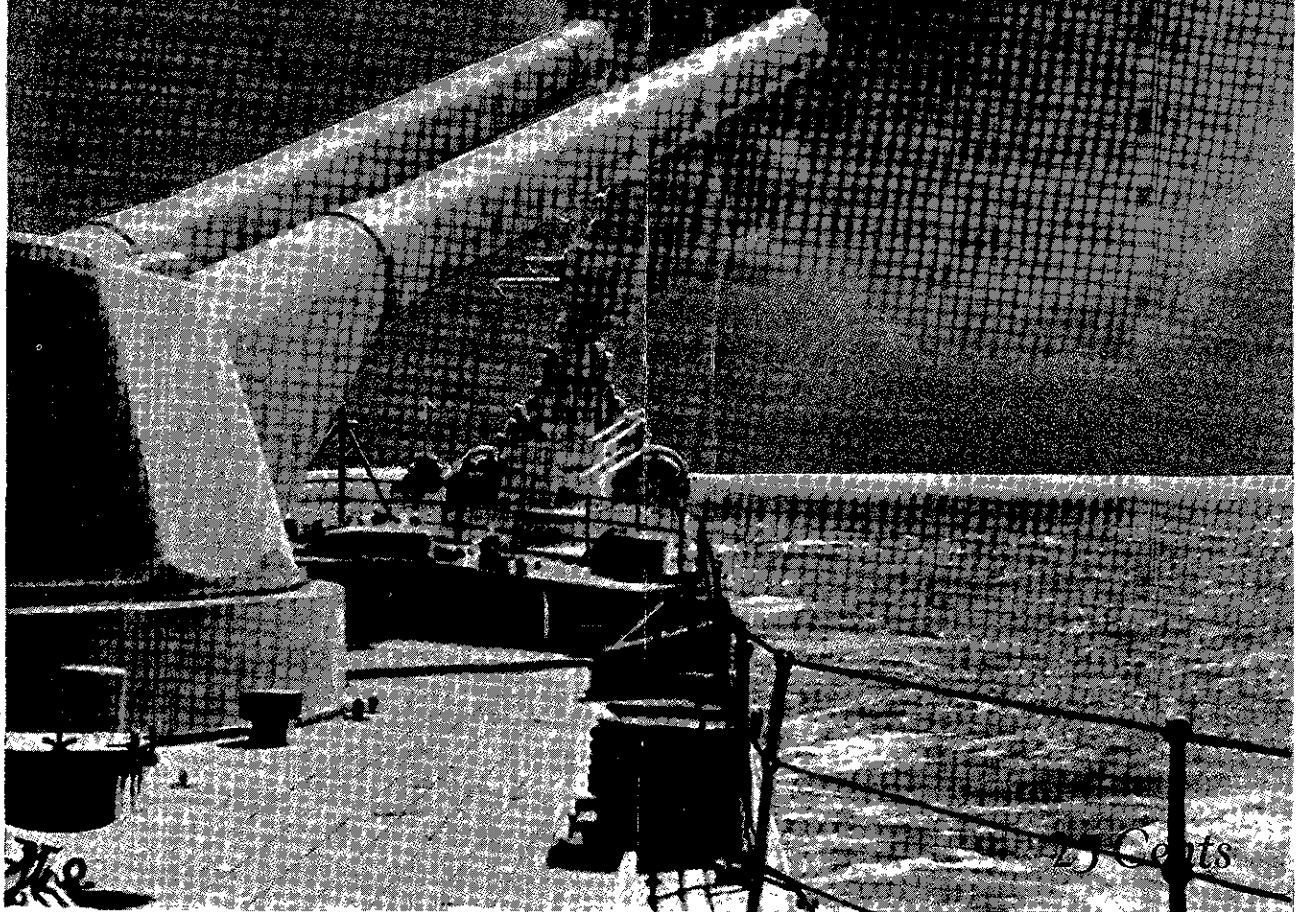


The
Watchman

APRIL

AN INTERPRETER OF THE TIMES



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National Security and the London Conference

--See page 14



Vol. XXXIX, No. 4

NASHVILLE, TENNESSEE

April, 1930

Half Truth Is Worse than Whole Error

WE PICKED up a catalogue of atheist books the other day, and found listed in it a book against Sunday keeping. And it is supposed to be an attack on God and the Bible and Christianity. But God and the Bible and Christianity have absolutely nothing to do with Sunday observance, except that the Bible prophesies that Sunday keeping would be a sign of fallen Christianity in these days.

Also, the man who hates religion finds one of his strongest arguments against it in its teaching that the wicked are tormented throughout endless ages. But whatever religion teaches that, the Bible teaches no such thing. Eternal torment is entirely outside God and His love.

And again, millions of people living in civilized countries have no use for the churches because they are full of worldliness, hypocrisy, empty ceremony, politics, and sham. But these are not the churches of the living God, nor are their members His children.

So, too, the world of science today has turned against the Bible, because it says the Bible is unscientific. But nothing could be farther from the truth. In fact, the word of God is the chief bulwark of true science. It even saves scientists from themselves.

Why blame God for man's errors? The chief target that atheism finds in Christianity is not Christianity at all, but apostasy.

The majority of Christian churches hold only half-truths, just enough of Bible Christianity to be respectable. But they are deceived into thinking they have all the truth, and are content. There would be

more hope of reform if they were wholly in error, and realized it.

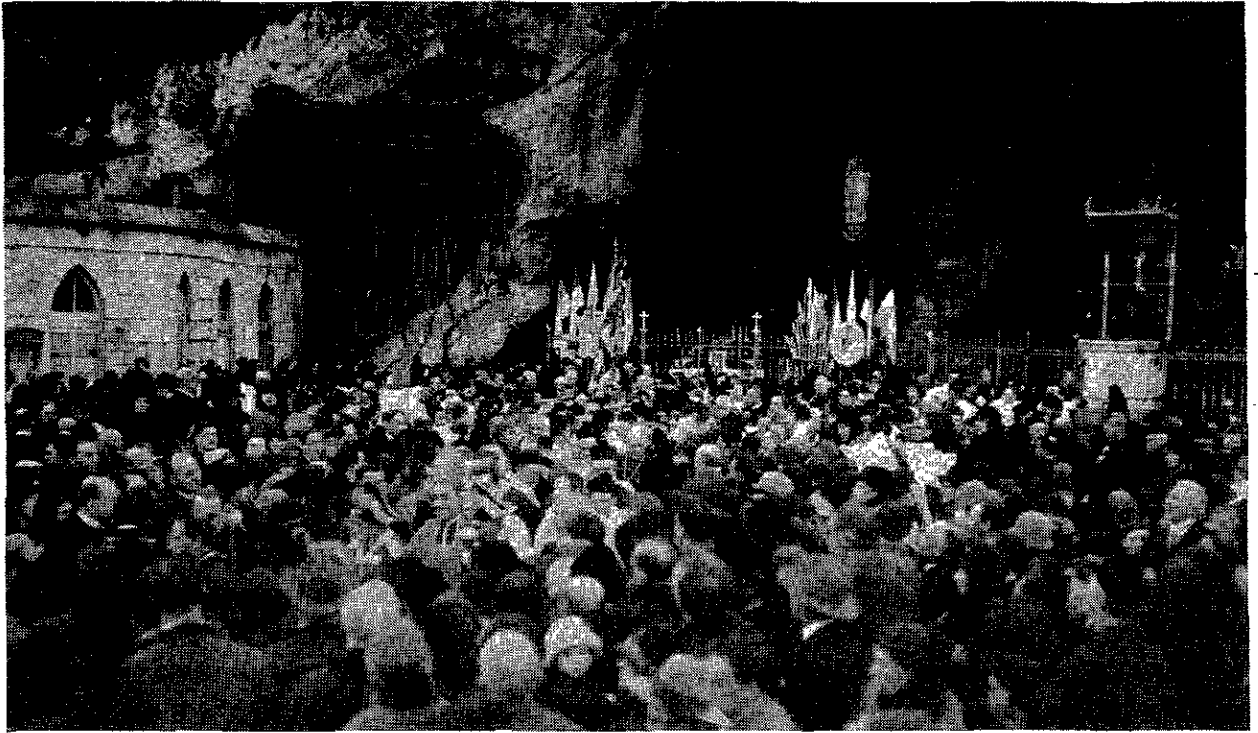
The reason why Catholicism lost its spiritual power over men, and had to turn to the state for political power to enforce its decrees, if it was to have any power at all, was because it had departed from God in discarding the great doctrines of Christ—the seventh-day Sabbath, the sleep of the dead, baptism by immersion, the annihilation of the wicked, and salvation through Christ alone. In the place of these it established Sunday worship, purgatory and eternal torment, baptism by sprinkling, the mass, and the approach to God through the virgin Mary,—beliefs very largely borrowed from heathenism.

The reason why Protestants are drifting back to Rome and whole Protestant denominations are considering reunion with the "mother church," is because Protestantism did not depart far enough from Rome in the first place, but retained those heathen elements of doctrine which have gradually been the means of her weakening and undoing.

But save God from all this. The no-God people are spending much of their force in attacks on that for which God is not responsible. It is too bad they cannot separate good and evil, God and the devil. But then, Adam and Eve were duped by the mixture of the two, and the great majority of their children have been content to follow in their footsteps ever since.

Give us God as He is, and the whole, un-mixed truth. A right understanding of the Bible reveals both.

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Wide World Photos

Crowds gathered at the miraculous grotto at Lourdes, France, perhaps the most famous Catholic healing shrine in the world

The Truth About Divine Healing

Shall we go to the graves of the dead to get health for the living?

(Second of two articles on "SHALL AMERICA HAVE ANOTHER SHRINE?")



HE echoes have by no means died away of the great excitement over the reputed miracles at the grave of Father Power, in Holy Cross Cemetery, Malden, Mass., during last November. Although the enormous pilgrimages of those seeking healing for themselves or others have been restrained, there is still going on investigation of the reality of the cures. While the Catholic Church is considering whether Father Power should be canonized as a saint and his grave be made a shrine, many thoughtful people are seeking for light on the great subjects of divine healing and what the Bible really teaches on shrines and miracles.

Some have asked, "Did not Christ use clay to anoint the blind, and is it not perfectly proper for us to employ the clay from this grave of the dead man in healing?" Yes, Christ did anoint the eyes of a man born blind, and sent him to the pool of Siloam where he washed and came seeing. But He did not rub a cancerous sore with clay and then rub the eyes of somebody else with the same clay. (See John 9: 6, 7.)

It is also true that He announced that "all power is given unto Me in heaven and in earth" (Matthew 28: 18), and "ye shall receive power, after that the

By James Earl Shultz

Holy Ghost is come upon you" (Acts 1: 8). But this power was not restricted to any given locality or shrine. In His conversation with the woman of Samaria, in answer to her question as to where God would reveal Himself, Christ said, "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4: 21, 23. If this text teaches anything, it shows that men are not required to repair to a given locality to obtain God's blessing. It was against such pilgrimages that Christ was speaking when addressing this Samaritan woman.

Further to counteract the pilgrimage tendency, Jesus taught on one occasion: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told



Herbert Photos, Inc.

An illiterate hermit boy in Mexico, of whom it is said that he performs miraculous cures, and as a result has built up a town of 15,000 inhabitants.

you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24: 23-26. Who can justify the establishment of such shrines in the light of such testimony?

And yet we are told that at one Boston elevated station the fares collected on a given day were \$1,400 in excess of the fares collected on the corresponding day of the previous year. "This station accommodated many of the pilgrims on the last lap of the journey; and this is but one station, and for but one day. Now compute the fares spent on other street cars, on railways, on bus lines, on automobiles, on offerings at the grave, and on candles at the chapel, by an estimated daily attendance of 200,000. Remember, too, that in that vast host only four or five cures were reported daily. Now answer whether you think public sentiment would justify the existence of a hospital that would take such large sums of money from such a host of people for only four or five cures? Since the cemetery was closed November 25, the question is asked, Will it again be reopened? Will Americans demand its reopening? I answer: If Americans have receded sufficiently into the darkness and superstition of medievalism to make a shrine profitable, it will be reopened.

POWER FROM DEAD CLAY

BUT I read in the issue of the *Boston Globe* of November 17: "The Church makes no answer yet. The abiding faith of her people continues hoping, praying, believing that a *supernatural power is working through the mortal clay of this dead young priest.*" In the *Boston Post* of November 24, I read: "The Congregation of Rights of Rome would be particularly alert to see that the law has been obeyed with respect to the *prohibition of public*

worship prior to beatification." Why should a supernatural power work "through the mortal clay of a dead young priest," when we read that we are saved by the *life* of Christ? (Romans 5: 10.) While this text teaches *reconciliation* through the *death* of Christ, it does not teach reconciliation through the death of *any other*, and, mark you, salvation came through Christ's *life*. The Scriptures say nothing of Christ's intercession during His death, but Hebrews 7: 25 does emphatically tell us: "Wherefore He is able also to save them to the uttermost that come unto God

by Him, seeing He ever *liveth* to make intercession for them." The fact that Christ "liveth" constitutes Him an intercessor. If it is the attribute of "living" that constitutes the divine Son of God an intercessor, how can a mere man become such when he is dead?

WORSHIP OF MEN

AT THE risk of being considered impertinent, may I ask: Who gave the Congregation of Rights authority to permit the worship of a man after beatification? Certainly Christ did not, else there would remain such a record in Holy Writ. In the apostles' day, they clearly understood that worship was permitted no man. Behold the consternation of Paul and Barnabas as they cried out against such a practice in the words: "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." Acts 14: 15. The worship of even angels — an order of beings created higher than man (see Hebrews 2: 7) — is expressly forbidden in Revelation 19: 10, where God alone is shown as the object of our worship.

Since no permission was granted the apostolic church to worship men and angels, but God only, is the Congregation of Rights following divine authority in permitting the worship of a beatified priest? But it may be urged that they are praying to a saint for the purpose of mediation, that he may mediate between God and man. But the Scriptures conclude: "There is one God, and one mediator between God and man, the man Christ Jesus" (1 Timothy 2: 5), and we have already pointed out from our examination of Hebrews 7: 25 that it is because he is *living* that Christ makes intercession for us. These texts leave no room for the mediatorial work of a dead man, nor for the sanction of such a

practice as is permitted by the Congregation of Rights. They receive their sanction rather from heathen tradition.

Some claim that there is miraculous power at the grave of Father Power because this priest's life began and ended on the eighth of December, which is the Feast of the Immaculate Conception. This Feast is celebrated by our Catholic friends "in recognition of Mary's purity, her freedom from mortal sin."

EXAMINATION OF CLAIMS

BUT remember that Mary is not the first for whom such a claim was made. Semiramis, the reputed spouse of Nimrod, the founder of Nineveh, had such distinction. Did God give her such a title? No, Semiramis has no such recognition from God; nor has Mary, for that matter, as the only text on which any would base such a claim is Luke 1:28, where we read, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."

It is claimed that this blessing freed her from mortal sin, and for that cause she was considered immaculate. But if being called "blessed" entitles her to such a claim, then Jael, of Old Testament times, was immaculate, was free from mortal sin, for we read: "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent." Judges 5:24. "Blessed above women" entitles Jael to an honor above Mary, for the latter was only "blessed among women." But did this blessing "above women" make Jael immaculate — free from mortal sin? Of course it did not, nor did it in Mary's case, for she called God her Saviour. (Luke 1:47.) Then in calling God her Saviour, Mary recognized the need of salvation from individual personal sins, hence was not immaculate.

Having in a general way dealt with the claims for Father Power, I now wish to ask why should so-called Christians go to the dead for help? Examining man's nature, I find him "mortal" (Job 4:17), which Webster defines as "subject to death." But one may quote the words of Christ in John 11:26: "And whosoever liveth and believeth in Me shall never die." I may suggest that the death

of the Christian in Adam (1 Corinthians 15:22) is a period of waiting called sleep (Acts 7:60). Christ died to save us not from this death by appointment (Hebrews 9:27) but from the second death (Revelation 20:13). He said: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:40. Thus you will see that Christ's promise involves waiting until "the last day," for God "only hath immortality." (1 Timothy 6:16.) In speaking of Christ in 2 Timothy 1:10, Paul says that "He hath brought life and immortality to light through the gospel," while in Romans 2:7 he adds that eternal life comes "to them who by patient continuance in well-doing seek for glory and honor and immortality." Thus may it be seen that immortality is alone an attribute of God, that it is promised to man through the gospel, and that it will be given him at the last day.

