of the word naturally followed: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels

as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7: 9, 10.

Stirred more deeply than ever before by the scenes depicted in these texts, sensing that my case before the tribunal of heaven involves not money but my eternal destiny, and afraid at the thought of standing alone before the "Judge of all the earth" I cried, "Who shall appear for me?" The answer came:

THE BEST ADVOCATE

IF ANY man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. With Daniel I saw "one like the Son of man" coming "to the Ancient of days." I remembered that "Christ was once offered to bear the sins of many" and that His sacrifice has set before us the "hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest for ever." . . . Heb. 6: 19, 20. Because of His vicarious death He has the right to appear in behalf of sinners. "Without the shedding of blood there is no remission of sin," but His blood has been shed for sinners. This sacrifice was the means He used to bring my case before His Father. It met the requirements of the just law of the universe. My Advocate can never be declared to be "out of court." Every requirement has been met.

In these days I meet many who have apparently lost sight of the plan of God and are content to accept the speculations of human philosophy. Scarcely a day passes but that I am told that it is not necessary to follow the literal statements of the word of God. Instead of a belief in the sacrifice of Jesus Christ for sinful men, I am told I need to know the power of my own will; that every good thing lies within me; that all men are sons of God; that Jesus Christ, though He may have been the best of men, was still only human. Against such teaching one passage always comes to mind. I hear again Peter's forceful reference to "Jesus Christ of Nazareth" and his declaration: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. If I am to be freed from the guilt of sin, and escape its penalty of death when my case is called before the judgment bar of God, I must have accepted His death in place of mine. No plan of men can take the place of the one ordained by God and revealed in His word. Salvation is free to all, the plan is broad enough to encompass the human race, but it must be accepted by each in-

dividual or he will be ruled "out of court" when his record is considered.

"Tis a solemn thought!

African--Jazz--American

(Continued from page 7)

Gonna Rain No Mo'?" Their voices fall and rise on the air in a paean of praise. Hallelujah! Glory to God! "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. With trumpets and the sound of cornet make a joyful noise before the Lord, the King. Sing unto the Lord with the harp; with the harp, and the voice of a psalm." Ps. 98: 4, 6, 5. We all want to be among the redeemed some day, but we certainly never can go to heaven with a jazz song on our lips.

Musicians, the greatest responsibility in the curing of this evil lies with you. A musician's attitude toward jazz may have great influence for good or evil in someone's life. Parents, study the matter. Your children's morals are at stake. If you are unable to judge, seek advice. Leaders of church music, unless you are able to discriminate the proper kind of music, you should not fill a position of such responsibility. Music teachers, you are the ones who will decide the future of tomorrow's morals. For the sake of our youth and of our sacred music, let all study the matter seriously. America is in a fair way to lose her religious purity entirely. Reverence is being lost from worship, and nothing tends more to lower the standards of young people. When there is such an inexhaustible supply of good music—both secular and sacred—which will be found enjoyable, why employ that which is not good? If you had a plateful of luscious red apples would you choose a wormy one to eat? We are so prone to let ourselves fall into the easy, pleasing way. In the last days they shall be "lovers of pleasures more than lovers of God." (2 Tim. 3: 4.) It is hard for humanity to go against the current of popular ideas, but we must in order to stand the test of the soon-coming judgment. "Sing ye therefore praises unto the Lord."

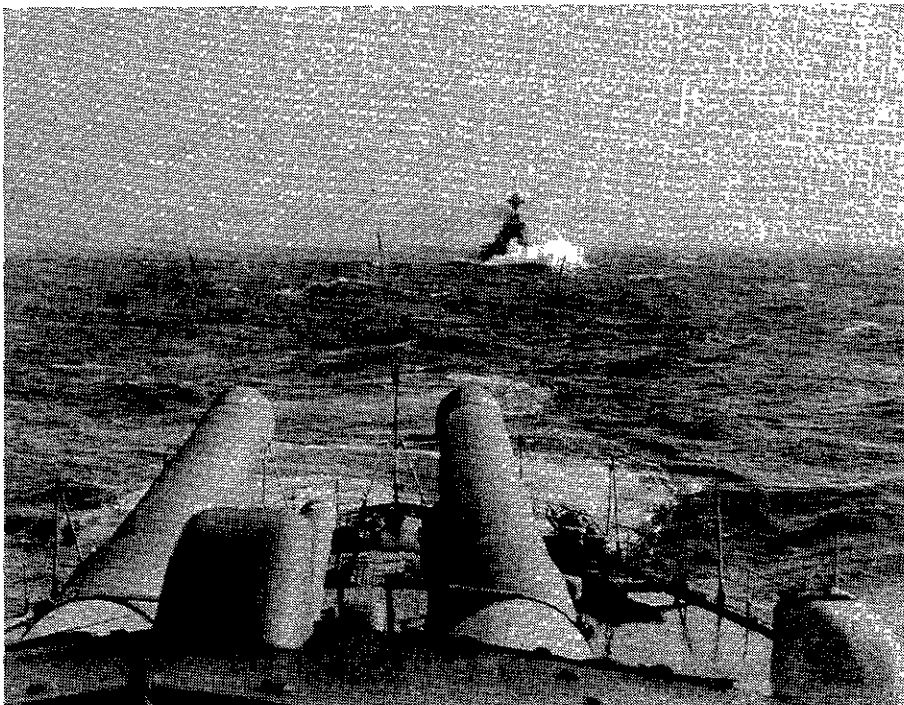
Love of Men and Women

(Continued from page 9)

It is not without significance that love brings the impulse to sing, to versify, to dream under the influence of wood and stream and sky. However dimly or clumsily, or however clearly and beautifully young men and young women appreciate and create their roles, they are being brought by love into the courts of the God who made all things good, who rejoices in joy and is blessed by the happiness of His children. The music of God's creation is opened, so (Cont. on p. 30)

"Our Civilization Has Only Thirty-Five Years to Run"

A Staggering Challenge to Modern Self-Sufficiency



International

"Neither shall they learn war any more." This dream of the peace advocates is far from being fulfilled at the present time.



THE hour hand of the big clock pointed to eight. Every seat in the auditorium was taken, as also the chairs that almost choked the aisles. Only standing room was left, and but little of that. A subdued but eager hum of conversation filled the air, for the time had come for the famous speaker to appear.

For days his picture had hung in the hall, and the oftener one looked at it the deeper grew the impression that he must be a man of more than common culture and of an especially pleasing personality. He had been heralded as ranking among America's leading humorists, a guaranteed laugh-getter, a man in whose presence the "blues" would vanish like mists before the summer sun; and it was known that he received more for talking an hour than most of his hearers could hope to earn by working a week.