MAN'S CONDITION IN DEATH

SINCE this change does not come until the last day, what, then, is man's condition in death? Listen to the words of Solomon in Ecclesiastes 9:5, 6. "The living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." David says of man: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17. "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5.

Since man loses in death every attribute with which he was endowed by his Creator, what is his condition? I read from Ecclesiastes 3:19-21: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to (Continued on page 27)



International Newsreel

Dorothy Kunzman, a 17-year-old evangelist who claims that she can heal disease by prayer.

The CHOICE Is Yours

There is no greater compelling fact in the universe than that God makes men free



THE best way to study a great, interwoven Bible subject is to begin at the beginning, especially if that subject involves the relationship between God and man, and man and man. There must enter into it God's purpose in the creation of man, God's character, and the character, limitations, and future of man.

The word of God opens with the simple, majestic statement: "In the beginning God." We cannot get back of the beginning. We cannot get back of God. "In the beginning God created the heaven and the earth." Genesis 1:1.

The sentence stands out like an inscription over the archway to a great temple we are about to enter and explore. It invites us to a life work; nay, to an eternity of exploration; for God is infinite and His ever-unrolling revelation of His creative power will be infinite to us also. His entire creation is set before us.

"In the beginning" marks not a point but a period. How long the period we do not know, and doubtless could not understand if it were told us. Its duration is hidden with God. During its passing were created the marvelous "heavens" that "declare the glory of God," the Creator. (Psalm 19:1.)

Here is another scripture referring to that same unmeasured period: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3.

This second scripture notes two members of the Godhead—the Father and the Word, the Son—who wrought together for the good of His created man and the glory of His name. (See also Hebrews 1:10; Colossians 1:14-17.)

Genesis 1:2 and Job 26:13, first clause, and other scriptures include the mighty Spirit of God in this creative work, as He will also be manifest in that promised re-creation after the problem of sin is forever settled. (Psalm 104:30.)

THE CREATOR AND KING

AFTER the fitting of the earth for the home of mankind, God created the parents of the race—from the dust, that man might remember his lowly physical origin; from the life of God, that man might know his kinship, his sonship, with the Creator. Man was given dominion over the earth and all upon it, he himself, in the very nature of the case, being subject to his Maker. God, his Father, instructed him as to conduct, and warned as to the results of disobedience.

(First of a series of articles on "THE CONFLICT OF THE AGES")

By Milton C. Wilcox

We need to say only in brief what the Holy Scriptures abundantly teach, that the Creator of the heavens and earth was the inherent possessor of all power, all knowledge, all wisdom; that in Him was the perpetual fountain of life; that back of this knowledge, wisdom, and power was no cold, cruel, arbitrary mind, but a Person of infinite perfection, tenderness, and love. These qualities and powers are held in infinite balance, controlled and guided always by eternal righteousness, wisdom, justice, mercy, and compassion.

Jehovah the Creator is worthy of worship and the individual love and loyalty of His children. His character forms a mighty basis for faith. He is a Father to whom we owe all we possess. We can count Him always, under all circumstances, a reasonable, consistent God. Dwarfed by our prejudices and abnormal affections, He at times may seem to us unjust; but simple faith in His word will believe of God, in whom all fullness dwells, that all His ways are righteous, and all His paths safe. "There is no unrighteousness in Him." (Psalms 92:15; 145:17.)

POSITION OF MAN

THE crowning work of God for the earth was the creation of earth's master, man. He was created upright, a threefold being, composed of body, soul, and spirit. He was given, under God, dominion over all the earth. This is the sacred record: "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Under God, man was king over all the earth; yet under test for character. For this he was placed in the Garden of Eden, God's little pattern of what the whole earth was to become under man, instructed of God. The Creator reserved to Himself one tree of the garden, "the tree of the knowledge of good and evil." (Genesis 2:9; 3:3.) It seems to have been God's design that man must learn what was good and what was evil from the word of his Creator by faith, not from his curiosity, his desires, his reasoning powers. He must learn to know God by faith in God's word. Faith was as necessary to sinless

man as to sinful. If men by their own unaided power could have worked out characters true and sinless, they would each have gloried in himself, boasted in himself, and have forgotten God. Man would have exalted himself to the dethronement of God in the temple of his heart; he would have worshiped himself.

THE CHOICE IS MAN'S

GOD would warn man of the evil, but man must choose. No one in all the universe respects man's individuality, man's personality, as does God. No man could choose for another in a matter that involved moral character. Around every responsible soul God has placed a sacred

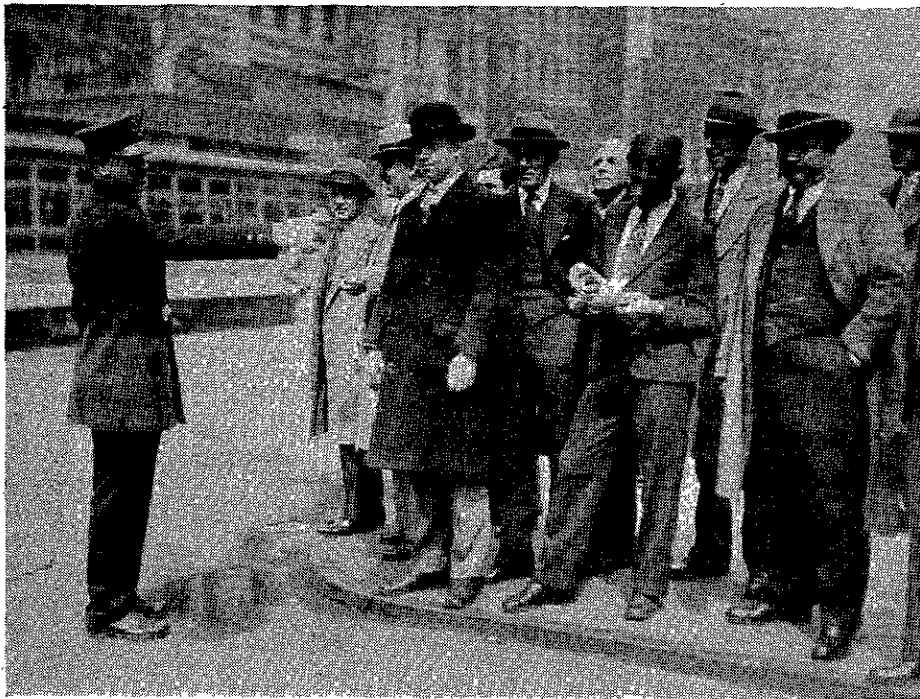
circle into which no other by right can enter; and God will not compel. Within that circle man must decide. There man is king. There man must choose. God kindly tells him what his decision means, but man must make the decision. God's choice for man was expressed in His commandment, "Ye shall not eat of it"; and the consequence of disobedience was death.

In the wisdom of God, man's law of life is the righteousness of God. When man chose his own way, it meant death. "In the way of righteousness is life; and in the pathway thereof there is no death." Proverbs 12: 28. "Sin, when it is full grown, bringeth forth death." James 1: 15, A. R. V.

The tempter came with the twofold lie that has cursed the ages and developed tyrannies and cruelties innumerable. "Ye shall not surely die: . . . ye shall be as God." They believed the evil one, and ate of the fruit, and reaped the fruitage — sin, suffering, enslavement, and death.

The reasonable God exalts man by binding him to Himself by the cords of faith and love. Man's self-seeking binds him to the earth and death. If man refuses God's way, he learns, or ought to learn, that he has brought upon himself the train of evil following his sin. If he follows the divine law of his being, he finds growth, strength, power, fellowship with God-life.

God demands love of man, His creature. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30. But love cannot be forced. To attempt it is tyranny; and God is not a tyrant. Therefore the God who loved man



Herbert Photos, Inc.

What is it to be free? There are those who consider even the restrictions placed by traffic laws in the large cities an unwarranted check on their freedom

"gave His only-begotten Son," the greatest gift Heaven could bestow, for sinful man's salvation. That Son also "gave Himself for us." (John 3: 16; Titus 2: 14.) If such manifestation of infinite love will not win the love of man, no other can. Says the beloved apostle, "We love Him because He first loved us." 1 John 4: 19. Love of God begets love in the heart of the man or the woman who responds to His love. Then obedience is voluntary, given in love, and the fruitage is joy, peace, fellowship, service. God knows that love cannot be coerced, and therefore He will not enter the sacred circle of man's individuality to seek to compel love. He will knock at the hard heart's door; He will plead His love, His sacrifice, His life; but He will make a man neither His enemy nor a hypocrite by using force.

MAN'S RIGHT STANDS

MAN may accept of God's remedy or refuse it. He may receive Christ as His Saviour or reject Him. He may crucify Him in his enmity and sins, or he may crown Him king in his heart and life. But man's right to choose holds ever. The individual man must choose. His nation may not choose for him; no church can choose for him.

God will plead: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45: 22. And this is an echo of Joshua's appeal: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Joshua 24: 15. Joshua's words were a repetition of the appeal of God through Moses, who had taught Israel God's law: "I call heaven and earth to record this day against you, that I (Continued on page 28)

The YOUTH Problem



H. Armstrong Roberts

The Boy Scout movement does much for youth that is valuable, but its tendency toward militarism is dangerous

What is the solution? Answered by one of them

By Lyndon L. Skinner



EWSPAPER and periodical editors, social workers, and educators, have seemed to be suffering somewhat of late from a youth "complex." A number of books have been written about the "condition of anarchism" that seems to characterize "flaming youth."

One famous jurist has written a book called "The Revolt of Youth." Even the general public is asking questions about this rising generation. Like the hen that brings off a brood of chickens to find one ugly duckling in the group, the public cannot help wonder-

ing if this queer human duckling can possibly be its offspring.

And so questions are being asked: Are the youth of today really different from the last generation that grew up before the war? Have the golden visions that their elders once dreamed become dim and blurred in today's generation? Are the boys and girls of today less open to the influence of parents

and teachers, more self-centered and selfish? Is youth in our modern world radical and in revolt? Is it irreligious and hostile to tradition? Is youth finding new truths that the world needs, or is it following blindly the lead of the older generation?

The questions grow and multiply indefinitely.

WORLD YOUTH CONFERENCE

PERHAPS no agency has been more active in attempting to find an answer to these and many other questions that perplex the minds of thinking men and women than the Young Men's Christian Association. At a conference held in Helsingfors, Finland, August 1-6, 1926, young men and boys from twenty-one countries were brought together. After a year and a half of searching their own hearts before the conference, they were given an opportunity in discussion groups to express themselves on the fundamental problems of youth.

The results of their conference are intensely interesting. These young men and boys found that many of the problems that had perplexed them have been wrestled with by the youth of other lands. The boy from China or Japan found that the boy from France or Australia had been battling with the same inner problems of modern living.

A Y.M.C.A. boys' worker who went to Helsingfors to lead a discussion group of boys tells the writer that he found that the boys of Germany, Denmark, and the Scandinavian countries had a distinctly personal view of religion. It concerned their personal

relation to God only. They considered the idea that men might ever work together on earth to be an impossible Utopia — therefore one's relation to his God is all that matters. Boys from England, America, Australia, and South American countries were quite frank in their belief in a social Christianity, — in a religion that would help them to live better lives and be at peace with their fellow men, not by leaving them alone, but by close association with them.

It would be a tremendous service to the development of a wider international understanding if increasingly larger groups of young people from every nation could meet and rub shoulders as they did at Helsingfors, at least once each year. There is an old saying, "You cannot teach an old dog new tricks." Older men and women cannot learn to put aside lifelong prejudices, but boyhood and youth know no such bounds. And the boy from India can soon adjust himself to the ways of the boy from England or America; the boy from America can quickly find a chord of understanding in the boy from China or South America.

ADJUSTMENT NOT REVOLT

THE youth are not revolting, as many seem to think. Some youth are anxious to make good in a larger sense than ever before. All the youth are not in conflict with society. Thinking young people are trying to be honest with themselves and with the world. Youth today (Continued on page 28)



Paul Thompson

Buoyant and irrepressible youth present a greater problem today than ever



Wide World Photos

The nervous strain of modern life drives many a one to "step out"

"STEP OUT"

A traveling salesman, a would-be suicide, makes a confession—and a revelation



COMPLETE directions: 1. Decide definitely that you really want to live in a better world. 2. Determine that you are ready to go. 3. Read the following full directions carefully. 4. Step out.

I am a commercial traveling man, a drug salesman. Going from one city to another is no longer a notable event in my life. I have seen every city worth seeing and many that were not. I have dwelt in the marble halls of the rich and the make-believe rich until my taste has become perverted and a high living standard has been raised beyond my ability to maintain. I should say, "beyond my ability to pay," for then I have stated the basic diagnosis of a new modern disease, which I found deeply impressed into my mental habits—"morbid humiliation," brought about by financial embarrassment.

That states it. Money! If I were possessed of all the money I seem to require, I would not be writing

By Luther Gable

these lines. If you had all the money you could use, you probably would not be reading them. Therefore if you have now taken the first step with me by deciding that you really wish to live in a better world, and with profound determination are now ready to go, then be patient, lay aside your worries, and follow me carefully; for I am going on a long, long journey to a wonderful land where they do not use money and all are friends! I know where it is, and I have found the sure and easy way; but I must direct you slowly, step by step, through the same reasonable deductions that placed the keys of the gates of pearl within my reach. Then you will believe me and be ready to take the last step bravely, and will not become lost nor make a mistake that would defeat the very purpose of the act.

Inasmuch as I have evolved from my determined

search the one sure route to the "land of pure delight," I deem it wise, now that the number of my days is nearly counted, to give to those who follow after me the benefit of whatsoever knowledge I possess. I do not apologize for the manner of my expression, nor for lack of literary merit, the latter being plainly its own apology. I am a specialist in time-tables, routes, and chemicals, with little regard for flowery language.

AS IT CAME TO ME

MUCH have I wearied my brain about how best to describe this sure route I have discovered. Yet with offense toward none, and sympathy and understanding for all, it seems advisable to give it just as it came to me, so that you may mark well the route, and note the signboards at every crossroad, and make no eternally fatal mistake in the "jumping off," with any risk of landing at the wrong port!

My first clear conception of a real land of peace came to me quite unexpectedly. I left my seat in that Chicago "Y" reading room and went forward to the eminent speaker who had just finished the noonday talk and said to him frankly: "If I really believed what you want us to believe about all that other world, I would go right out from here and commit suicide."

Of course he had many theological excuses and reasons why I should not do so; none of which I understood nor believed. I went back to my hotel with a subtle ambition to make one *real* trip just as soon as possible. What a wonderful Paradise that preacher described until, beholding, all my cares forsook me, and I longed to be there. I had never found anything like it, or anywhere near like it, in all my travels. On the contrary I have beheld the misery of human want

and woe, and man's mad struggle for something more, or beyond his reach. The poor in vain, the rich so vain—all is vanity! In contrast, that preacher pictured to me a home "over there" from which I would never be evicted on account of a foreclosed mortgage or a fire. He guaranteed all I wanted to eat from my own planting, and that there would never be a crop failure there, nor even weeds to burden me with toil. He described a wonderful tree with real fruit on it, and if I would eat of that I would never die again. That was enough. I was "sold" and ready to go.

But if I were starting for Japan or Cape Town, it would be necessary to consult routes, costs, climate, money exchange, and many other things at the

ticket office before I started. All these questions began presenting themselves quite businesslike, as was my wont, until my contemplated journey to the next world assumed the proportions of a regular business trip, the most seriously in earnest of all my varied, itinerating life.