Small wonder, then, that the expectant audience grew more and more impatient as they watched the clock hands creep past the appointed time. When the master of ceremonies mounted the rostrum to announce that all efforts to get in touch with the speaker

By Hubert O. Swartout

by telephone had failed, they drowned his words in applause without waiting to catch the real meaning of what he said. Finally, in the midst of a series of announcements, long drawn out and given in as humorous a manner as possible in order to make the waiting time seem less tedious, a sibilant whisper ran round the room: "He has come. The humorist is here. He is out in the vestibule waiting to come in." Almost by magic, it seemed, a hush fell on the assembly; and many a face took on a wreath of smiles, as if getting ready to laugh at what was so soon to be heard.

BUT who was it that was being ushered to the speaker's desk? Could that tall, lank, almost awkward form, that loosely fitting, dark suit, and that plain, angular face belong to one of America's greatest humorists? So surprised at the man's appearance were those gathered in the auditorium that only a few noticed that he was being introduced by a name which was not that of the advertised lecturer. They soon learned, though, that he

was a personal friend of Judge K. M. Landis, of Chicago court and national baseball fame, and a man who had traveled in all parts of the country, counseling with farmers' associations, business men's clubs, and chambers of commerce, trying to help solve some of the most difficult problems that face America. Not until he had been speaking several minutes, however, did they finally realize that they were not to have their hour of fun, but were sure to hear something which would give them food for serious thought. Some then left the hall; and many of those who settled down to listen did so with disappointment and more or less disgust, for do not most of us Americans feel that we *must* be amused, no matter what else may come?

"My study of history," the speaker was heard to say, "has shown me that three hundred years has been the maximum limit of active life for any civilization which the world has as yet produced." Then he went on to state in detail facts and ideas which can be quoted here only in an abridged form.

"All civilizations that have seemed to outlive the limit have really been dead from internal dry rot, merely

standing as an empty and lifeless shell until some external enemy came and overthrew them with almost ridiculous ease. Our present civilization, as I count its age, has about thirty-five years - yet to run to reach its limit, if history is again to repeat itself; and the signs of its decay are already too sadly apparent. These signs constitute a staggering challenge to all who believe that our civilization will long continue, and present six great problems for solution by the world, but especially by the people of the United States.

THE first of these is the problem of religion. A few have settled this question for themselves as individuals, but the problem is a general one, which must be solved for the whole land. If many of our churches close their doors and many of our preachers go into other lines of work, our civilized days are numbered. Fundamentalists and Modernists are in the midst of a great controversy. They must get together somehow and leave us something real and spiritual, above and beyond ourselves, or we shall have no guiding light to keep our civilization from going on the rocks.

"The second great problem is that of education. The schools may stay open and the teachers remain at their posts, but that is not enough. The youth must get the idea that there is something more important than those studies and school activities which will keep them amused and help them make money. They must be made to feel their responsibility toward their fellow men, they must understand their duties as American citizens, and they must learn the true meaning of the word 'service.' If they do not, nothing can prevent the breaking down of our society and our civilization. They will disintegrate without an attack from the outside.

"As the third problem I would put all that is included in the word 'law.' There must be laws, and these laws must be obeyed, if a nation is to stand.



Herbert Photos

Discouraging crime by making sieves of moonshine apparatus. But laws and their enforcement will not cure crime.

SEPTEMBER, 1928



International

Our schools have made progress from this, but are they teaching those great essentials which will preserve our civilization?

It is true that our laws have multiplied until the average citizen is bewildered in his efforts to understand them, and reform along this line is urgently needed; but that is not the greatest question.

It has come to be so difficult to convict those who are guilty of serious violations of the law that we are sometimes tempted to feel that the whole legal system is nothing but a farce. Still more serious than this is the feeling of disrespect and contempt for law — even though it may be a part of our national Constitution — in the minds of a large and rapidly growing number of our citizens. This feeling must not become general or our social system will break, our nation go to pieces, and our civilization cease to exist.

FOURTH comes the problem of business. Big business has come to control our lives to an extent which few of us realize. Perhaps in a country as large as ours and with a civilization as complex as ours it is inevitable that such should be the case. Business has a multitude of problems which concern the capitalist employers and their wage-earner employees — problems which must be solved if a fatal class war is to be avoided — but perhaps the biggest business problem is that of the farm. Farmers will soon be unable to carry on. Financially, failure is certain unless relief comes soon. As to personnel, the farmers cannot help themselves. They are too scattered. Few of them have the time or money to enable them to get together and organize for

their own protection. Business men must take up their problem and solve it for them. Nothing could be more reasonable for them to do than this, for the farm is the foundation of all business — a lesson of history in all lands and in all ages. If American business men do not see this truth and act upon it soon, they will inevitably follow the farmers into the pit of ruin, and a civilization such as ours must go down with them.

"In my list, war is the fifth problem which demands solution. War itself never solves its own problem, nor any other problem. It results in more loss than gain — usually so to the winner, and always so to the loser. It intensifies and perpetuates the hatred which makes more difficult the solution of the other great problems that confront us. The World War should have taught us that we must find some better way to adjust our differences or else see ourselves plunged into bankruptcy and ruin. Business cannot stand the strain of repeated world wars, and our modern civilization is so dependent upon the material things that business creates or brings to us that it cannot stand if business falls.

"Sixth, though in a sense most fundamental of all, is the problem of the home, which includes the questions of marriage, divorce, and the training of children. Divorce has become so easy that marriage means almost nothing. An alarmingly large proportion of our criminals come from broken homes. To what a fearful extent has marriage been made a joke! A life companionship is no longer its ideal. Too often each partner looks only for self-gratification, and will sacrifice little or nothing for the sake of the other partner or their children. What has home become? For most members of most families it means

little more than a parking place and a filling station. Can we look for law-abiding, unselfish citizens to come out of such homes? Can youth reared under such conditions and with such ideas perpetuate our society and uphold our civilization? The problems connected with the American home must be settled and settled rightly, or a black future stares us in the face."

Scattering applause greeted the speaker as he closed his address, for some of his hearers had come to be glad for their own sakes that the famous humorist could not fill his appointment. They understood that the plain man before them, one reared among the rough characters of the western prairies a generation ago, one who had almost reached middle life before his unremitting toil had made him a university graduate, one who for many years had been a much-sought lecturer, one who knew life and had a clear vision of what must come if present tendencies in America are not quickly checked, had sounded a warning worth more to them than a dozen hours of mirth could possibly be.

BUT he had left many questions in the minds of his hearers — questions to which it seemed he did not dare give a positive answer. Those questions are still troubling many. Is the problem of religion going to be settled in such a way as to leave us a church which stands for something real in spiritual things — good above and beyond ourselves? Are our schools going to produce youth whose hearts are unselfish and whose ideal is "service"? Are the citizens of the United States going to feel an increasing respect for law? Will big business solve the problems of industry before the wage-earners rise and crush the whole system? Will it see that the farm and the farmer are saved before it is too late? Will the nations really believe the truth about war, and take the chips off their shoulders before they are plunged into another world melee which may ruin them all? Can we look for an increasing sense of the sanctity of marriage? Can we expect that parents will feel their responsibilities more deeply and discharge them more effectively as the days go by, rearing citizens that will be a firm foundation for an enduring state and a strong bulwark for a worth while society?

Strange it is that so many of our leading speakers and writers are raising such questions these days, and sad it is that so few of them are giving any satisfactory answers. Even those who talk the loudest about peace and prosperity often give us the impression that they are merely whistling to keep up their courage. But there is no good reason why we should remain in the dark. The meaning of the present state of affairs and what is going to come out of it are as clear as a cloudless day to those who still have confidence in the old Guidebook and know what it says.

One of the most accurate descriptions of the men of our times, in the form of a prediction written nearly two thousand years ago, is found in 2 Tim. 3:1-5, 13: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . proud, . . . disobedient to parents, . . . without natural affection, . . . fierce, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. . . . Evil men and seducers shall wax worse and worse."

James tells us of the trouble brewing for the capitalists who do not deal justly with the farmers and other laboring men: "Go to now, ye rich men,

BEYOND THE SPEED LIMIT— WHAT?

By *John Lewis Shuler, in*

The October Watchman

Other articles that stand out prominently in our forthcoming issue:

The Church Divided Against Itself
By *LeRoy Edwin Froom*

Cigarettes and Women
By *Belle Wood-Comstock, M. D.*

**Church Union—Is It Desirable,
Practical, Possible?**
By *Robert L. Boothby*

American Ideals
By *Gwynne Dalrymple*

Mexico—What Next?
By *Harry W. Lowe*

**Shall We Cut the Heart Out of the
Decalogue?**
By *Allen Walker*

weep and howl for your miseries that shall come upon you. Your riches are corrupted, . . . your gold and silver is cankered. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth. . . . Ye have lived in pleasure on the earth, and been wanton." Jas. 5:1-5.

Why, then, should we be surprised that the perplexing problems of our day have arisen? These are just what we should have expected would come. But along with their predictions of coming trouble, both Paul and James have given us the key to what is to follow. We can perceive it in the two words "last days." They clear up all uncertainty as to our times. We are living just before the end of an evil age. This is made clear also by the advice that James gave to Christians for the

time when his words should be fulfilled: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jas. 5:8.

"The coming of the Lord." This is the answer to all the questions raised by the speaker mentioned earlier in this article. This is the solution to all such perplexing problems. In his day Luther believed that it could not be more than three hundred years off. In our day it is the hope of hundreds of thousands in all lands, who have been watching the world in the light of the Word. We may not know how to save ourselves or our country in the midst of these perils, but "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. We may be grieved by the evils which surround us, yet "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

Which Day to Keep

(Continued from page 21)

No man can read that God has removed His blessing from the seventh day; it cannot be proved that God has transferred this blessing to another day. As the day comes to us each week it comes with the blessings of God resting upon it. In these verses giving us the origin of the Sabbath we find that God "sanctified" the "seventh day." That makes it God's "sanctified" day. To sanctify, as here used, means to set apart from that which is common. The Bible nowhere says that this sanctification has ever been removed or transferred to another day.

In closing this first article, these questions come to me: Does man's physical and spiritual nature still require one day's rest in seven? Is that a good thing for man now? If so, does this not indicate that God intended the Sabbath to be a permanent institution for the human race? Did the death of Christ deprive man of a provision which he was to "call" a "delight" something which gave him special pleasure? (Isa. 58:13.) If so, the followers of Jesus knew nothing of it, for the day after He died they "rested the Sabbath day according to the commandment." Luke 23:56. With these and many other "infallible proofs" the Lord knows I believe that in calling "the Sabbath a delight" I thus "honor Him" (Isa. 58:13) as the Creator of the heavens and the earth and the re-Creator of human hearts. The seventh day of the week is the day the Lord would have His people observe. When I read these Scriptures to audiences I cannot believe otherwise than that I am teaching them the truth, for "Thy word is truth." Other deductions will be set forth in another issue of THE WATCHMAN.

Current Events in the of Divine Prophecy

THE CHURCH-SKYSCRAPER-OFFICE-BUILDING combination, of recent innovation, instead of being a token of the church being brought into the world, is a symbol of the world being brought into the church.

IT IS A DISGRACE to the church that scientists are now telling preachers that religion is getting altogether too scientific and logical. This rebuke was made because the preachers have almost fallen over one another in trying to harmonize religion with science (evolution) and in reducing all spiritual matters to a basis of logic. Let the preacher stick to his last.

TWO FAMOUS ENGLISH SCIENTISTS debated in the *New York Times* the hoary question, Does life go on after death? Sir Oliver Lodge, contending for spirit belief, maintained that it must. Sir Arthur Keith, championing science, retorted that it cannot. A very learned discussion! But neither one made even a slight reference to the only source of a spiritual and scientific answer to the question — the Bible.

JUDGE MARCUS KAVANAGH, in crime-ridden Chicago, says in his recent book, "The Criminal and His Allies": "Every country has the kind of crime and the amount of crime it deserves. In a hundred ways the public is being informed of the prevalence of lawlessness. If through the next year the criminal situation remains unchanged, it will be for the reason that the United States is entitled to its criminals." That is placing the blame where it belongs.

SILK STOCKINGS were lacking from a fashion exhibit for teen-age girls recently put out by B. Altman Company, high-class New York clothiers. Good taste, beauty, suitability, durability, and economy were the principles illustrated in the garments. Rouge, lipstick, flowers, and jewelry were conspicuously absent from the display. Bible standards of dress — modesty, suitability, and simplicity (1 Peter 3:3; 1 Tim. 2:9)—are approached by the best rules of the best society.

THE BITTERNESS OF 1914 affects the wives of France, writes Kathleen Norris from Paris. "'Raise a weak boy and a stupid boy, if you want to keep him in Europe!' said one fine old Lilloise woman to me. 'But if you feed them well, educate them, see that they are strong and straight — then the guns will eat them before your eyes.'" Compared with such pitiful heartache, how comforting is the hope and trust that Jesus is coming soon to end war and all its accompanying tragedies.