My search for the right "information bureau" led me to a church where I sat one day listening to a man who claimed to represent the King of that happy land. Strange, but this minister was advertising another place adversely—the port of missing souls! I would have shuddered at his graphic description of such a place of torment

if I had not seen all the horror of which he spoke, carefully portrayed in clay on the interior of a Buddhist temple in Shanghai, China. It was all originated by the early pagan priests to scare the simple folk into paying tribute for their miserable support. I did not believe it then, and I do not believe one word of it now. Nevertheless, it seemed increasingly important that I should be absolutely certain not to step into the wrong boat on the river

Even Unto the End

By EUGENE ROWELL

*I have watched the glory of sunset close
Some fairest days of earth,
And have seen the beauty of land and sea
In the country that gave me birth.
Yet not from the splendor of sunset's glow,
Nor the beauty of land or sea,
But out of the stress of my loneliness,
Came the dearest words to me—
"Lo, I am with you always, even unto the end."*

*I have heard in the grandest of earth's bright halls
Her masters of reed and string,
And listened with joy that dissolved in tears
To her sweetest minstrels sing.
Yet not in those moments of rapturous light
Have I heard the sweetest song,
But from midnights deep that gave no sleep
When sorrows were dark and long—
"Lo, I am with you always, even unto the end."*

*For to me the last sunset will fade
Beyond the westering hill,
And the lights in the rapturous hall grow dim,
And string and voice be still.
But out of the silence then will come,
While earth's last shadows fall,
Like the gleam of dawn when night is gone,
That sweetest song of all—
"Lo, I am with you always, even unto the end."*



Styx — if there is a river Styx — and end up at a port not originally contemplated as my desirable destination. Since they issue no return tickets from that other world, there must be no mistake about the route taken. "But how can one know?" I asked everywhere. The question being profoundly important, I could accept no man-made theory.

THE ROUTE

EVERY race and every people on this earth seem to have entertained some very definite hopes of a "heaven," reflecting their ideals of happiness. We, in this latter age, however have learned that Tut-ankh-amen had not used his playthings for over three thousand years at least. We sigh at his deception. "What then," I thought, "of the young husband who turned on the gas and 'jumped off' to be with his departed bride?" Did he meet her? Was he also deceived like Tut-ankh-amen? Shall I ask Plato, Mohammed, or Sir Arthur Conan Doyle?

Many philosophers have taught that there is an indestructible part of man called the soul, which at death leaves the body and soars away at once to regions of delight. Why then do their believers cling so tenaciously to a more or less feeble, aching, earth-bound body, when by simply folding their hands and refusing to call the doctor they could soon be floating away to join their loved ones in the realms of Paradise! If that theology be true, why wait another day?

There was that *if*. I am a business man, not given to taking long trips on any kind of "if." It began to dawn on me that peradventure there might be a good God somewhere. If so, He must have revealed His purpose for man to some one of His children. But who should I ask indeed,— Aristotle, Darwin, Eddy, or Billy Sunday? Their answers stand as divergent as the points of the swastika cross. How was I to know? Ever and anon the great question beset me. I found a score of "heathen" theologies of many gods, and five hundred seventy-five different denominations supposedly following Christ, but all by different theological routes! I "checkmated" preachers, priests, and teachers with the inconsistency of their own incompatible arguments in one city and another, until one day — lost in doubt — the God of the living sent a little child to lead me. A very young girl entered a Lynchburg, Virginia, restaurant and sold me a copy of THE WATCHMAN MAGAZINE, which taught me that the Bible is its own best interpreter; for herein is prophecy that has not failed down through the ages, but has prevailed against nearly six thousand years of effort to deny and destroy it. I remembered a verse I had once heard from that book. "Seek, and ye shall find," it said. Here then was a great chance to prove whether or not this book called the Scriptures was really the inspired word of a worthy Deity, who could actually fulfill that promise to an honest, inquiring human, or if the statement was groundless and vague like many other ideal theologies. I

would certainly seek for full information and direction to the promised land of Paradise.

The first sign I read to pilot my route on the road to the promised land as found in the record of the prophets of the Lord, furnished me a terrific setback for preconceived notions! It became plain that man is not immortal at all, of his own nature! That is what David said in his one hundred forty-sixth Psalm: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" That statement did not assert consciousness immediately after death! This very first "signboard" on the road to the other side of death at once refuted everything I had ever heard about an immortal soul winging away from a dead body to a new and higher experience. "The doctrine of universal immortality," I concluded, is a great and far-reaching deception, because it teaches that a man already possesses that which God says he must strive manfully and righteously to obtain. It opens the way for the countless illusions of consciousness after death with which the preacher first thrilled me, when, as a matter of fact, the word of God has plainly stated that our thoughts shall perish also.

THE DEAD KNOW NOTHING

NOR is it stated in just one place in the Bible. Many inspired Bible writers have said the same thing in many ways, and have surely refuted a great many funeral sermons in which I have heard the "soul" of the departed preached right into heaven and supposedly even then enjoying the bliss of Paradise. Fain would I have exchanged with them for my own disappointing lot on this cold and heartless earth. But instead of the dead then being in the presence of God and angels, I found that even the most saintly soul does not even remember God in death. I read plainly, "In death there is no remembrance of Thee." Psalm 6: 5. The departed wife, I once believed, was ever hovering near the bereaved husband, sharing his joys and sorrows, and though helpless to assist, only awaited him to join her in endless love and peace. Why wait another day, I could not see. Why endure hardship and sorrow here, when by the short route he could join her at once and renew their love in that blissful sphere, to work together again, to know that higher knowledge and wisdom? Look! I found another signboard at *this* crossroad whither I had come and stopped for true instruction. This is what I read in plain words from the Book of life: "For the living know that they shall die; but *the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor (Continued on page 32)

Prophesying Calamity

and hating it at the same time

By Mary Hunter Moore



of the good in the present world, and abnormal ignorers of all that makes life worth living, that we are here to refute.

There are 295,000 members throughout the world of a church that believes in the soon coming of Christ, 119,000 of them being in North America. These Adventists are industrious, thrifty, law-abiding people. Few wealthy, the majority of moderate means, they spend none of their income for alcohol, tobacco, tea, coffee, or the theatrical pleasures of the age, and in consequence they live in thrift, comfort, and refinement above the average of other people with like incomes. They make good citizens; they pay their taxes, contribute to local charities, and care for their own poor. While not primarily interested in politics, they bear a fair proportion of the duties of citizenship.

WORLD-WIDE WORK

THEY have a denominational investment in real estate and institutions of \$49,293,887.27, with a total yearly income for evangelistic and institutional work of \$41,018,692.33. They maintain 1,523 schools, ranking from primary to college, with an enrollment of 61,774. Last year these schools provided more than a million dollars worth of work to students. They conduct 57 publishing houses, employing 3,678 persons in the distribution of literature in 141 languages. In California, where a number of young men trained in a denominational printing plant have gone into public high schools as printing teachers, they have been welcomed for the high standards of their work and influence. Thirty sanitariums, 51 treatment rooms, a Grade A medical school, 474 physicians, and 3,315 nurses carry on the denomination's contribution to the care of the world's sick. Not one of the Adventist institutions is dividend paying; their profits are turned back into the work. An uncounted number of physicians and nurses are doing private work of a helpful nature. A number (*Continued on page 31*)

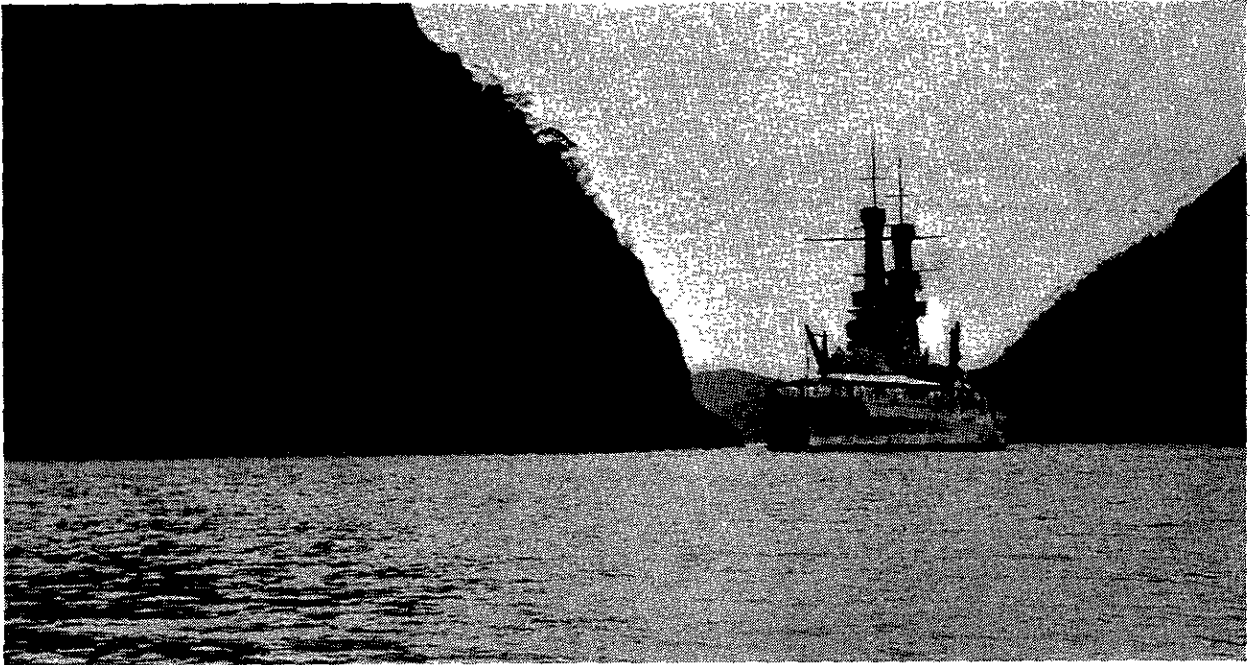


Herbert Photos, Inc.

An oncoming calamity not only scares the foolish but also drives the wise to prepare for escape from it

THE Harmon Real Estate Corporation spreads a huge ad on the pages of the New York Times beginning: "In almost every generation there has arisen some small group of prophets who preached that the world was coming to an end. This can only be explained by the fact that some people are afflicted with a strange mental quirk which makes them enjoy anticipation of the worst."

We assume the writer of that ad was unconscious of the insult he offered God when he described as "anticipation of the worst" the hope of our Lord's return, and the replacing of the present state of society with the new earth state, which will be happy beyond our imagination to picture. But it is the false notion that those who look for the Lord's return are doleful calamity howlers, silly despisers



Herbert Photos, Inc.

The battleship Pennsylvania passing through the Panama Canal. A primary object of the digging of this canal, at enormous expense, was the security of the coasts of the United States in time of war

Will the paramount desire for national

SECURITY

*now being stressed by the five world powers at the
London Naval Conference, lead to amity or enmity?*



HERE is perhaps no greater champion of the cause of world peace than Nicholas Murray Butler, well-known president of Columbia University, New York City, one of the two largest universities in the United States. To see the nations lay down their arms, to "beat their spears into pruning-hooks and their swords into plowshares" is the outstanding passion of this leading educator. He profoundly believes we are finding the way out of the wilderness of war to the plains of peace.

In a recent utterance, Dr. Butler tells of the difference between the war spirit of the nations seventy years ago and the peace-conference spirit now. He tells how Count Cavour secretly made his way in disguise and under a false name and false passport from Italy to a French town. There this prime minister of the kingdom of Piedmont went to a small drugstore, and waited among smells and bottles until he received word to enter the presence of the most powerful ruler on the continent at that time, the emperor of France, Napoleon III. The business of these two men, who met thus in secret, was to bring about a great war, the struggle for Italian

By William G. Wirth

unification against the control of Austria over the Italian peninsula.

This secret way of producing war is eloquently compared by Dr. Butler with the open method now in vogue of the nations gathering together through their delegates in conferences for the establishment of peace. He tells of the recent open visit of J. Ramsay MacDonald to Washington to confer with President Hoover in the interests of world amity and agreement; and from the secrecy of the French drugstore of seventy years ago and the openness of Washington and London now, he draws the conclusion that there is now "no conspiracy to organize war." Today the spirit is "a conference to build peace."

There is truth in what the head of Columbia says. No one can gainsay that the nations are more given to the "conference" spirit than they have been in the past. No one disputes that there is a strong urge in the world for peace, a spirit that betokens amity; a feeling of getting together. And in this we

can rejoice, for what true Christian would want war?

But does this insure us against future wars? It does not; and sober-minded students know that while Dr. Butler, with his optimism and idealism, visions peace, the cold, brute, realistic facts are that never was the world in greater danger of universal conflict than in this year of our Lord 1930. This very impending danger of international strife is the welding instrument that is producing this "conference" spirit.

PEACE OR CHAOS

LET us keep it well in mind, and without uncertainty, that it is not nearly so much, with all due deference to our friend Nicholas Murray Butler, because the nations desire peace that we have conferences, but because they must get together for peace whether they really want to or not. I must not be misunderstood as saying that the diplomats and statesmen of earth do not desire international concord. They do, and sincerely. What I am trying to have the reader see is the terrific truth that fear, forbodings for the future, the likelihood of imminent Armageddon, demand peace; or ruin — universal, dire, cataclysmic and any other adjective that may be employed to express chaos and disaster — is just ahead.

It is not my intention, and never has been, to discount the idealism for peace that is now in the world. With Dr. Butler I believe the desire for peace is stronger in the world than it has ever been. But stubborn facts are much stronger than idealistic desires, and it is the facts that are distressing and unescapable.

We have been discussing this present London Naval Conference. We wish it well, and hope it attains a large measure of success. However, has it not impressed the reader that every one of these five powers is mortally afraid of the

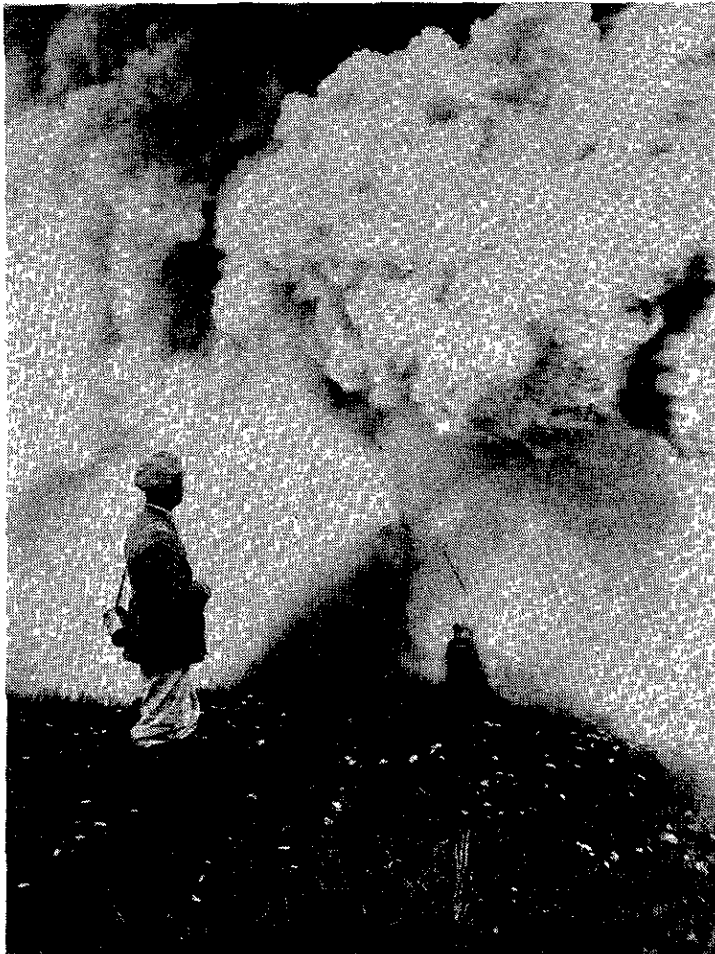
war dangers of the future, afraid that unless he looks well toward his own security and protection it will go bad for him?

If we recall the speeches on the very opening day of the conference, as they came over the radio to us, what was the first keynote every one of the great powers sounded in the speeches made? Ramsay MacDonald, speaking for Britain, affirmed strongly that England must have a strong navy. Said he, "The sea is us." Stimson on behalf of the United States emphasized as the first consideration that we must protect our coasts, etc. Tardieu asserted that France must look well for its own security, and the Italian and Japanese delegates followed with the same leading thought. All the way down the line, "security" was the big thing. And each delegate, after emphasizing his own country's need of "security," then went on to say that his country, of course, wanted a world of peace and would do all it could to arrive at that destination. But, first and distinctly foremost, each particular country must have *security*.

And it is just this solemn fact of *security first and world peace second*, that puts the severe, gloomy fact of *real war first and idealistic peace second*.

The Good Book, diagnosing our world condition today as the time just before the return of Jesus in advent glory, declares "upon the earth distress of nations, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21: 25, 26.) The delegates at this London naval conference are perfectly willing to talk about nebulous and intangible peace, but they know they must talk about certain and real war which is just ahead, and hence their proper insistence upon *security first and universal agreement and peace second*.

I do not know, and do not pre-
(Cont. on page 33)



International Newsreel

The Germans try out a new gas to use in war. Scrap the old weapons, and new weapons take their places

The News Interpreted



International Newsreel
The king and queen of Italy, just before they were presented to the pope at Rome. Their visit signalized the new peace between church and state. It was the first time since 1870 that an Italian king had entered the domain of the pope, and the first time in history that both king and queen had made such a visit

Russia Stamps on Religion

THE most amazing reports come out of Russia,— amazing to those who have not been watching the course of events in that nation now ruled by radicals. The world is being reminded of the orgies of the French Revolution. Atheism is rampant and anti-religion is in the air. Mobs parade the streets of the cities, ridiculing Christianity, burning effigies of Christ and the saints, and shouting "Down with the churches!" Religious leaders are suffering persecution and death. Christians, Jews, and Mohammedans alike are victims of the violence, for church, synagogue, and mosque are being closed, destroyed, or transformed into "culture club" meeting places.

Let no one imagine that this is simply mob action on the part of some wild irresponsibles. The Soviet Government itself has passed a drastic decree curbing religion. Its sixty-eight articles nationalize church property, and give churches no legal existence; hold religion to purely devotional exercises, forbidding all educational, publishing, medical, and charitable endeavors; rule against national organization, and restrict local organizations to twenty members, all over eighteen years old; forbid libraries, reading rooms, and work for children or women. Churches cannot give ma-

terial aid to their own members, cannot make contracts, cannot own or rent property, cannot meet in private homes except under special restrictions, cannot have treasuries or receive funds from any source. In fact, almost every conceivable activity of religion is forbidden, from engaging a janitor to holding a convention.

The religious world was stirred mightily by all this. Large bodies of religionists of every sort, in both Europe and America, passed resolutions of protest, and appealed to the Soviet Government through their own governments. The Soviets replied with many denials; yet it remains a fact that 1370 church edifices were closed in 1929, and the work of iconoclasm goes on. Photographs of churches being torn down, relics destroyed, and grain piled high in cathedral aisles continue to come to America. In answer to the protests of a shocked world, "The Godless League" recently passed the following resolution:

"Well, Messieurs, Churchmen, Lords, and Bourgeois, we take note of your howlings, finding in your evil words confirmation of our work. We gladly oppose the pope's appeal and the resolution of the English priests, dictated to them by international capital as an expression of class solidarity with the kulaks and nepmen. You can damn us much as you like in black letters. The

day is coming when the world's godless workers will turn your Vatican into a museum where that scarecrow, the pope of Rome, will be stuffed and placed side-by-side with a Shaman [primitive medicine man] from Siberia as a monument to thousands of years of errors and trickery of priests. Forward, godless comrades. Under the Communist party and Soviet regime we move forward in ordered ranks to further tasks."

We have no fear that Russian atheists will destroy God or belief in Him, even in Russia. The Russian people are intensely religious. But they are also possessed of infinite patience. The real soul of the peasant cries out against all this anti-religion, and there is a bloody revolution ahead for that already harassed country. But let the reader note that atheism is not confined to Russia. It is widespread everywhere, but more "cultured," camouflaged, hidden. The Russian people, like all Orientals, are more expressive of their beliefs, that is all. "The fool hath said in his heart, There is no God." And in this respect wisdom, not foolishness, will eventually prevail.

The greatest danger to religion now is not anti-religion, but false religion. Men are "incurably religious," and will remain so. Even atheism is a religion, a worship of the human intellect. Men will worship something. Our chief concern should be whom we worship. And not all that are called God and Christianity are God and Christianity today. The devil himself is too wise to try to obliterate religion, though it may suit his purpose for awhile to make men believe they are doing so. He will use a religious power that has many of the earmarks of true Christianity to stage his last fight against God. It is not difficult for the thoughtful observer to discern what that power is.

The Naval Parley

AT THIS writing the London Naval Parley gives all evidences of being a farce. So far, its methods and accomplishments do not reach the hopes of the least hopeful disarmament advocates. For it was expected that at best battleships would be scrapped, or battleship building limited. But to all appearances even that expectation has gone glimmering, and there is talk of the United States speeding up the building of more such ships to reach parity with Great Britain, rather than the British sinking their latest dreadnaught of the sea. The powers have been able to come to a tentative agreement limiting the use of submarines, which is the out-



The News Interpreted



standing achievement of the conference.

American peace advocates are far from satisfied. Complaints in the public press abound. While hopeful diplomats urge the public not to "shoot at the piano player" while he is playing, a famous American humorist, like the king's fool of the Middle Ages, dares to make wise remarks, which statesmen would lose their heads for making. There seems to be no doubt that the conference is not getting anywhere with actual disarmament or reduction of armament, or even limitation of armament. It looks as if it will have to be content with passing some restrictions—such as that submarines shall not attack merchant or passenger vessels without saving the passengers and crew—and let the much-heralded conference go at that.

Americans back home are blaming their delegates for not starting right. The whole conference has proceeded from the standpoint of war, not of peace. The Kellogg Peace Pact has been forgotten. It provided for an international policy of settling all disputes without resort to war at all. The present conference is working along the lines of war as a very urgent necessity at all hazards, but hopes to lessen its severity, if all can agree.

Which illustrates vividly how futile all peace conferences of whatever sort are sure to be, so long as greed and fear dominate men's hearts. "Whence come wars and fightings among you? Come

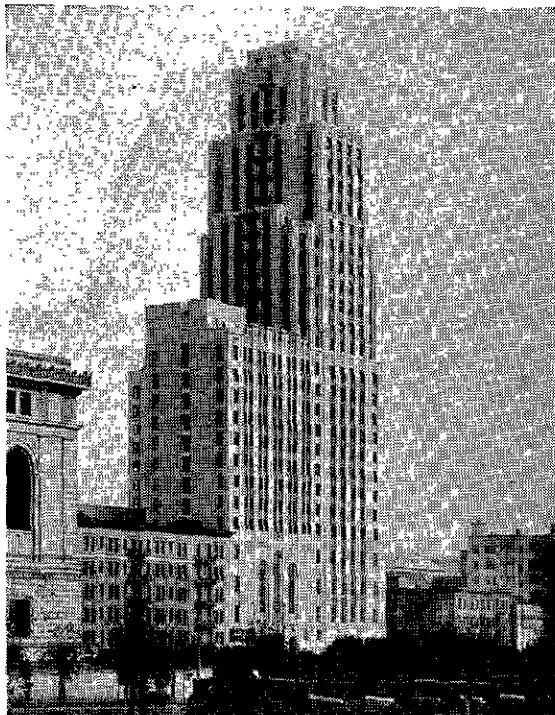
they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war; yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4: 1-3. What a true and accurate picture this is of the present situation among the nations, and the reason for wars.

Peace cannot be forced, nor is it an international or a national matter. It is individual, personal, in its working. Peace will come only by the Prince of peace working on the hearts of individuals first. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." John 14: 27. We are ready to give our support to all that peace conferences can do; but we cannot be hopeful that they can do much for world peace. We are looking for peace to come from another quarter; and we know it cannot come till this old world's warring elements are destroyed at Armageddon, prophecy's last great battle between men and God.

Jobless Men

THE valiant efforts of President Hoover and his aides, together with the business and professional men of the nation, to avert a financial panic and business depression that threatened to follow the crash on Wall Street last fall, have done much to cover up real conditions in labor circles throughout the winter. Prosperity, employment, and good wages were stressed, and everybody was urged to talk these into existence. Editors and public men generally caught the spirit, employers made big promises, and from reading the news prints one would think that there was little suffering during the unusually hard winter that is now almost gone.

But not so. There are no available statistics that can be depended upon, but it is estimated that there are between three and four million jobless men in America today. The terrible suffering of their families has been left out of the



International Newsreel

The modernizing of religion goes on. A skyscraper church of San Francisco

news. But recent outbreaks of mob violence in such cities as Cleveland, Philadelphia, and Chicago indicate that unemployment is turning men into beasts. Cold and starvation for women and children are powerful incentives to crime and the mob spirit.

In some industries there are ten applicants for every job available. Observers paint pictures of scores of men and women standing in line day and night at factory doors, waiting for the first vacancy. Newspaper men do not report the situation in many places, with the good intention to refrain from making the situation worse by giving it publicity. It is reported on good authority that Chicago has broken all records for unemployment.

Much is made of the chronic state of unemployment in England, where for some years a government dole has been handed out to the workless, till too many are content to remain idle even when work can be had. Yet British unemployment is now only nine per cent of all, and ours is ten per cent.

A recent survey of the unemployment situation in Chicago and vicinity revealed that to bring about relief there must be a change in the attitude of large employers of labor. They seem to want and encourage (Cont. on page 33)



International Newsreel

Dr. Henry Fairfield Osborn, apostle of evolution, who has recently recanted the ape theory of the origin of man, but still insists that the original man was ape-like

AMERICA'S HARI

for freedom of conscience, and her ten great contributions to human history. Having achieved, the greatest problem of the United States today is to defend and preserve. Will she do it?

(Fifth article in a series on "THE STRUGGLE FOR RELIGIOUS LIBERTY")



THE first great crisis in American history was the War for Independence. This was the critical point in the struggle between absolutism and freedom, between despotism and individual liberty. The great leaders in the Revolutionary War were from the back country, the frontier, the great open spaces. True, in the preliminaries, we find outstanding figures like John Hancock and Samuel Adams, from the cities of the seaboard. But during the struggle they are replaced by men from the newer settlements — Washington, Henry, Jefferson, Allen, and others; and following the war, during the founding of the new government, its control passed completely into the hands of the leaders from the back country. Thus the Revolution was a twofold struggle — a struggle on the part of the colonies to free themselves from the fetters of the past, and a struggle on the part of the back country to secure control of American institutions. For both it was a success.

At the unveiling of the statue of Lafayette in Paris, July 4, 1900, Archbishop Ireland said of this struggle: "America rose in rebellion against arbitrary and absolute government; she unsheathed the sword in the name of the rights of man and of the citizen. . . . The creation of the Republic of the United States was the inauguration of a new era in the life of the human race — the era of the rights of manhood and of citizenship and of the rights of the people."

ESTABLISHING A GOVERNMENT

ONCE these rights were secured, the next problem that faced the leaders of the Revolution was to establish a stable form of government. The very conditions that carried to a success the War for Independence brought the new nation to the brink of disruption and ruin under the Articles of Confederation. The liberty that had just been secured at such cost was not to be surrendered to any new power. The result was the Constitution of the United States — an instrument that has stood the test of more than one hundred fifty years and a bitter Civil War; whose power lies not in its rigidity, which represents absolutism, but in its flexibility, by which it may at all times reflect the will of the people whose representatives created it.

This instrument as it came from the hands of the Constitutional Convention, and as ratified by the States, established a strong central government as opposed to the Articles of Confederation, which were based on the sovereignty of the several individual States. In the struggle for its ratification the old contest between individual liberty and a strong central government was renewed; and in those States where liberty had been greatest, there opposition to the Constitution was



The Norfolk-Portsmouth Advertising Board

Ruins of the tower of the first Protestant

FIGHT

By GUY H. WINSLOW



erected in America, at Jamestown, Virginia

APRIL, 1930

most bitter and held out longest. Rhode Island actually refused to join the new government until forced to do so by threatened tariff measures injurious to her commercial interests.

This opposition to the new government lay in the fact that, while it provided a strong central government, the Constitution provided no safeguard to the State nor to the individual. There was nothing to prevent the re-establishment of the autocracy from which the colonies had just escaped. The opposition is well set forth in the words of Thomas Jefferson, who was America's representative at Paris at the time, in a letter written February 6, 1788: "I wish with all my soul that the nine first conventions may accept the new Constitution, to secure to us the good it contains; but I equally wish that the four latest, whichever they may be, may refuse to accede to it till a Declaration of Rights be annexed."

On the same day Massachusetts ratified the Constitution, after a long, bitter debate, with the provision that her representatives in Congress "at all times . . . exert all reasonable and legal methods" to secure the ratification of certain safeguards for the States and the individual under the new form of government.

STRUGGLES IN THE STATES

THE results of this opposition to the Federal Constitution were the first ten amendments to the Constitution, the Bill of Rights of the American people, which forms the constitutional guaranty of the rights and liberties of the people of the United States.

The first of these amendments reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." This amendment left the question of religion to the various states. Doubtless the reason for this provision was the fact that in nearly all the original States there still existed either a union of church and state, or everyone was taxed to support a church, or else there were restrictions on various dissenters.

In some states all these conditions existed, and the struggle continued for another century after the adoption of the Constitution. A Roman Catholic was not allowed to vote or hold office in New York until 1821. North Carolina retained the word "Protestant" until 1835, and then limited office holding to Christians. It was the general rule in New York, Connecticut, and New Hampshire that everyone must worship the Creator, and that each tax payer must contribute to support the Protestant "teacher of piety" in his town. Those exempt from this requirement were obliged to secure a certificate from the town clerk allowing their contribution to go to their own parson or priest. This condition was not remedied in New Hampshire until 1819 by the passage of the "Toleration Act"; and it was not until 1877 that religious restrictions were removed from the office of governor and state legislators.

In Massachusetts there was a (*Continued on page 33*)

EASTER SUNDAY

on His Resurrection Day?

By ROBERT LEO ODOM



AMONG the present-day festivities of Christendom, the observance of Sunday, of Easter, and of Christmas, hold first rank. Easter and Sunday, according to the belief of many, claim the distinction of having been instituted by the Lord and His apostles on that "first day of the week" when He arose from the dead. From infancy most of us have been taught that "Sunday is kept because Jesus arose from the dead on the first day of the week." In fact, it has been so generally accepted by tradition that very few people really trouble themselves to look up the Scripture for proof on this point. And while Christians claim December 25 as the birthday of the Lord, the Bible does not give any date for His birth.

As to the origin of Sunday-keeping and Easter observance: Did Jesus meet with His apostles and they together institute a memorial of His resurrection on the very day that He arose from the tomb?

NAMES OF THREE DAYS

JESUS was crucified on "the preparation, that is, the day before the Sabbath." (Mark 15:42.) That afternoon He was buried in a sepulcher near by. The burial party, having put away His body in the tomb, "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. Thus it is clear that Jesus was crucified and buried on "the day before the Sabbath," His burial party "rested the Sabbath day according to the commandment," and "the Sabbath was past" when the "first day of the week" had come. If the "Sabbath day according to the Commandment" is the "seventh day" (Exodus 20:10), and was "past," we can see the consistency of the Gospel writers in giving no sacred name or title to "the first day of the week."

And while the Gospels are certain that "the Sabbath was past" when the first day of the week came around, they are just as certain that Christ rose from the dead upon the first day of the week. For we read that "Jesus was risen early the first day of the week." (Mark 16:9.) The question is: Did Jesus or His apostles institute Sunday and Easter observance on that day to be a memorial of His resurrection?

A few weeks ago I saw a congregation almost

gasp when the minister offered \$500 to any one in the city who would produce a single statement from the Scripture to show that Jesus had ever taken the "first day of the week" upon His lips regarding anything. Many of my friends almost swore that they had read several statements of the Master regarding the day. But all have searched in vain. Jesus never mentioned the "first day of the week" once! And His silence about the day forever makes false any argument for Easter and Sunday observance that may claim support from a personal statement by Jesus!

The example of Christ and His apostles on that resurrection day is often set forth for proof of Sunday sanctity. It is supposed that by a religious service held on that resurrection day, they set apart Sunday for a memorial of the resurrection. Is it true that they did that on the day on which He was raised?