"RELIGION TODAY," says a Jewish rabbi, "is undergoing changes far more radical in the spiritual evolution of mankind than were those in the days of Jesus and Paul." He speaks far more truly than he knows, for we are living in the days of the climax of the world, when the greatest religious movement of all time (Rev. 14:6-12) is in progress; when irreligion and crime are worse than ever before (Luke 18:18; 2 Tim. 3:1-5); when the greatest event in the history of the universe is about to occur (2 Pet. 3:10-13).

WE QUOTE WITHOUT COMMENT from a Roman Catholic Jesuit paper, *Unita Cattolica*, published in Florence, Italy: "The spiritual salvation of the United States lies in Catholicism, which is prospering there and which some day through religious unity will restore moral force to power in the United States. Religion in America today is no more the religion of the American forefathers. What is needed is the yeast of Catholicism, and the election of Alfred Smith will be a token of this necessary Christian rebirth after the moral decay caused by excessive wealth."

A LONG BURIED FOUNTAIN was recently discovered and uncovered in Lisbon, Portugal. It was choked under debris in the earthquake of 1755. This earthquake is the first of that special group of phenomena that signalize the return of Jesus. (Rev. 6:12-17.) It can't be long now till the last part of this prediction comes true, as the first already has.

"ONCE YOU REGAIN the old habit of reading the Bible in your homes, and teach once more to your children the great truths it contains, there will be no more trouble with the children," says Captain Arthur Casey. Moses' counsel to parents (Deut. 6:6-9), adhered to with sincere hearts, would have prevented the epidemic of youthful criminals.

CONFIRMATION of the reference to Jesus in Josephus' history has been recently made. It has been long claimed that the passage was a forged addition, but an investigator among the Hebrew manuscripts collected by Cardinal Mazarin, prime minister to Louis XIV, in the seventeenth century, has found manuscripts of Josephus dating back to the fourteenth century, in which there are mentions of Jesus that have been erased in later copies. Instead of the passage still remaining being a forgery, the absence of the other mentions of Jesus is a willful erasure by Jewish haters of Christ.

AN AERIAL LIGHTHOUSE is, in effect, the part played by a recent device, called a visual indicator, brought out by three experimenters of the U. S. Bureau of Standards. Radio signals now sent out to guide airplanes to landing fields must be heard by the pilot through headphones. By this new device on the plane's instrument board, the slightest deviations from course are shown by dial changes. It is expected that the visual indicator will make possible safe flying in spite of poor visibility caused by rain, snow, or fog. These improvements in the speed and safety of rapid communication are all links in the prophetic evidences that these are "the last days."

AT A SUMMER CONVENTION of editors of religious periodicals these molders of American church opinion decided to "refrain from any claims of special authority, omniscience, or even too great representative capacity"; also to "avoid the propagandist temper, and be primarily educational in method." Such statements indicate a dangerous trend in religious editorial policy. We are spokesmen for One who "spoke as one having authority." While our work is educational, and we are not propagandists in the modern deceptive sense, yet we are to "preach the word," aggressively win the sinner to righteousness, "compel them to come in," "pluck them as brands from the burning." Publicity is our watchword. And even drawing others "with guile" is permissible. Beware of writing as well as preaching that tickles the "itching ear."

CHRISTIAN MISSIONS ARE BEING "TAKEN IN" by Hinduism. We have all heard of the American girl who not long since married an Indian ex-potentate, renounced her Christianity, and was inducted into Hinduism. But more surprising is the belief on the part of many modernist missionaries that Hinduism is coming our way, because men like Gandhi "exalt Christ." To exalt Christ and not relinquish the degrading idol worship of Krishna and Seva is to degrade Christ. "What agreement hath the temple of God with idols?" Early Christian missionaries to India were urged to add Christ to Hinduism's thirty million gods, for one can be a Hindu and believe anything, even the historic Christ. They indignantly refused, and Christianity has remained unique in India, winning father than compromising. Will modern missions sell Christ for the price of favor, that He may be the thirty million and first Hindu deity?



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.

Did the day of Pentecost fall on Sunday?

Because of a difference in understanding of what is meant by the language of Lev. 23: 15, 16, Bible scholars differ as to the exact day of Pentecost, whether it was the seventh or the first day of the week. There are good authorities, who themselves keep Sunday for the Sabbath, who contend that Pentecost fell on Saturday. The question comes up over whether the Sabbath at the beginning of the count was a weekly or a ceremonial Sabbath. Which day of the week it was is not important, because God did not choose to designate. There is no command nor hint in the Bible that such days as birth, crucifixion, resurrection, or Pentecost days should be held sacred or honored in any way.

Is it against the Bible for a woman to bob her hair?

The matter of cutting the hair is dealt with by Paul in 1 Cor. 11: 1-16. While he is writing here of the covering or uncovering of the head during divine worship, what he says seems also to have a general application. To Paul the matter of cutting the hair is not a question of right and wrong in itself, but one of what is best and appropriate. In common with an intuitive sense that seems to have prevailed all down through history, he thinks that "nature itself" (the sense of appropriateness, modesty, sex distinction) decrees that women should wear long hair and men short hair. "But," he adds, "if any man seem to be contentious, we have no such custom." That is, if some cannot see what is fitting, they should not be forced in the matter. It strikes us that Paul dealt wisely with hair bobbing, if indeed the women desired such a style in his day. The association of ideas has much to do with the rightness or wrongness of hair bobbing. The day is not long past when short hair on a woman was indicative of a low character. It is not so now, but it is well for Christians not to be quick to ape the world in extreme fashions for the sole reason of following the styles. While health, and comfort, and convenience were cited as reasons for the bobbing of the hair, what are the reasons for letting it grow again, as many are doing? The mode of hair dressing is an individual matter, yet the Christian seeks first that inward adorning, never goes to extremes, and follows the rule of making the outward person inconspicuous.

My husband and I have no children, and we became very much attached to a pet dog. The dog died, and we miss him very much. Does the Bible hold out any hope that we may have our lost pets returned to us in heaven?

We can sympathize with those who have let their affections go out to a pet, and who feel that heaven would not be quite complete and satisfactory without it. Love so deep that grief at the loss of its object cannot be assuaged should have been bestowed on a child, who can return the love in kind, and who has a soul to save and a hope of heaven. How many orphaned and homeless children are dying for the need of such love! Dogs are all right in their place, but we wonder if that place is a child's place in hearts that are longing to father and mother something.