Mary Magdalene was the first mentioned as having visited His tomb on the resurrection morning. "The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1. Note that the time of her visit was "early, when it was yet dark." So we are beginning to review that day from dawn to dusk.

Others besides Mary had come early that morning to His tomb, the hour described as "very early in the morning," "at the rising of the sun." (Mark 16:2.) Mary, upon seeing the stone removed, hastened to report "to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid Him." (John 20:2.) This report reveals that she believed that the body had not been raised from the dead but had been taken away by some one.

UNBELIEF ON SUNDAY MORNING

THE women at the tomb were told by the angel that Jesus had risen, and that they should tell the disciples and Peter that He would appear to them in Galilee. (Mark 16:3-8.) These women confirmed the report of Mary to the apostles, for "they returned from the sepulcher, and told all these things unto the eleven, and to all the rest." (Luke 24:9.) Their message was skeptically received. "And their words seemed to them as idle tales, and they believed them not." Verse 11.



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Crocuses growing in the snow in Switzerland.
Easter comes with the first flowers of spring

Finally, Peter and John went to the tomb to see for themselves whether He were there or not. Having gone inside the sepulcher, they believed the report of Mary that His body was gone. (John 20: 8.) But as to His resurrection, no: "For as yet they knew not the Scripture, that He must rise again from the dead." So they returned to their own home. (Verses 9, 10.)

"But Mary stood without at the sepulcher weeping." Verse 11. It was here and at this time that Jesus made His first appearance to anyone. "He appeared first unto Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9. John, in recording the incident, says she at first supposed Him to be the gardener. And her request shows that she supposed the gardener to have removed the body of the Lord. When Jesus did reveal His identity, and she was about to worship Him, He said unto her, "Touch Me not; for I am not yet ascended to My Father." John 20: 15-17. She was then sent to tell His disciples that He was ascending to His Father and their Father.

APRIL, 1930

When Mary came to the apostles, she found them mourning and weeping. "And they, when they had heard that He was alive, and had been seen of her, believed not." Mark 16: 10, 11. Thus far into the day we read of no belief in the resurrection on the part of the apostles, and consequently no memorial service.

AN EVENING WALK

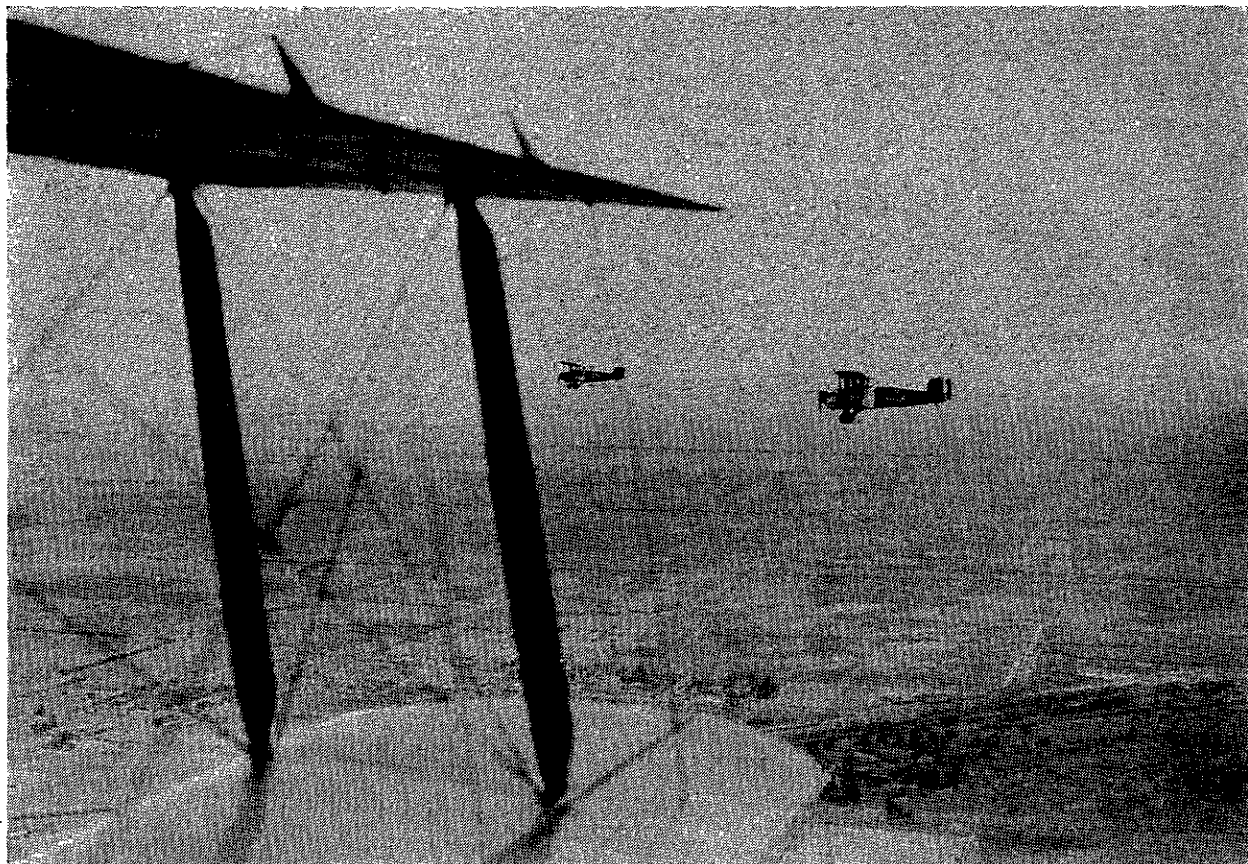
HIS next appearance was to two disciples, not to the twelve (Luke 24: 33), on the way to Emmaus, about eight miles from Jerusalem. Along the way the Stranger who journeyed in the same direction was not recognized by them. Upon His inquiry as to what they were discussing and why they were so sad, they seemed amazed at His apparent ignorance of what had taken place in Jerusalem in the past three days. Then they proceeded to relate the story of Jesus of Nazareth and His death. They said that the report of the women made them "astonished," but they expressed nothing more than astonishment at the idea of the resurrection. (Luke 24: 13-35.)

Still unknown to the men, He said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" And then as they went along He gave them a good Bible study on the subject. (Verses 25-27.)

When they came to the village, the Stranger "made as though He would have gone further." They urged Him, saying, "Abide with us: for it is toward evening, and the day is far spent." Verse 29. Note particularly that "it is toward evening, and the day is far spent," when they arrived at Emmaus. He accepted their hospitality, and a meal was set. After He had blessed the meal and given the bread to them, then He revealed Himself to them, "and He vanished out of their sight." (Verse 31.) Thus during the time He was with them, He was unknown to them. And when He did reveal Himself, He vanished without holding any memorial service.

At the time He turned in with them, it was toward evening and the day far spent. Some time, how much we do not know, must have elapsed for the preparation of the meal and for Him to bless it. When He vanished from their sight, these two men set out immediately for Jerusalem to report the incident to the eleven. (Verses 33 to 35.) It was "threescore furlongs," or about eight miles to Jerusalem from Emmaus. (Continued on page 34)

PAGE TWENTY-ONE



International Newsreel

Endurance planes in flight

The Endurance Flight

of the human machine. *Play safe by having an expert check you over often*



OME with me to my workshop, the place where human machines are examined and as far as possible repaired.

First we come to a man past middle age who, as it were, has been going through life as a plane on an endurance flight. He has been refueling with little or no attention to the type of fuel used and has been brought down by a bad stomach. For years he has had trouble, but for various reasons has postponed consulting the one trained to give him proper advice and treatment. Heedless of the warning signals, he continued his flight, seemingly imitating the endurance airplane in an effort to see which part of the human machine would give way first.

Next we come to a younger man who has been brought down by a failing heart and bad kidneys. He has had less warning of the impending trouble; but had he been checked over frequently, the early onset of the condition could have been detected and his present plight avoided.

Now we see a young woman who has been brought

By Julian C. Gant, M. D.

down early in her life's flight. Her lungs have weakened and failed because of unfavorable environment.

We might continue further viewing those with various other complaints and physical disabilities. In a number of cases we are able to locate the difficulty at once; in many, we have to call to our aid skilled chemist, microscopist, and roentgenologist.

Briefly we have viewed a number of disabled human crafts and have determined the nature of their disability, but, alas, our analogy ends here. Instead of sending to the factory for new parts to replace those that are worn or damaged, we must do what we can to restore the diseased and damaged organs. In some cases the surgeon's knife will be effective in removing the most damaged tissue. Others may need bed rest for months or possibly years. A number must be re-educated as to their life habits. The environment of each must be so

arranged as to give the body the best opportunity to repair itself. In some the diseased process has advanced so far and is of such a nature that no known treatment will be effective in stopping its progress.

The foregoing examples illustrate how many people are inclined to postpone consulting a physician until they are compelled to by actual physical disability.

We are living in an age of mechanical and business efficiency, but in the business of caring for our bodies we are generations behind time. Automobile owners lavish great care and attention on their cars, having them checked over frequently to keep them in perfect condition. But these same people neglect their own bodily machinery. This lack of attention to our physical well being is partly accounted for in the fact that few people realize how many diseases attack the body without giving many symptoms.

OPEN OR SECRET ATTACKS

THE different ways in which disease manifests itself can be illustrated by the ways in which bacteria attack our bodies. Some of these wily microscopic adversaries when they gain access to their prey wage a fierce battle for the mastery. They cause a marked reaction in the body and either it or the invading parasite must give way. Thus an acute disease is produced, as smallpox, scarlet fever, diphtheria, spinal meningitis, typhoid, plague, and others. These conditions are so conspicu-

ous in their manifestations that they attract the attention of all — both laymen and physicians. Great strides have been made and are being made in controlling these diseases. By use of vaccines and proper isolation for prevention and serums for treatment, a number of these former scourges are well under control.

There are other bacteria that attack the body in a more subtle manner. They find lodgment in some weakened part of the body, and from this hidden part they day by day throw their poisonous toxins into the blood stream of the body, thus causing damage to the distant vital organs. The bacteria themselves may enter the blood stream and by this means set up second points of attack in other parts of the body. The parts most frequently attacked

by these organisms are tonsils, bones of the face, teeth, lungs, gall bladder, appendix, and certain of the reproductory organs. Any one of the vital organs may be affected. The thing that makes this type of infection so dangerous is the slow and unnoticed way the damage is done. The vital forces are sapped so gradually that an individual may be working far below his normal efficiency and hardly realize that anything is wrong.

Thus it is with many of the chronic diseases, whether caused by bacteria, dietary indiscretions, intemperance, unsanitary conditions, or poor mental hygiene. Fortunately, most diseases give some warning of their presence before they have advanced beyond the stage where they can be cured, or at least greatly checked, by proper medical care.

The sad part of it is that so many people not only fail to have their bodies frequently examined while they are still in apparent good health, but they all too often disregard symptoms which in themselves are not greatly incapacitating but which serve as warning signals of disease that may be severe in nature. Valuable time is frequently lost by following the advice of some non-medical individual or using some widely advertised remedy. In view of the fact that a single disease may manifest itself in any one of a dozen different manners and that a single symptom such as headache or backache may be caused by any one of a score of different diseases, we must recognize how very difficult

it is to find out by oneself what is the trouble. Because of this same fact popular advertising is many times actually dangerous. The remedies so advertised may in themselves be harmless or even have some healing benefit, but all too frequently they give only temporary relief, allowing the cause of the condition to continue its disastrous work.

GET AHEAD OF SICKNESS

THE only solution to this phase of our health problem lies in developing a keener appreciation of the importance of a periodic physical examination. The same principles must be applied to the care of our bodies that are applied to our machines and our businesses. If the prize fighter and athlete, who are considered to have the best (Continued on page 34)



Herbert Photos, Inc.

Sir Ronald Ross, noted British scientist, who says that at small cost the span of man's life could be extended to 150 years, and that threescore years and ten should find man at his prime

Strange Customs in Africa



Photo by T. M. French

A typical native hut of the Congo region in Africa



THE vast gulf that separates civilized from uncivilized nations is at once and everywhere apparent when the foreigner comes into contact with the African natives in their primitive state. One cannot help being impressed by their queer habits and modes of living. The typical African home consists of a one-room hut, built either round like an old-fashioned beehive, or oblong with square corners. The material used may be poles covered with reeds or grass, with mud smeared on inside and out with the palm of the hand. In some sections palm leaves are used for building purposes.

The furnishings of such a house usually consist of a few homemade earthenware pots, some gourd bottles for water, a crude stool or two, some animal skins, and some kind of weapon. No beds are used, but the family sleep on the dirt floor, each member rolled up in a skin of an antelope, or a thin cotton blanket if the skins are unobtainable. In cool weather a fire is made inside the hut in the middle of the floor; and since there is no chimney, the smoke fills the room and finds its way out the best it can. There is practically no knowledge of hygiene, and often the people live under conditions that result in the rapid spread of disease and a heavy death toll.

The average African is exceedingly superstitious. In fact, "taboos" become an obsession with him.

For instance, if a person steps over a corpse he becomes cursed. If a member of one clan sleeps in the hut of the member of another clan, the man who owns the hut, together with his family, are under a curse. If a man in a fit of anger should throw some soil at his wife, both of them will have bad luck. If a pot is cracked, food must not be eaten from it, as this is unlucky. If a man's garden has been protected by the medicine man's putting medicine on it, anyone stealing from it will be cursed. If a person smashes a cooking pot on the ground when in a rage the entire village is under a curse, and this can be removed only by offering a sacrifice. The mother almost invariably carries her children on her back, but if the father should put a child on his back it would be cursed and perhaps die. Dogs must never be permitted to dig in a village, as this brings bad luck.

POWER OF THE WITCH DOCTOR

THE witch doctor can supply medicine for almost any emergency. He has one kind that will cause arrows to fly straight, others that will cause one's enemy to become sick if it is sprinkled in front of the door of his hut, that will protect one from enemies, that will cause the crops to grow, give strength for the chase or war, protect from lions, from crocodiles, or even kill an enemy. It is

By William H. Branson

obvious, therefore, that he is in constant demand, and at the same time greatly feared by the people.

The herbalist is a most useful man, as he dispenses roots and leaves to relieve pain and heal disease; but, like our patent medicine vender, he claims to do things beyond the power of our most clever physicians. The medicine men are really an example of the triumph of mind over matter. By their cleverness in reading character and weighing the emotions of the mob, they have been a very real force in controlling or stimulating the people over whom they hold sway.

MORE BAD LUCK CUSTOMS

IT is an ill omen if the earthen pot a woman is carrying on her head falls and breaks. Once when the writer was standing in a native village talking to a fellow missionary, several women chanced to pass that way, carrying large clay water pots on their heads. We were discussing how they could perch these on their heads at almost any angle and carry them unsupported by the hands, and yet not spill so much as a drop of water. Just as the foremost woman came almost up to us, I chanced to point my finger at her pot, which was tilted at an angle of about thirty degrees. Just as I did so the pot collapsed into a score of pieces, and the woman was completely drenched. She became greatly excited, and her face clearly revealed the fact that she was terrified. She and her companions all began gesticulating and talking at once, and hurried away from the scene as rapidly as possible, turning occasionally to point their fingers at me, no doubt indicating that I was the one who had bewitched the pot and thereby brought bad luck to this woman and her family.

If twins are born to a family this brings a great curse upon the home and a lesser curse upon the entire village. If the children should live and be accepted into the family, it is supposed that the parents will die. For this reason, from time immemorial, it has been the custom to kill twins and throw them into the bush. This is

usually done by strangulation, though often one is buried alive.

In some tribes only one of the twins may be destroyed, this being sufficient to remove the curse. About the only alternative plan for dealing with twins is to give them away to a family of another clan. In this case they become the children of the foster parents, and usually are not so much as permitted to visit the village of their birth again.

This practice of killing twins is, of course, rapidly dying out, since practically all of Africa is now under the control of various European governments who are putting forth every effort to stamp out the evil.

In some tribes, instead of killing the twins, the mother, shortly after their birth, is sent back to her father by her husband, who demands that the "lobola" or marriage dowry be returned to him.