There will be wolves in the new-earth state (Isa. 65: 25), though with transformed natures. Why not dogs? The statement, "Without are dogs," of Rev. 22: 15, while referring to the new earth, does not mean the animal dog. Anciently, as in all Eastern countries today, dogs were held in very low esteem as animals. They were scavengers and were despised, typical of all that is low and mean. The Bible uses the dog to symbolize men of the canine nature. See Job 30: 1; 1 Sam. 24: 14; Phil. 3: 2. But the beasts of the new earth will not be the ones that have lived here. They are not morally accountable, have no souls, and could not be saved from eternal death. They are "made to be taken and destroyed." (2 Peter 2: 12.) Thus we have no hope that pets will be restored to the saved in the new earth. But we know there will be no grief over their loss. "God shall wipe away all tears." No doubt little motherless children made in the image of God will win our hearts; and there will be new pets for all. For every loss here something far better will be provided in the new earth.



Love of Men and Women

(Continued from page 25)

far as they can appreciate it, to those who love, and by just so much are they made conscious participants in the love of God.

Then there comes as the climax of love, marriage, when the two individuals are, by the decree of God, made one for all time. It is true marriage only if love permeate the entire beings of both and bring soul and mind and body into that oneness which is set forth as the purpose of God in marriage. Love is not satisfied with physical pleasures alone; true love calls for intimacies of mind and spirit which sanctify the bodily union. Apart from intellectual and spiritual love, physical love is gross, it belies its name; and it is just because of the dominance of the senses over the spirit of love that the conception of marriage and its hallowed relations is, in so many minds, gross and evil. But when the mind and soul are redeemed to the purity of Christ, then is also the body redeemed and brought under control. Then the fullness of love brings peace, contentment, and joy to the two who are made one.

It is as priests in God's temple of love that the man and the woman stand forth as father and mother. They have been received into the order of creators through the power given them of God, and in that sacred office they find all of the joy of the divine and original Parent which their natures can contain. Love has found its fulfillment — not, however, its relinquishment. Ever it will grow, it will find new channels of service, new heights of knowledge and appreciation. By it the parents are energized to labor, to sacrifice, to give of themselves without stint and without regret for the building and direction of other lives. And in that experience they share with God the joys of love; and so in fullest degree they may come to know the meaning of that word that "God is love."

Youth Speaks Out

(Continued from page 19)

older generationers, we conclude it easier to die out rather than give birth to pains and curses.

WE PAY DOUBLE

A FATHER came into a Toronto clinical hospital and said; "Doctor, what is the matter with my baby?" The doctor took the few-days old child, observed, studied, returned it to the arms of its father and whispered, "Blind."

The man turned ghastly: "What? My child blind? Doctor, it can't be. You are mistaken!"

"A question," said the physician. "Was there a competent doctor present at the time when this child was born?"

"No," responded the father.

Again: "Then proper medical precautions were not taken?"

"We did our best — a neighbor woman is a graduate nurse."

"Now, Mr. —, to speak plainly. Are you free from disease yourself?"

There was a pause; the man turned an abashed face to the doctor, then hung his head.

"It's a law," reproached the doctor. "And you had better bring your sick wife here."

That father was guilty of two sins, the last of which was lack of forethought and precaution. He gave to our weak, erring generation one member, but he gave it to us *blind*.

The law of fecund propagation is also a law of pain and unmerciful retaliation; it pours its vial of suffering into the blood of many generations. Jehovah said, "I . . . am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20:5, 6. Upon us of the younger generation rest the penalties of the laws our fathers did *not* keep. Who is to blame if we are criminals, sex-perverts, morons, physical misfits? Who is to be praised if we are sound spiritually, mentally, physically? The fact remains that many of us condemned ones are paying double. The thought of what will visit the generation following *ours* sickens us. We are going at an awful pace. But who gave us our start, who pushes us on and even rides along with us?

MOTHER, BEHOLD THY CHILDREN

MAGISTRATE BROWN, of Saskatoon, Saskatchewan, sentenced two "butterflies with tarnished wings" to four months in jail at Prince Albert, Saskatchewan's harshest prison.

"They call it jail," he said, "but you will receive kind treatment there and discipline. . . . I have only one object in view, of trying to restore you to health and a proper state of mind, if that can be possible."

Then turning to the younger, who crouched timidly in the dock and wept, he continued, "I want to be kind to both of you. You'll always find beasts ready to urge you along and keep you in this life. I have done the only thing I can do for you."

In that court room it was revealed that neither girl had a decent home. One, the older, admitted she had been out in the world since she was eleven. She had a careless mother. The younger was given up by her father as hopeless. He hoped the court would do what he couldn't — restore that which he had destroyed.

The older generations should be better examples to us newcomers. We, the young and impetuous, should learn more respect, esteem, and love. We should honor father and mother. It

SEPTEMBER, 1928

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, 995 E. Santa Clara St. San Jose, California

Is vinegar harmful? M. J. B.

To say the least, vinegar is unwholesome. Cases have been reported in which it seems probable that hardening of the liver has resulted from habitual and heavy use of this acid. We would advise the substitution of lemon juice.

I have three crowns in my mouth. Is it true that pus forms on the ends of these dead roots? Would it benefit my health very much if these were removed and replaced by bridge work? D. E.

The old-fashioned crowned tooth is looked upon today as an undesirable piece of mouth furniture, for the reason that the crown invariably allows for the entrance of food and germs between the tooth and the crown, thus affording an unexcelled habitat for undesirable organisms, with resulting decay and pus formation. The question of "dead" teeth is in debate. In my opinion, if the X-ray shows an abscess, by all means remove the infected tooth. If no abscess shows, but you have had physical symptoms — as rheumatism — and no other possible source of infection can be located, have the dead teeth drawn. If the general health is good, and no abscessed roots are found, there is no justification for the removal of dead teeth.

Is there any remedy for inflammatory rheumatism?

The first step in the cure of this disease is to seek for, and to remove, the source of infection. Somewhere in your body you are harboring germs of a particular type that are responsible for your rheumatism. The next step is to build up your vitality by correct habits of living. Good, nourishing food, a properly balanced diet, lots of rest (rest to the diseased part is imperative), sunshine, and fresh air will do their big bit toward helping you to fight your infection.

Just why is coca-cola considered an unwholesome beverage?

Coca-cola contains approximately a grain and a fourth of caffeine to a glass. There is naturally some question about the advisability of the use of a soda-fountain drink containing a drug of the potency of caffeine. This beverage is popular because it quickly relieves the sense of fatigue — a cooling draught on a hot, dusty day acts as a decided bracer. It is the drug caffeine dulling the God-

given sense of fatigue and offering an artificial feeling of physical and mental fitness. Do not whip your tired body and brain by stimulating drugs.

I am inclosing a personal letter from a physician offering an obesity cure. Will you kindly look it over and advise as to whether or not it is safe to try it out? W. C. D.

The letter referred to is a mimeographed, stock, follow-up letter offering the usual material reduction in the fee first demanded, if the patient will promptly accept the offer. Should this letter go unanswered, the good "doctor" will send another "follow-up," offering still greater inducements. This is the typical program of quacks and nostrum peddlers.

Now as to the treatment prescribed by mail. Obesity is a metabolic disease; i. e., a condition due to faulty nutrition, sometimes caused by an unbalance in the glands of internal secretion, sometimes not. Naturally, if we are to treat the disease effectually and safely, we must study it with sufficient care to be certain of its cause. It is absolutely impossible for anyone to determine through the answering of questions by mail the particular underlying cause. In most cases it not only demands close personal questioning and a physical examination, but it also requires certain laboratory tests that none but the best equipped are in a position to offer.

The stock drugs used in these patent medicines sold for reducing are cathartics and thyroid extract. Cathartics will never remove the cause, and in addition they are harmful. Thyroid extract is positively dangerous, and should never be taken unless supervised by a competent physician. It is indicated in obesity only when the thyroid gland is under-active, and this point can be determined only by the most carefully controlled scientific tests. If thyroid extract is taken in excess of the demands of the body, it will poison the heart muscle, irritate the nervous system, and upset the function of all organs in a most serious way.

My advice in answer to this question is to avoid any and all "fat cures," by mail or otherwise. Rather, put yourself in the hands of a reliable, up-to-date physician, and you will receive advice that if followed may bring you results without endangering your life.

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seems we never will learn this commandment, with its promise of rewarding long life and abundance: "Honor thy father and thy mother." We are far from perfect. What we need most sorely is love—pure love. Jesus' gospel of love is so clearly revealed in the following incident: "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! then saith He to the disciple [John], Behold thy mother! And from that hour that disciple took her unto his own home." John 19:25-27.

We of the coming generation need to go home with father and mother. We need to learn life's realities from the mated rather than the unmated. We need much of love and less of petting. We need to take father and mother "home" with us into our confidences, treasure their advice, avoid reaping the harvest of ills they may have encountered, nourish the seed of good they have sown. If they fail us, shall we be condemned? If we, like they, partake of forbidden fruit, shall we be condemned and they forgiven? The problems that we younger generations place before the world today are the identical figures (only somewhat shuffled) found in the problems presented by our parents, the older generation. Blood cries unto blood, "Behold!"

Treasures of Poison Gas

(Continued from page 17)

of gas-masks is also evident in view of the fumes that need but touch the skin of the victim to cause a death. What preventive measures could be taken against the bacteria that can be spread in the same manner that the gas is, bringing untold suffering and plagues? Enough!

Some will say that such a war will be impossible, that human reasoning and common sense will not permit it, that thinking men working in their laboratories will not allow modern science to be thus polluted. Others will certainly say that a treaty or a covenant can be made that will outlaw gas and its kind from future struggles. But to get an example of what such agreements mean, one need but look back upon the World War, in which poison gas was used in spite of the Geneva Convention.

Die Rote Front, organ of the communist organization of Red Front-fighters, printed last October under the caption: "Yes, Indeed; Thirty-Seven Poison Gas Factories," words Stalin himself is supposed to have said: "We have established thirty-seven factories for the manufacture of poisonous gas and inflammable bombs. We are arming. The war which the Western powers

will force upon us is inevitable. I fear that it will actually come in 1928."

Knowledge is increasing among men. Nature is opening her doors to scientific students. Materialistically and economically the nations are going forward with leaps and bounds. Would it not seem plausible that with this increasing wisdom, humanity would also become humane? Is it not possible that statesmen will take the object lessons of poison gas catastrophes in the commercial world to heart? Will the science that manufactures the gorgeous dyes that beautify, and that makes the high explosives that are used in our quarries and mines, and that produces poisons used in non-poisonous products, turn traitor to the minds that gave birth to it?

The good Old Book tells of increasing knowledge in the "time of the end," or just before Christ comes the second time. (Dan. 12:4.) But the Bible does not say anything about our world becoming better, or about the abolishing of war before our Lord's advent. Rather, we read what Jesus said in Matt. 24:6: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." The rumblings of future wars may not be as deafening as those of the struggles of the past, but the rumors remain. Yes, the rumors of the chemical wars are as distinct and telling. "The prince of the power of the air" (Eph. 2:2) may be an expression more characteristic of Satan than we think. But to the man whose heart is right with God, and who has studied the prophetic Word, are the words directed: "See that ye be not troubled." The tribulations of the last days are inevitable, but the fulfillment of the promise in Rev. 21, especially verse 4, is also inevitable: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Youth Speaks Out

(Continued from page 18)

And did you notice that the fenders and running board on the right side are newer than the rest? Well, they are. And that is because I went off a bank speeding, when I was upstate some weeks ago. I was injured as well as the car, and was forced to spend some time in the hospital. Now does that evil, as you might call it, prove that I have no father? Or does it even prove that my father does not love me? Of course not. Such inferences would be ridiculous. My misuse of the car could not be charged to the old man. So there you are. Sin and evil are the result of a counterforce that works against God and so far as possible destroys the value of His gifts. But by no manner of means can it be construed as proof of His non-existence."

Into my mind flashed the words, "Out of the mouth of babes." Many gospel ministers could not have been so clear.

"You are evidently not a spokesman for the 'flaming youth' we read about in the papers," I remarked.

"The papers!" Phillips fairly bristled. "They seem to be in conspiracy against us. There are many suicides that go practically unnoticed, but let a college student take his own life and the news is flashed over the country that another young man has lived all of life in a few years, and knowing all there is to know, has let himself out through sheer boredom.

"From Hollywood to Coney Island the country is full of mature men and women who trample the conventions and all the commandments. Disgusting people, who, feeling youth slipping—that is, physical youth—throw away what they have left in excesses. And because a few college men and co-eds go in for the same sort of thing, thinking it smart, the student body gets the blame for most of it.

FLAMING WITH ANGER

WHY, really, it is remarkable that student bodies are as wholesome as they generally are, under the circumstances. Did you ever notice how the news stands in college towns clutter up with obscene and suggestive magazines? It looks like they are trying to show us that sex is the biggest thing in life, the way they hold it continuously before our eyes. And then, because a few are fooled and throw away their chances in life, they call us all 'flaming youth'!—I wish there was some way of letting the world know that we are flaming, but not in the way we are accused. The flaming a good many of us do is with vexation and anger at the silly and even criminal misrepresentation we get.