Most tribes in Africa can teach us lessons in deportment. They are usually very polite to one another, and the young people manifest deference to their elders. Some tribes have elaborate handshakes, others clasp their hands in various ways, still others slap their thighs in greeting one another.

The people are very hospitable to their neighbors and friends, and one gets a glimpse of conditions that made it possible for the Saviour to send out the apostles without food or money to preach the gospel. But on the other hand they are incredibly callous to those not of their own tribe, or to someone ill with a strange disease, which they think a visitation.

Some tribes have a tradition regarding the seventh day. For instance, a man on a journey will not return home on the seventh day. A person herding



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Hottentots smoking their long-stemmed pipes

sheep will remain out six consecutive days, but on the seventh day must be relieved. Any day of the week may, of course, be the seventh, depending upon when the count began. This would seem to indicate that in some way the idea of the seventh-day Sabbath has been handed down from their sires, though much corrupted.

If someone becomes ill, it is usually supposed to be the result of witchcraft; that is, someone is maliciously bewitching the person and thus causing him to be ill. If possible, a witch doctor is called in to discover who the guilty person is. This may be done in a variety of ways, by throwing bones, by a process called "smelling out," by casting lots, or by talking with the spirits. If a person thus accused, protests innocence, it is frequently decided that his innocence or guilt shall be tested by administering the "ordeal." This is done by making him swallow poison obtained from bark or a wild bean that grows in the bush.

RESULTS OF ORDEAL

IF THE accused dies of the poison, this proves his guilt beyond all doubt. If, however, as often happens, he vomits, and thus eliminates the poison from his system, and lives, he is declared to be innocent, and the search for the guilty person is resumed. Often a whole village is brought under suspicion; and in order to clear themselves in the eyes of their neighbors, they will send for a witch doctor and actually request that the ordeal be given them, so great is their confidence that their innocence will render the poison absolutely harmless. In this way, wholesale deaths frequently occur, notwithstanding the vigilance of government officials, who are constantly on the alert to prevent this practice being continued.

Dancing is one of the most popular pastimes of the African people. A dance is usually attended by drinking beer and feasting, which, no doubt, greatly add to the interest of the occasion. There are dances in which both sexes engage, and others in which only the men take part, the women standing by cheering them on. Thus they dance at seedtime and harvest, at weddings and engagements, in times of war and in times of peace, and on any other special occasion. In many of the dances the participants wear no clothing except gaudy ornaments with which their bodies are decorated. The writer has witnessed a number of these dances in various sections of South and Central Africa; and while not finding much in any of them that would merit praise, he cannot see but that after all they are on a whole as sensible, and for the most part as modest, as many of the present-day dances indulged in by the inhabitants of so-called civilized countries. Some of their dances are devilish and sensual, whereas others are simply a keeping step to the so-called music of

the drum. The music for the African dance is almost invariably produced by drummers, and can be rated about on a level with the twentieth-century American jazz.

The professional ballet dancers, usually men, are good gymnasts, but rely a lot on their jazz band for amusing the people. The children have many games, which they play on the village campus when the moon is bright. It is quite amusing to see a number of children squatting in a ring, singing their songs and imitating frogs or whatever they are singing about. They have a fine sense of time and rhythm, which they keep up by clapping their hands.

Life

Man's Supreme Possession

As far as the present is concerned, man is waging **A Losing Fight for Life**. It is worth something to know how we can postpone our loss of health for a number of years. **Dr. G. K. Abbott** tells what we can do about it.

In regard to the future, man needs to know where he will spend eternity, and whether he will be given a chance in the future life to set right the mistakes of the present. **Allen Walker** tells **What Occurs During the Millennium**.

Both in the MAY WATCHMAN

Contrary to common belief, not all Africans are polygamists. In fact, in many tribes monogamy seems to have been the custom for the rank and file. Some tribes practice the "lobola," or dowry plan, which is really a way of ransoming the man from service due his wife's people when he takes his wife to live in his village, instead of building his hut in his mother-in-law's village and helping her with her gardens and other work. The latter was the practice with many of the earlier tribes.

Dress is a perplexing question among tribes that have come to believe that to be a Christian a person must wear European garments. Nature endowed the African with a skin that would protect him from the fierce rays of the tropical sun, and of a color that forms a natural disguise, leaving it to a piece of bark or cloth of woven raffia, or, like our first parents, a fig leaf or a skin, to satisfy the claims of modesty. Knowing nothing of the cold and wet of northern climes, the African can see no other reason for Europeans wearing clothes than that of pride, social rank, or as a sign of wealth. In some tribes the same

word is used for crown as for the white man's helmet.

The African is a true child of his homeland. A terrifying grass fire will go through the land leaving the earth black and charred, but a few days later the most beautiful flowers will burst through the blackened crust, indicating that the blast is past and the anger is spent. Just so, the people will weep and mourn with a friend who has lost a loved one, but will laugh and joke while digging the grave. They will rise up from the terrible poison ordeal and attend a dance, where they will drink their sour porridge or fermented palm juice.

Both men and women smoke, and wherever they come into contact with civilization the women soon acquire a special liking for cigarettes. One may be frequently seen with a cigarette in the mouth and perhaps one "parked" over each ear for future use. The customary native pipe is made from a small gourd, and the smoke is drawn through water, thus removing a large percentage of the nicotine. "Dagga" is smoked by some tribes. This is a much more powerful narcotic than tobacco, and is similar to the opium smoked by the Chinese.

TRIALS OF THE TRANSLATOR

TO BE really able to understand a people, to appreciate their motives and difficulties, one must know their language. Would it not seem strange to us if a native from Timbuctoo came to us preaching in his own language, or perhaps through an interpreter who had acquired the vocabulary of a lad in the third or fourth grade? We would naturally think that if the stranger had a message he thought we should hear he would go to the trouble of acquiring our language. The use of an interpreter subjects the speaker to the possibility of being grossly misunderstood. We have heard some funny interpretations, but one of the funniest was when a missionary was preaching of the glories of the new earth, and when he said it would be filled with wonderful beings, the interpreter said it would be full of very good beans!

On another occasion one of our new missionaries, who had not, as yet, acquired the language, was speaking through an interpreter. He began to wax eloquent with his subject, and to use words that his interpreter had never heard. However, the native was not to be outdone, and went on talking as though faithfully interpreting the sermon. At the close of the discourse the speaker was mortified at being told by an older missionary that, instead of interpreting the sermon, the native had said, "The speaker is in deep waters just now. When he gets out I will tell you what he is saying," and then proceeded to preach them a sermonette of his own.

The vernaculars are in most cases very full and complete when dealing with

objects familiar to the native, but naturally when dealing with imported things, such as religion or trade, they have to adapt existing terms, or bring in some foreign terms to express the new idea.

While the African has had more hard knocks and injustices dealt him by the arm of might than probably any other people, yet he has a keen sense of right and justice, and is a good litigant. A large part of his time is taken up with speaking or hearing cases at law. He can quickly appraise the merits of harshness, justice, or sloppy sentiment in those with whom he comes in contact. He is on the whole a very intelligent creature; and, when given the proper training, quickly reveals the fact that he is the offspring of a powerful and highly intelligent race of human beings. He is not, as many have supposed, the posterity of the beasts of the forest about him, but was created in the image of God, of which many traces still remain.

One of the outstanding problems of the Christian church in this generation is to reach these simple people with the gospel of Jesus Christ, which they are both willing and eager to receive. The gospel is the only antidote for superstition and fear, and the church cannot abridge her task in this land of darkness without denying her Leader.

A new spirit of unrest has taken hold of these people. They have suddenly grown tired of their old religions and are reaching out for new light. Naturally, they are turning to the missionary, and, today, thousands of doors are open for the preaching of the gospel that a decade ago were closed and barred. Shall not the church arise and enter these doors with the glad tidings of salvation?

Divine Healing

(Continued from page 5)

dust again. Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

Has man hope, then, beyond the grave, since he is not above the beast in death? Yes, because we read in Psalm 49: 20 that the beasts perish at death, they rise not from the dead; but of the dead Job asks, "If a man die, shall he live again?" and answers, "all the days of my appointed time will I wait, till my change come." Job 14: 14. Then Job awaited a change, which he said would come at the last day, when his Redeemer would appear, whom he would see with his own eyes. (See Job 19: 23-27.) Isaiah 26: 19 adds that the bodies of the dead shall come forth at that time. 1 Corinthians 15: 51-54 says: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incor-

ruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

In this connection, I am sure you recall the words of Jesus, when He said, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the

The Bible

History Past and Present

When Joseph was the Hoover of Egypt the Egyptians preserved their national history on the imperishable stone monuments. Today these records, as **L. Ervin Wright** tells us, agree with the record in the Bible.

Heedless of the experience of history, the atheists of **God-Defying Russia** are attempting to destroy God, refute His word, and crush all religion. **Merlin L. Neff** tells what chance they have to succeed in such an audacious undertaking.

Both in the

MAY WATCHMAN

resurrection of damnation." John 5: 28, 29. Thus you see that man's existence after death is dependent upon the resurrection. Now Paul tells you very clearly just when the resurrection of the righteous shall occur: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

Since the dead are without love, hatred, envy, or the ability to praise God, can Father Power help the living? Certainly he is without intelligence as all dead are said to be. He cannot return, for David, in speaking of his dead son said: "Can I bring him back again? I shall go to him, but he shall not return to me." 2 Samuel 12: 23. Some have claimed that in going to his son, it is indicated that David went to heaven. But Acts 2: 29, 13: 36, and 2: 34 show that David has not gone to heaven, even though he is listed in the category

of the faithful in Hebrews 11. The last two verses of that chapter show us that the faithful are all waiting to receive their reward together: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

NOR WROUGHT BY GOD

BY WHOM, then, are miracles wrought, when the dead are invoked? Certainly not by God. A careful study of Acts 8: 9-23 reveals the true and the false. Of Simon Magus it was reputed: "This man is the great power of God." The populace had acclaimed him for his miracles, but God denounced him. One of the great deceptions of the last days will involve miracle working. When faith disappears and men deny the possibility of miracles, Satan will himself appear as an angel of light. (2 Corinthians 11: 14.) Under his influence mighty miracles will be wrought, even to bringing fire from heaven as an evidence of genuineness. (Revelation 13: 14.) As Jannes and Jambres withstood Moses, counterfeiting his miracles, so will false prophets and false leaders work in the future. (2 Timothy 3: 8.) They will claim communion with the dead. They will claim the ability of the dead to return in blessing to the living. But remember the words of Jesus, when He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven; . . . many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

You will observe that God did not bring the charge against them of inability to perform miracles, but of being workers of iniquity. How then may we recognize the true and false? Read in the Revised Version, Isaiah 8: 19, 20, "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? *On behalf of the living should they seek unto the dead? To the law and to the testimony!* If they speak not according to this word, surely there is no morning for them." He who exercises faith in God will conform with the instructions found in James 5: 14, 15 for healing, when the limits of medical science have been reached. We read: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The Choice Is Yours

(Continued from page 7)

have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life." Deuteronomy 30: 19, 20.

THE TEACHING OF CHRIST

LISTEN again: "If any man hear My words, and believe them not, I judge him not: for I came not to judge the world, but to save the world." John 12: 47.

Man might err as to the degree of guilt in one's rejection of truth, but not so Christ. Yet He does not judge the rejecter of truth. He was not here to judge, but to save. His commission to the church was, "to make disciples." But are not those who reject Christ worthy of condemnation? Certainly, but not here nor now. Jesus continues: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48. He who is in the right is willing to leave his vindication to truth and time.

In God's chosen time came the only-begotten Son of God in human form to be God's man among men; yet in Him was the power of God and the wisdom of God, and the love of God. Listen to the earnest plea from that great heart of sacrificing love: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

Jesus, then, had no other plan, used no other way, than the majestic, tender, loving appeal to the individual, "Come."

Again, to the multitude at the feast, He cried: "If any man thirst, let him come unto Me, and drink." John 7: 37.

His greatest of all appeals was the giving of His life for sinners: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12: 32. What wonder that the earth shook, and the heavens were veiled in blackness, when Incarnate Love died upon the cross! (Matthew 27: 45-52.)

THE TEACHING OF THE APOSTLES

NEITHER in the church itself were arbitrary methods used. There was no compulsion. "Knowing therefore the terror of the Lord, we persuade men." "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of

God in Him. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Corinthians 5: 11, 20-6: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12: 1.

Listen to Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 1-4.

Who cannot see from this scripture that there is to be no arbitrary method used in the Christian Church, no compulsion, no coercion; but working "willingly," "of a ready mind"; not "being lords" over God's people, but "being ensamples of the flock," the very life of the under shepherds being a living appeal. Here is no authority to enforce creeds or coerce conscience. Man, the individual, must decide.

And also through Paul comes the reason: "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." 2 Corinthians 1: 24.

Faith is pre-eminently personal. "Hast thou faith? Have it to thyself before God." Romans 14: 22. There is no council or conference or presbytery, or any other body, ecclesiastical or secular, or both combined, that can control faith. Men may be "compelled" by force to become hypocrites; they may sell conscience for gain, but no coercion ever changed a sinner to a saint. Love and the power of the Spirit of God are the only effective agencies in this field.

The Youth Problem

(Continued from page 9)

is gloriously frank about everything. It hates sham, and has no time or place for hypocrisy. Youth is searching, it is seeking for truth.

But this is not to indicate that all is well with youth today. By no means is this true. This very honesty, frankness, and searching for truth, which are commendable characteristics in themselves, have brought complications and attendant evils. Youth is less sure of its moral and ethical foundations today than was youth of the Victorian or pre-Victorian days.

The frank, intelligent, earnest, youth of today is asking questions. He does not accept the faith of the past at first view. He finds the world is much more complex today than when his father was

a youth; but it is not any better. He finds that it is harder to live every day that goes by, because there is so much more of life. And he must be shown that there is some vital connection between the faith of the past and its ability to help him meet the problems of this increasingly more complex existence. In altogether too many cases, parents and the church have not taken the pains to see that this is done. And in some cases, where the older generation has failed to make a success of life guided by the old standards, and that is more frequent than we like to admit, youth has instinctively decided to steer clear of the mistakes of the past.

Dr. John R. Mott, prominent in the international work of the Y.M.C.A., writes: "Faith has been, and is being, simplified. Young men today may not believe so many things as they thought they did a decade ago, but the things they believe, they actually believe; that is, they hold to them with a more sure grasp. You place a man before machine guns and under hail of shrapnel, and he casts aside the nonessentials. The same is true when men find themselves in the days of heaving foundations, of revolution, and of social changes, or in the presence of famine and pestilence. In hours of supreme testing, the ultimate facts count.

CHRIST THE CENTER

QUESTIONS of life are reduced to their final simplicity: Is there a God? Can He help me in my struggles and efforts to build a nobler and more useful life? How can I find Him? Did Christ's death really atone for my sins? How can I make Christ a reality in my life? Young men are thus being driven from externals to the center—to the Bible, to the New Testament, to Christ himself—the very center of Christianity."

In the opinion of thinking youth there is too much in orthodox creed today of the "form of godliness" that denies "the power thereof," as the Bible predicts of the last days. Not that youth would throw all creeds to the winds; creeds have their place. But they should never be held out as the end beyond which no truth may possibly be found. Some of the leading Protestant denominations have failed on this very point; because when their leader passed away, their faith was crystallized around what he said or failed to say. Future expansion and growth was thus made impossible,—literally heretical. Youth's hatred of sham and hypocrisy sweeps this aside and demands bedrock facts.

"Certainly, men are finding the Bible, the great source literature of our faith, a new collection of writings," Dr. Mott concludes. "It seems meant for today. An impossible world situation has put a new meaning into this great revelation."