"Can't people see that most of us are working hard? Don't they know that we are ambitious and want to get up in the world? And can't they credit us with enough sense to know that we can't dance to the devil's music without paying the piper?"

"We know more about the facts of life, and are more frank in the discussion of things that were once taboo, than the older generation was. This may be misunderstood. But we are not essentially different from your generation in the matter of social relations and standards, except as modern conditions provide wider facilities for the pursuit of the unconventional. But these conditions cannot pervert. They can only smooth the way for those who are perverted.

"Then, we are less bound to convention and probably have less hypocrisy than your generation. But this does not mean that we are careless or thoughtless or without guiding principles. We are looking for the eternal verities just as

you are, only we are going at it more directly."

"Right there," I interrupted, "you have hit upon one of the chief points of criticism of your generation. It is said that you pay no attention to the wisdom of the ancients, and that you credit no truth nor principle unless you have yourself demonstrated it, and that in pursuing this course you make many blunders and concoct many wild notions."

"Of course we make many blunders. But we hold no monopoly there. As for our critical attitude, that has been carefully and assiduously cultivated in us. By the disavowal of authority in any matter, and the extension to every man of the opportunity, which under present conditions amounts to almost a necessity, of working out his own salvation or his own philosophy of life, you have forced us back upon our own experience.

"This, I think, lies at the root of our difficulty. The serious fellow who fails to meet your standards and who may seem to follow wrong principles, is, more often than not, the victim of the confusion of standards which has left him largely without principles. The day permits the airing of almost any opinion or theory. We are exposed to them all. Often they conflict, and so convention or custom, and even customary habits of thought, as such, come to mean little to us.

"It would be so much simpler to recognize authority in matters of religion and ethics. And we would save ourselves many blunders. No one recognizes this more clearly than ourselves. But where shall we turn? The age discourages such views."

YELLOW PACIFISM

"JESUS Christ spoke with authority," I suggested.

"Yes, and you would be surprised how many students deep down in their hearts acknowledge that authority. Many of us study His words and works and search for the secret of social and spiritual progress. And we will continue to do so in spite of the fact that the results to date have been discouraging."

"Discouraging? What do you mean?"

"Just that. You, of course, know of the stir that arose last year when student conventions condemned the military college training of the R. O. T. C., voted to outlaw war, and accepted in principle the brotherhood of the races irrespective of color. I was a delegate to one of those conventions and I know that they voted so because they were in accord with the teachings of the Christ. And we haven't yet heard the last of our 'yellow pacifism.'

"You will probably remember reading last week the two news items on this subject. The one told of the refusal of a group of influential citizens of a certain

town in the East, I don't remember where it was, to dedicate or even to march by a newly erected memorial to their fellow townsmen killed in the late war. They refused, you will remember, because carved on the memorial were the words of Isaiah: 'Nation shall not lift up sword against nation; neither shall they learn war any more.' The other item told of the ousting of two very capable and valued Y. W. C. A. workers in another place because it was found that they were members of the Fellowship of Reconciliation, which is nothing more than a Christian peace movement.

"That is the sort of thing we are constantly running into. I can't even begin to understand the inconsistencies and contradictions of your generation. Maybe we won't be able to do any better, but we are going to try."

Our conversation ended here. And I went home cheered. It is true there had been somewhat of the cocksureness of the inexperienced in Phillips' remarks. But there had been more. There had been tangible evidence that young people are not all thoughtless and irresponsible. Here was a new version of youth, aflame, seeking truth, acknowledging the authority of Jesus Christ, and professing its readiness to obey that authority in the face of misunderstanding. How well these young people turn out in spite of us!

Longing for Happiness

(Continued from page 13)

He will not turn you away when you come to Him today. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6: 37.

"His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet, and leave them there."

5. A TIMELY ADVOCATE

A TRUE friend is not only one who will stand by us, but one who will stand up for us, when others may talk against us. Jesus is a true friend in this respect. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1.

When Satan accuses us before the Lord's angels, because of our faults and defects, Jesus pleads His own spotless life in our behalf. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked

out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zech. 3: 1-5. He covers our defects with the beautiful robe of His own righteousness.

6. AN INTIMATE CONFIDANT

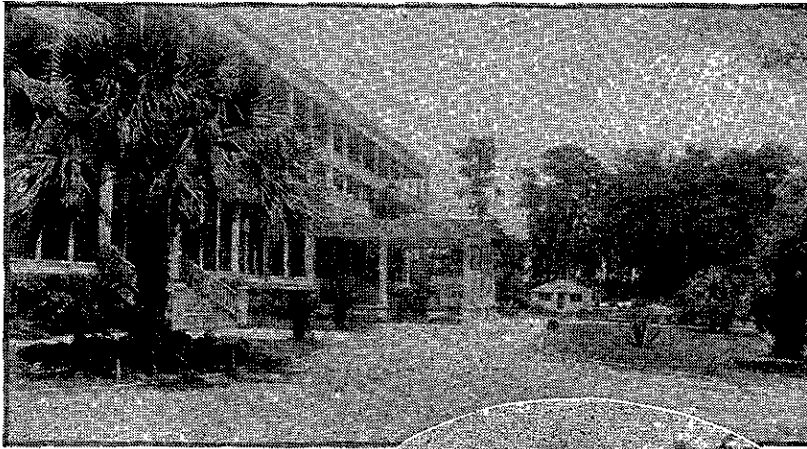
A TRUE friend is a person in whom we have such confidence that we feel we can safely make a confidant of him. We trust a friend so fully that we are willing to open up our heart to him. Many a man often wishes with all his heart that he had some wise friend to consult in his perplexities. "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." Prov. 27: 9.

Jesus has treated us as friends. A servant does not know what his master is doing, but Jesus has called us friends, because He has imparted to us all that He learned from His Father. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." John 15: 15.

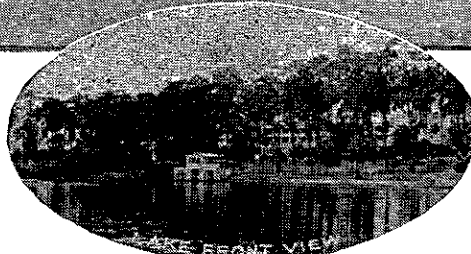
A friend should be an intimate companion—one with whom we are well acquainted, one whom we hold in our hearts day by day, one to whom we open up our hearts—this is the finest ideal of the Christian life. This is the relation that should exist between us and Jesus.