There is but one great remedy for the situation in which we find the youth of today. There is but one



The Watchman's Torch

CENTRAL ASIA has been one of the few regions still remaining into which the message of Christ's soon coming was not being carried. Inaccessible mountain regions between India, Persia, Siberia, and China have been but little touched by the gospel. Now comes news of a great railway being built by the Soviet Government to open up Turkestan. It will reduce the distance from Siberia to Central Asia from 1800 to 700 miles. Thus the way is opened for the speedy fulfillment of Matthew 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

FROM TREE TO PRINTED PAGE in 145 minutes is the remarkable record of a test made in Austria to determine the shortest time possible for this accomplishment. At 7:35 A.M. three trees were cut down, and by 9:34 the wood had been cut up, converted into pulp, made into paper, and passed from the factory to the press. The first printed and folded newspaper was issued at 10:00 A.M. Thus living trees had become printed papers in less than two hours and a half. We regard this as only one of the many rapid advances of the times, which may be effectually used in carrying the news of Jesus and His soon return to the uttermost parts of the earth.

THE FIVE-DAY WORKING WEEK is slowly winning its way. In 1908 a New England spinning mill began the plan; in ten years, 19 manufacturing establishments had adopted it. Ten years later, 270 firms used the five-day week. Of these 270, there are more factories representing the garment industries than any other trade. Also, there are far more New England or Eastern concerns than from any other section. On the whole, the move to give the working man more leisure tends to higher living conditions. But the best thing about this shortened working week is that it gives the keeper of the Bible Sabbath, the seventh day, the opportunity to obey his conscience without molestation.

SALT SERVES SOME STRANGE USES. It is said of the assayer who tests ores to find how much precious metal they contain, that as he melts the ores in his crucible over the fierce fires, he must put in with the ores some substance that will melt easily and seal over the contents to prevent the escape of poisonous gases. For this life-saving work he uses common salt. Paul must have had this in mind when he taught Christians, "Let your speech be always with grace, seasoned with salt." Colossians 4:6. He knew what deadly effects of human passions would come out through speech to kill friendship unless the salt of God's grace and help is abundantly used whenever tempers boil.

TWO BILLION DOLLARS is the enormous cosmetic bill paid each year by American women seeking beauty. One thousand times more spent on face powder than gun powder in time of peace! A noted cosmetologist says that at least \$307 should be allowed for beauty needs in making up one's budget for the year. Some women spend that much monthly. If \$300 were spent yearly by 30,000,000 women, the annual expenditure would be nine billion dollars. What a tremendous amount to spend on outward adorning! The Bible asks, "Wherefore do ye spend money for that which is not bread?" and admonishes us not to seek an outward adorning but the ornament of a meek and quiet spirit.

OVER THREE BILLION DOLLARS is the annual cost of accidents in America, according to a conservative estimate made by the National Safety Council. But this is the cost in cash only. Think of the cost in tears, suffering, and human anguish over the loss of loved ones. This cost cannot be measured by mere money figures. We direct those who suffer either physical or mental pain to the time when the Great Physician will come and establish His city, the New Jerusalem, on this earth. In this city there will be no accidents, no ambulances, no hospitals, no deaths, no funerals, no cemeteries, "neither sorrow, nor crying, neither shall there be any more pain." And God himself shall wipe away all tears.

"A SOFT ANSWER TURNETH AWAY WRATH," is a gem of ancient wisdom from God's word. A soft surface turns away the sand blast, says modern mechanics, thereby acting out a parable. The powerful sand blast eats away whatever hard substance, as glass, stone, cement, it is directed against. To keep any part of the surface from being cut, as in producing a design or lettering, that part must be covered with some substance that will resist the sand blast. Miraculous as it seems, that substance must be something soft, as wax or grease. Thus is symbolized the power of the so-called soft forces — gentleness, love, courtesy, patience, meekness — to overcome fierce passions and violent emotions.

OF THE MAKING OF MAGAZINES in this age, there is little end. According to the *Christian Herald*, printing presses of the United States alone publish 700 magazines for farmers, 300 magazines for children, 2,500 daily newspapers, 15,000 new books every year, with a total output of 40,000,000 newspapers daily, 55,000,000 magazines copies every week, and 95,000,000 magazines copies every month. Thus periodical literature far outranks book production in volume. If all this periodical reading matter were wholesome, educational, or informational, we could heartily rejoice in the growth of these quick means of telling the world what it needs to know. But so much of what is flooded upon the reading public would be better unsaid, unprinted. Observers who have analyzed the news stands find humor and fiction predominating two to one. The spice served in the mental meals of American readers is double the food it was originally meant only to flavor. Those who wish to escape mental indigestion should choose their reading with utmost care.

THE BIBLE PROPHECY that "Ethiopia shall soon stretch out her hands unto God," has met many a fulfillment in the appeals that have come from Africa for missionaries and knowledge of the gospel of Jesus. But just now there is another form of appeal that should ring in our ears. African chiefs are pleading with the British government to abolish the liquor traffic. More and more the native chiefs of Africa are realizing that the white man's liquor is a deadly gift, and they consider it one of the means by which the white man keeps the black man in subjection. Alcohol is producing distrust and hatred between the races. There is reason for Africa's dread. The liquor traffic into Nigeria and the Gold Coast has more than doubled in the past five years over the previous five. While earnest men are fighting alcohol at home, it seems that the poison flood is being turned into a new channel. We have Bible authority for expecting hatred between nations, colors, races, in the last days. Alcohol seems to ply an evil part in producing this trouble.

Each Thursday at 12:25 noon, an extension of this page, together with appropriate music, is broadcast from WEMC, "The Radio Lighthouse," at Berrien Springs, Mich. Let our readers tune in on this WATCHMAN HOUR.



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.

Circumcision

God made the law of circumcision as strong as any other command (Genesis 17: 14). Why do we not obey it now?

The binding obligation of a command of God cannot be judged by the strong language used in giving it, nor by the severity of the penalty for its breaking. Much depends on its nature, the system of laws to which it belongs, its extent, what God says about it, and whether or not it was ever to come to an end. God gave circumcision to His people Israel as a special sign to them. (Genesis 17: 11; Acts 7: 8.) It is not mentioned in the moral law of ten commandments of Exodus 20 and was therefore a part of the law of ceremonies which came to an end at the cross. (Ephesians 2: 15; Colossians 2: 14-20; Hebrews 9 and 10.) Israel had come to think that they were saved by circumcision, but Paul repudiates this idea in Romans 4: 9-12, and in Galatians 6: 12-15. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Circumcision, since Christ came, is not an obligation, but neither is it a sin. And it is no longer to be held as a sign of God's true people, neither is it to be depended upon for salvation or any spiritual help whatsoever. In the gospel age the sign of the covenant between God and His people is no longer an outward form in the flesh, but the inner dwelling of the Holy Spirit, which, however, manifests itself in obedience to the Decalogue.

Sins of Women

Why does the Bible have so much to say in condemnation of the sins that women commit against men, and so little of the wrongs that men do against women? Is Ecclesiastes 7: 26-28 really the word of God — what God Himself says — or is it Solomon's own words and not necessarily God's?

The sexes are equal in God's sight, and should be in man's, but they are different — vitally different — in body, mind, and heart. One is a complement to the other. Consequently, any question regarding the relative blame to be placed on either sex, in sins involving both, is a delicate one to handle by either alone. There is sure to be misunderstanding and resentment. If ever comparisons are odious, they are so when made between the sexes. Can it be that the male who is answering this question is divinely favored and blind to facts when he makes the following honest observation: In all his close association with the Bible from childhood up, as student, teacher, preacher, author, and editor, he has never been made conscious that God *does* condemn women more than men in sins against each other. We know He denounced and punished such sins as that of David with unsparring hand, and nothing was said against the woman. The seventh command applies equally to both sexes. Jesus forgave the woman caught in the breaking of it and was much more considerate of her than of her male accusers. Without regard to what men may have done or said while under inspiration, the direct word from God and Jesus surely gives the sexes equal commendation and condemnation. With God, sin is sin, no matter who commits it.

We would not want to say that Solomon's conclusions regarding women in Ecclesiastes 7: 26-28 are only his own words and therefore very likely not true. We cannot open the way for anyone to say what is true and what not in the Bible. Solomon's experience with women was, to say the least, detestable on his part, and God was "angry" with him. (1 Kings 11: 1-11.) And God did not condemn his wives as He did Solomon. We could easily understand why he could not find one woman among a thousand among the kind he attracted to himself. In verse 26 of the passage in question he is speaking of unchaste women as a class and acknowledges himself a "sinner" (perhaps greater than they) because he was "taken" by them. We are persuaded that Solomon's conclusions here were not the whole truth necessarily, but wise conclusions considering the circumstances and experiences he has in review.



solution ever to a condition of uncertainty, doubt, and unbelief. That solution is a positive Christian message. We must get back to the heart of things. Youth must be confronted with the simple teachings of Jesus and His apostles.

The prophet Joel wrote about young people who would live in the world just prior to the "great and terrible day of the Lord." It may have some bearing on the present problem. He quotes the Lord as saying: "I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2: 28.

While we deplore in the character of youth today the results that are traceable to its desire for freedom, to its resentment of authority, its frankness, and hatred of hypocrisy, is it not possible that God will yet be able to use these fundamental characteristics to make Himself known to young people as never before?

It takes this spirit of willingness to throw aside all preconceived opinions, it takes this courage to defy the traditions of the past, to stand for truth and righteousness in these days. It may be possible that this is what the prophet of old was referring to when he said that in the time of the end the Lord would pour out His Spirit on all flesh.

YOUTH NEEDED FOR GOD

IT HAS been said that when very bad men are converted to Christ, they become very good men, because they use to promote right the same qualities of character that they had previously used in the service of sin. If these qualities of youth can be directed by God's Spirit, we may yet see a great revival among the young people of our day. Those of a generation brought up with another mental and moral background would have closed the doors of their hearts as stone against God's last warning message to a dying world. That message might have required them to accept something that was against the creed set down by their church, and they would not dare accept anything beyond.

And so "the challenge of youth" today is the challenge to Christian leadership. It is a challenge to all Christian men and women to lead the way back to the simple faith in the living Christ. With a highly intelligent leadership among young people devoted to the task, we may be able, even in this age to lead many more young people to Christ. Now is the time to give the youth of our land the story of the Good News as it was preached by Peter at Pentecost and by Paul during his long life of faithful service. The heart of youth was never better prepared for a second Pentecost, a latter rain, than at this present hour.

God prophesied that this very day would come. He represented the breadth

and sweeping power of the movement by the speed of an angel when He put the words in the mouth of John the revelator: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Revelation 14:6.

Prophesying Calamity

(Continued from page 13)

at their own expense are providing school and medical service for the mountain regions of the South Atlantic states.

In the 134 foreign countries in which they work, they everywhere contribute to the uplift of their communities. In Africa Adventist villages are models of cleanliness. In the South Sea Islands the native name for the denomination is "the Clean Church," because its adherents are free from vile and debasing habits. In many mission fields the great attraction the Adventist missions have for the native populations is that children in Adventist homes do not die, thanks to superior living conditions. In Shanghai is a sanitarium enjoying the patronage of the highest social and governmental personages; and a clinic for the poor Chinese has just been built at the cost of \$150,000 Mex. There are many other schools and medical centers in China. In the leading European countries, the Straits Settlements, and Australia, extensive medical and health food work is conducted. In India their ministrations to the sick is so appreciated that more than one native ruler has provided the funds for hospitals to be erected and run by Adventists. In Africa, Adventist doctors have carried on such successful work among the lepers as to win the approval and subsidy of the British Government. In Bolivia an Adventist physician has been appointed by the government to head a provincial health department. As a sample of untiring service for humanity, one nurse and one doctor at an African mission station treated 14,000 patients in one year. One successful patient was a powerful native chief, who had lain for months with an infected appendix.

The gifts of the members of this church to their evangelistic, educational, and medical work throughout the world, were \$12,271,753.60 in tithes and offerings in 1928. This is but a brief glance over the varied efforts of these people. The one and great motive and spring of all their activities and gifts is the hope that Jesus is coming soon and the desire to be ready for Him. Surely a people contributing so much to the welfare of the world should not be sneered at as "enjoying apprehension of the worst," when we offer to our neighbors the highest standards of morality, thrift, comfort, and happiness here, and, in place of the uncertain outlook of the world, a hope in the greatest happiness ever promised any one.

APRIL, 1930

How's Your Health

The Doctor
Answers Your
Questions



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

Nervousness.— *I feel nervous all over. What is the cause of it? N. A. O.*

General nerve exhaustion is probably due to auto-intoxication, fatigue poisons, toxemia due to the presence of some focus of infection, or exhaustion due to worry. There is a general depletion of nerve tone and force; but after removing the cause, a period of rest ought to bring back nerve force and tone.

Bad breath.— *What can I do for a bad breath? B. B.*

Bad breath may come from two sources, the mouth, or the intestinal tract. When from the mouth it may be from bad teeth or gums, or from infected tonsils. These should be looked into and attended to, if bad. When a bad breath is from the intestinal tract, it is due to slow digestion and elimination, and the diet should be regulated, and the constipation treated. Try living more on fruits and vegetables. Have two bowel movements a day. Rest after meals with hot water bottle to abdomen. Keep in a happy frame of mind, and your bad breath ought to disappear. Use a mouth wash of warm salt water several times a day.

Undernourished child.— *We have a child five years old who does not seem to have a very good appetite, and has a tendency to constipation. We have always fed the boy a great deal, always seeing that he had his extra feeding between the regular meals, and cannot see why he should be undernourished as he seems to be, and have a poor appetite. U. D. C.*

In a great majority of cases of poor appetite in children the cause is due to food forcing, and really to overeating. The child's stomach is asking for a rest, because you have been feeding your child too much. In most cases, nature is a safe guide, and when the child does not want food, under otherwise normal conditions, the body is in no need of food. With the taking of too much food, there has been an over amount of work put on the intestinal tract, and a stasis is the result, and so your child is suffering from constipation. Try feeding your child less, and being sure that the food is carefully selected. Then have the child drink plenty of water, and relieve the constipation by small enemas and mineral oil and agag agar for awhile, and soon the child will become normal in appetite as well as in elimination.

Chapped face.— *My face chaps very easily in the winter time, or when I am out in the wind, especially when riding. What can I do for this, and how can it be prevented? C. F.*

Always when washing the face, finish with cold water and thoroughly dry it. When one plans to be out in the weather, as in riding, apply cold cream to the face before going. If this has not been done, and your face is chapped and burned by the wind, you may apply any of the following: one-half ounce of bicarbonate of soda in a pint of water; one ounce of boric acid in one-half pint of water; mentholated cold cream; or rose water ointment.

Automobile sickness.— *When riding in an automobile, I get nauseated very easily, especially on a long trip. What can I do to avoid this? A. S. N.*

Perhaps you get up early and do nearly a day's work before you start on your trip, and in your hurry neglect your elimination. Then you eat in a hurry, or perhaps eat while riding in the car when you are already tired. Try starting on your trip when rested. Do not be in a hurry, and do as little as possible to disturb your regular routine of daily habits. You should eat only food that is simple and easily digested. The tendency is to take a lunch along that under ordinary circumstances we do not eat. If we could make our outings more natural and simple, we would not find nature rebelling, and we would feel much better.

Underweight.— *I am underweight, and always feel tired. What can I do to gain weight, and to feel better? U. F. T.*

I believe you are not getting enough to eat. Drink more milk, and try to be rested and free from worry when you eat. Rest after meals to give the stomach time to get digestion started. Eat slowly and masticate your food well. See that you have two bowel movements daily. Do not worry about what you eat. Fear and worry can undo the good that food can do us, so we do not get properly nourished when fearful. Eat what you can with a cheerful, thankful spirit; then forget it, and give the body a chance to do its work unhampered. Be sure that what you eat is simple and easily digested, then unless you have some organic trouble, your body will develop and grow as it should.

PAGE THIRTY-ONE

"Step Out"

(Continued from page 12)

device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10.

Alas! This looked very hopeless to me. "Oh, Sir Arthur Conan Doyle," I cried, "whither goest thou?" Mediums purport to call the dead and wake them out of their sleep, and claim, forsooth, that my departed and compassionate father knows all about my actions, and when I am honored, he rejoices; and when I am in difficulty, he perceives it also. But the sign I read at this cross-road does not point me down the path that Spiritualism would bid me enter. It reads: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep. . . . His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 12, 21.