7. A CONSTRUCTIVE CRITIC

FAITHFUL are the wounds of a friend." Prov. 27: 6. A true friend will point out the defects in our work, so that by our overcoming these, our work will be stronger and more effective. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27: 17. Jesus is a true friend in this respect. By His Holy Spirit He points out our sins and defects, so that by His grace we may overcome them and become perfect in Him. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous:



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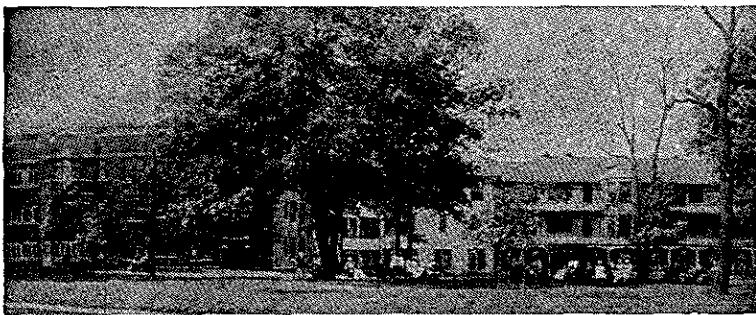
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nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:6, 9-11. "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." Job 23:10.

8. A CONGENIAL ASSOCIATE

A TRUE friend is one whose association you enjoy. You love to be in that person's presence, and that person delights to be in your presence. Jesus is a true friend to us, because He wants to dwell in our hearts day by day (Rev. 3:20; John 14:23), and He longs to have us up in heaven where He is. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24. He is coming soon to take us up to heaven, so that we may be forever with Him. (John 14:3; 1 Thess. 4:16,17.) If we are a friend to Him, we will open our hearts daily, so that He may come in (Eph. 3:16, 17), and we will long for His appearing (2 Tim. 4:8) that we may be with Him (1 Thess. 2:19).

"Eats"

(Continued from page 23)

digestion and trouble. Often a perfectly good vegetable dinner is spoiled by a fine piece of cherry or apple pie. Few stomachs are husky enough to get by with it, and if you want your stomach to keep right on working until you get ready to quit, pay some attention to this rule, which is a very important one.

VARIETY NOT THE SPICE OF DIET

DO NOT eat too big a variety at any one meal. The fewer the things at each meal, the more easily digestible. A variety of three or four things at one meal should be enough, and the menu can be changed from day to day to avoid monotony. The supper or evening meal, if eaten at all late, should be the lightest of the day. If preferred to make the dinner at night, which is so common just now, have a light lunch at noon and eat early in the evening.

Here is a suggestive daily menu:

BREAKFAST

Grapefruit or an orange — Cereal, as cracked-wheat porridge with cream — Dish of stewed prunes without sugar, or well-cooked apple sauce — Entire-wheat bread made into zwieback — A glass of milk.

A glass of milk daily will insure your getting a complete protein to supplement the amount of protein contained in nearly all your other foods. The grapefruit is a fine health food containing vitamins and valuable citric acid. Cracked wheat contains all the bran and roughage for the bowel. Cream is better than butter, because it contains everything of value in butter and has the advantage of

being an emulsified fat. The zwieback makes you chew and is therefore especially good for children who usually bolt the softer foods. It gives their teeth exercise and insures good circulation to the gums. Furthermore, it is most easily digested and because of this is to be preferred to bread at any meal, and especially the evening meal, for children and persons of delicate digestion.

THE NOON MEAL (DINNER)

Cream of tomato soup — A baked potato — An order of fresh or canned spinach — Salad, cole slaw — Lemon pie for the dessert.

Tomatoes are rich in all three vitamins — A, B, and C — and should be used daily, cooked or fresh.

SAFE PIE

PPOTATOES are a most excellent food. They are alkaline in character, and potato starch digests in one fourth the time required by wheat starch. Baking potatoes is preferred to any other way of cooking, and if you clean them thoroughly you can eat peeling and all, thus getting the best part of the potato, which lies next to the skin. The peel also furnishes valuable roughage which the intestine in normal persons needs.

Spinach is an excellent food to furnish iron and roughage, and vitamins as well. Cole slaw digests in two hours, whereas cooked cabbage requires four. Cabbage contains large amounts of vitamin B and is especially valuable in winter when other fresh vegetables are rather scarce.

Lemon pie, if not sweetened very much, is fairly easy to digest, and is better than a pie with two crusts, as the crust is the least wholesome part of a pie.

EVENING MEAL

Cream of corn soup, made by putting a can of corn through a colander, adding milk or cream, a bit of salt, and butter to taste; croutons, zwieback, or crackers — A dish of pear sauce — A glass of milk or postum.

Use vegex instead of meat extracts. It is a valuable food; whereas meat extracts are concentrated waste materials washed out or boiled out of meat, and are about as clean and nourishing as wash water.

Don't overlook the importance of your food. It will keep you well and help you to recover from sickness. Just at this moment I think of a woman whose mother died of breast cancer. The daughter, aged forty-five, developed a cancer in the same region. She undertook a fruit-juice program, going for a week at a time with little else. Otherwise her diet was along the lines suggested in this outline. Today, after several years, the breast is approximately healed and the woman looks younger than she has for years.

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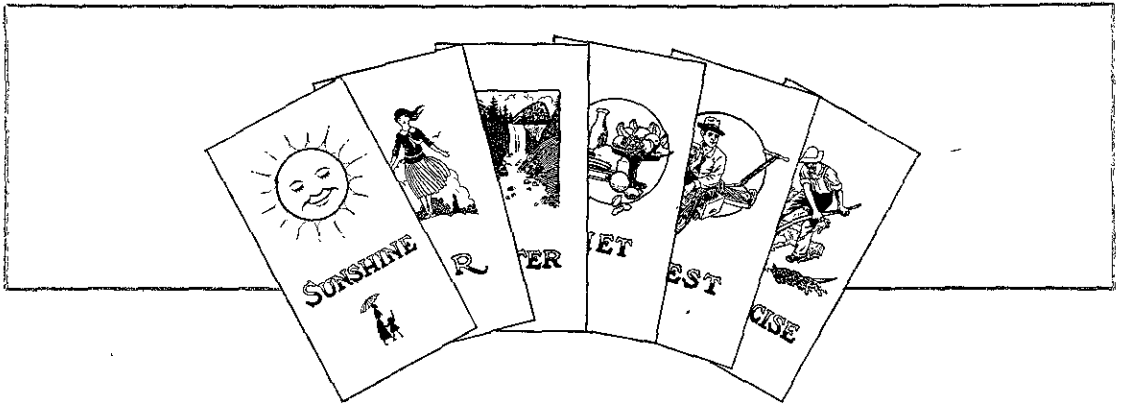
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