These words are the records of one prophet who lived two thousand nine hundred seventy years ago and of another prophet who lived three thousand four hundred fifty years ago; but they coincide and agree as only *inspired* writings can. They are the inspired words of God to His creatures — clear, concise, convincing, eternal. Think carefully, brother: if God says that death ends consciousness — and He does — and if Conan Doyle and Lodge and their followers insist that death does not end consciousness — which they do — then the agency back of their delusion is still flatly contradicting the words of God, as it did through the serpent in the garden of Eden. Since I prefer to stake my life and the future world on the statements of a Book that has withstood the critics and opposing attempts to destroy it for several thousand years, rather than on any theory of a mere man, I look long and carefully at this last signboard on the road to the Holy City, until I am impressed with a single line of it: "till the heavens be no more."

THE GREAT HOPE

I PERCEIVED! There will then be a time when we shall have consciousness! If we rise not "till the heavens be no more," this clearly implies a time when we shall rise again! The next road sign pointing to the land of promise reads: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first" to receive God's *gift* of eternal life, and inherit the promised land which God gave to Abraham, — "Israel" (all the chosen of God.) 1 Thessalonians 4: 16. I found the rest of the dead (the unrepentant) were later to receive an "everlasting punishment," the original language not meaning an everlasting punishing. (Matthew 25: 46; Malachi 4: 1-3.)

PAGE THIRTY-TWO

Sure enough, the land of pure delight is to be a real place. Paradise is to be an actual fact! A Paradise for real Christians! The way seems long, but it is well marked. "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land. . . . This land that was desolate is become like the garden of Eden." Ezekiel 37: 12-14; 36: 35.

IT COSTS OBEDIENCE

THAT is the place—the land I have started for! I am already in communication with "our Father which art in heaven," and even now agree that His "will be done in earth as it is in heaven." He has promised me if I will do His will here, and not destroy this body temple He has given me, that He will help me out of all my difficulties. "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 righteousness." Isaiah 41: 10.

So the way to the Holy City is clear. The last signboard at a much-traveled junction where error would lead me astray reads: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and my righteousness to be revealed. Blessed be the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56: 1, 2.

I cannot hasten my departure, therefore, for that evil act would deprive me of life in the land I seek. It would defeat the very purpose of my act. I would of necessity have to sleep until the final resurrection in any event; then why should I prolong an *unconscious sleep* and deprive myself of the help my Creator has offered to assist me to live in peace here? That states the matter. I had never accepted His help before with any willingness to serve Him. But He who said, "Seek, and ye shall find," met me in the way as I sought the true route to the pleasant land and the Holy City. It was Jesus who said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28.

Of the land itself, God has said, "I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy

the work of their hands. They shall not labor in vain, nor bring forth for trouble. . . . Before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isaiah 65: 19, 22-25. "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." Revelation 21: 4. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Revelation 22: 1-5.

GO WITH GOD

WEARY soul, let us step out, — out from the multitude and alone with God! "He that loseth his life for My sake shall find it." Matthew 10: 39. I am truly dead to the vanity of this world. I have been born again and accepted into the kingdom. (Romans 6: 11; John 3: 5.) Every child of God is attended by an angel from the courts of heaven. This heavenly messenger sees to it that "all things work together for good to them that love God," and gives me "peace which passeth all understanding." (Matthew 18: 10; Romans 8: 28; Philippians 4: 7.)

"Seek, and ye shall find." I urge you with utmost confidence, for though I am only a commercial traveling salesman, yet "the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Believe God. His prophecy for the rise and fall of every earthly kingdom down to the present generation has never failed. (See Daniel 2.) Pay no attention to the doctrines of men or devils that would lead you and me to discredit our Creator by destroying our lives and refusing to live. "Acquaint now thyself with Him, and be at peace." Job 22: 21. In accepting Christ's offer there is rest, peace, satisfaction, and *hope* — the hope of a resurrection in the beautiful land of Paradise. This world is reeling Civilization is tottering. High standards are sinking. Step out! A godly character is the only passport to the kingdom of our God.

THE WATCHMAN MAGAZINE

Security

(Continued from page 15)

tend to state, just how this London conference is going to come out; but one thing I will state, because I know it is just as certain as that the sun will shine tomorrow, and that is that security in case of war is going to be settled by the five powers first before agreements in case of peace. England is going to make it sure that the "sea is still us." France is going to see that both in the Mediterranean and on the high seas she gets what she believes is her due. Italy is going to hold out for the proper safeguarding of her defense. Japan may not get her 10-10-7 ratio, but she is going to have her safety insured. As for our own good country of the United States, as peace-minded as we are, Stimson is not very likely to agree to our weakening our lines of defense. If he does, we say, Watch the Senate and its bull-dogs Borah and Johnson.

This may sound very pessimistic to the reader, but truth is truth, and we must not let ourselves be deceived by half-truths, which are often more dangerous than full lies. The world is in a most desperate condition today. Never was the spread of unrest so universal. Reflect on the condition in the Orient. How can England reduce her navy beyond the limits of security when India is teeming with rebellion, at least so far as her native leaders are concerned? So far as Europe itself goes, Britain as we know has always stood for double strength, meaning that John Bull must have a navy twice as strong as her nearest naval competitor. The great growth of the United States and our wealth has made this impossible so far as we are concerned, but that has only served to make Britain feel she must more determinedly insist on double strength so far as Europe is concerned. But will France and Italy agree to that? It is not likely they will, and so the importance of security for England grows.

SECURITY ONLY IN GOD

WITH an Italy who is not friendly, can France afford to weaken her naval force in the Mediterranean, especially since Mussolini demands parity with France? Again, the answer is plain. Further, Paris feels she must keep her sea lanes open on the high seas against Britain and possibly against the United States; for, whether we take it seriously or not, France can without difficulty visualize a possible Anglo-American alliance on the Atlantic ocean. Then what about the French over-seas colonies? They need protection, and so we have France's stand for security.

Every one of the great powers has its definite reasons why it should have the size of navy it desires. So difficult is the situation that it even affects the type of ship to be allowed. Britain and the United States want category tonnage; that is, a limitation on the number of

tons of each type of ship each country may have. France, Italy, and possibly Japan want global tonnage; that is, that each country be allowed so many tons in general and then be left to use this on any type of ship she wants. When it is realized that on this global tonnage basis France could have thirty-five 1,000-ton submarines against Britain's one 35,000-ton battleship, we can understand why England wants category tonnage and not global. It is a complicated matter, and only illustrates the futility of ultimate peace.

Naval conferences and other kinds of international conferences are good. They do help; no one can deny that. But if we think that the way of peace is through the door of the conference chamber we shall deceive ourselves badly. Things are so mixed in this world of ours now, the points of friction are so many, the clash of interests so divers, the suspicions and rivalries so deep-seated and growing, that there can be only one ultimate — Armageddon. If it is "not in man that walketh to direct his steps," it is surely not so with the nations. May all this drive us that much closer to God.

Jobless Men

(Continued from page 17)

a situation that provides a large class of constantly unemployed, so that they may have plenty to select from, and in reality exploit the laborer to his own misery and for capitalistic convenience. Much competition for the same job is sure to keep wages down.

It has ever been thus. And Biblical prophecies for our own day reveal that it would be so now. James 5: 1-9 tells it:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. 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; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

"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."

The laborer may better himself by unionizing, by threats, by violence; but the only real hope is found in the "coming of the Lord"; for "the judge standeth before the door." Put your trust in the God of the workers, job-hunting comrades of toil. His children never want for food and clothes when they love and trust Him. And soon, very soon, will come a better world than this.

America's Hard Fight

(Continued from page 19)

distinct union of church and state. Gradually, however, religious restrictions were removed in Massachusetts. By an act of 1821 Roman Catholics might hold office. In 1833 the obligation to contribute to the support of the regular minister was removed; but it was not until 1853 that the old Massachusetts ecclesiastical system was destroyed.

The State of Connecticut was dominated by the Congregational Church until 1818. It was the regular custom there, until that date, for the clergy to elect the governor and other state officials at the commencement exercises at Yale University.

LITTLE REALIZED BLESSING

OF THE significance of church and state in America, Mr. William Cook says: "This freedom from religious persecution can be appreciated only by reading what religious persecution in the past has done throughout the world. Religious toleration, like pure air, is now silent and unseen, but in the beginning it cleared away the political pestilence of a combination of church and state. The original Christian religion, based on the teachings of Christ, clearly separated the state from the church — 'the kingdom of this world and the kingdom of the world to come.' But when the Roman Empire adopted the Christian religion and founded the Roman Catholic Church, the two kingdoms were united, and gradually the church dominated the state. Their separation is an American institution."

In his remarkable book, "American Institutions and their Preservation," Mr. William W. Cook of the New York Bar asks the question: "What are American institutions?" and he enumerates ten such institutions, which are America's contribution to human history. These institutions in the order listed and discussed in the second chapter of volume one are as follows: (1) A written constitution. (2) Popular sovereignty. (3) Universal suffrage. (4) A division of sovereign powers into federal and state. (5) A supreme court with power to declare statutes void. (6) Separation of the executive from the legislative branch of the government. (7) Universal common school. (8) Town meeting. (9) Separation of church and state. (10)

Equality of opportunity, ignoring class.

I quote further from this work: "Liberty and personal independence are weighty words. The world's history revolves around them. Individual liberty means the right to do as one likes, limited only by the equal rights of others. It includes religious liberty; security of the person, dwelling, and papers; liberty to work and contract and the protection of that right; liberty from illegal arrest; equality of opportunity; equal protection of the law; due process of law; protection of one's own property. It has taken thousands of years of the world's history to establish these rights. There have been many definitions of 'liberty,' and in fact they are found throughout history. Professor Sumner of Yale, as the result of a lifetime of study, reached the following conclusion: 'If we try to formulate a true definition of civil liberty as an ideal thing towards which the development of political institutions is all the time tending, it would be this: Civil liberty is the status of the man who is guaranteed by law and civil institutions the exclusive employment of all his own powers for his own welfare.'"

After centuries of trial and error on the part of scores of powers to solve the problems of government, society, and religion, and the relation of each to the individual, it was reserved for the United States of America, coming up out of the earth, and to a remarkable degree free from the institutions and traditions of the past, to achieve and guarantee the highest degree of individual liberty that the world has ever seen.

NECESSARY TO PRESERVE

HAVING won religious liberty, the greatest problem of America today is to defend and preserve it. That "Eternal vigilance is the price of liberty" is just as true today as at any time in the past. Our free land is gone, hence there is no outlet for the discontented element in our society. On the other hand, we are depending more and more on legislation and police power to restrict the activities of the individual.

It is this tendency in the United States at the present time, especially in the repeated attempts to secure Sunday legislation by the Federal Government, which will eventually change the nature of our government from a lamb to a dragon. And when this takes place the course of human history will have been completed. For "if our example shall prove to be one not of encouragement but of terror, not fit to be imitated, but fit only to be shunned, where else shall the world look for free models? If this great Western Sun be struck out of the firmament, at what other fountain shall the lamp of liberty hereafter be lighted? What other orb shall emit a ray to glimmer, even, on the darkness of the

world?" Then it is that there will be repeated, as in the middle ages, the bitter persecution of those who insist on the right to worship God in their own way. But the trials will be of short duration, for the prophet saw a Lamb, which stood on Mount Zion, "and with him an hundred forty and four thousand, having his Father's name written in their forehead. . . . These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14: 1, 4, 5.

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The Endurance Flight

(Continued from page 23)

of bodies, deem it necessary to be constantly under medical care, why should the business man, who is frequently much older, neglect seeing a physician for years? The almost faultless flying record of Col. Charles Lindbergh can largely be attributed to his conscientious examination of every detail of his plane before starting each flight. In the same manner we should have our bodies examined, then go forth to our life's duties with the same confidence that characterizes our hero as he steps into his thoroughly tested machine.

The value of this plan is further seen in the action taken by the chief executive.

President Hoover, realizing the hazards to health in the strenuous program of a president, has secured the services of two well-trained physicians whose business it is to plan a program for the President that will keep him at his maximum physical efficiency. By following this plan, which calls for regular habits of eating, rest, exercise, and proper recreation and diversion, he is said to be more physically fit than he has been for years.

While most people cannot afford to have the continuous service of even a single physician, yet all will find it much less expensive to have frequent examinations and to live according to the physician's direction, thus avoiding illnesses, rather than to be compelled to pay out a much larger sum to have a disease treated that could have been prevented.

The plan to follow is to value your health as a most precious gift, follow expert advice in preserving it, and do not be over-anxious or worry about losing it. Visit your doctor once a year.

Easter Sunday

(Continued from page 21)

One may estimate how long it took these men to cover that distance, as they traveled in those days by foot or the back of an ass. They had "walked" to Emmaus (Mark 16: 12), and it is probable that they walked or ran back to Jerusalem. It must have been late when they got word to the eleven.

Still the apostles were set in their skepticism about His being alive, and the report of these two men was rejected. For "they went and told it unto the residue: neither believed they them." Mark 16: 12, 13. And so with the day far spent, the apostles were yet unconvinced of His resurrection and could not thus far have spent the day in commemoration of something in which they did not believe!

It was while the two disciples from Emmaus were trying to convince the apostles, that Jesus appeared to them. (Luke 24: 33-36.) John describes the occasion thus: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19. This took place "at evening," our conclusion that it was late when the two arrived from Emmaus being correct.

One of the eleven was not present at this meeting; namely, Thomas. When he heard that Jesus had risen, he refused to believe it except upon such tangible evidence as seeing the prints of the nails in His hands, and putting his hand into the Lord's side. Eight days later Thomas had this required evidence and believed. (John 20: 24-29.) Thomas, one of the eleven, therefore,

could have had no part in instituting a memorial of Christ's resurrection on the day that Christ arose, since Thomas had no belief in the resurrection until eight days after it took place!

And it was with no less evidence that Jesus at that appearance that evening convinced the other apostles. When He appeared, "they were terrified and affrighted, and supposed that they had seen a spirit." Jesus said, "Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Still unconvinced, "and while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?" By eating broiled fish, and a piece of a honeycomb, He gave them further evidence of His reality. And to support these tangible evidences He added Scriptural argument. (Luke 24: 36-48.)

The time of this appearance was "at evening." In Christ's time it was "at even, when the sun did set." (Mark 1:32. Compare with this Matthew 8. 16 and Luke 4: 40.) It was true from the days of Moses that it was "even, at the going down of the sun." (Deuteronomy 16:6.) A day according to the Bible consists of "the evening and the morning." (Genesis 1: 5, 8, 13, etc.) The morning came at the rising of the sun. (Mark 16: 2.) According to Scripture, therefore, the day is ruled by the movement of the sun. (Genesis 1: 14-18.) The days turn into darkness at sunset, and into light at sunrise. The first day of the creation week was "darkness" in the first part (Genesis 1:2), and light in its latter part. (Genesis 1:3).

Thus this appearance of Jesus took place as the first day of the week was ended and turned into the second day. Thus the whole day of the resurrection had been spent by the apostles in unbelief of the resurrection that required the strongest evidence to dispel. And it was upon this occasion that He "unbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16. 14. And now at the close of the resurrection day we find the apostles had spent it in "un-

belief" and "hardness of heart" concerning that which modern religionists claim these men made the foundation of Easter and Sunday observance!

This evening assembly was not for religious purposes. They "were assembled for fear of the Jews." (John 20: 19.) Moreover "the doors were shut." The Lord's appearance was unexpected. It will be recalled that the apostles fled when the Master was betrayed. Peter thrice denied that he knew the Lord when he was suspected. And when the Lord rose from the tomb, the priests and elders had bribed the soldiers to say that the disciples had stolen the body during the night. (Matthew 28: 11-15.) It is a serious thing to interfere with soldiers in discharge of duty. The tomb had been sealed also. (Matthew 27: 64-66.) To break a government seal is also a serious offense. Well might they have hidden somewhere for fear of the Jews!

In mentioning the first day of the week, none of the Gospel writers designate it once as holy, blessed, hallowed, day of rest, Lord's day, sanctified, Sabbath, nor by any sacred name or title whatsoever. Not once do they mention any change of the sanctity of the seventh day. Nor is it once said that Christ or His apostles made the day a memorial to be observed in honor of the resurrection. Sunday observance did not begin on the day Christ arose from the dead, but is of later origin.

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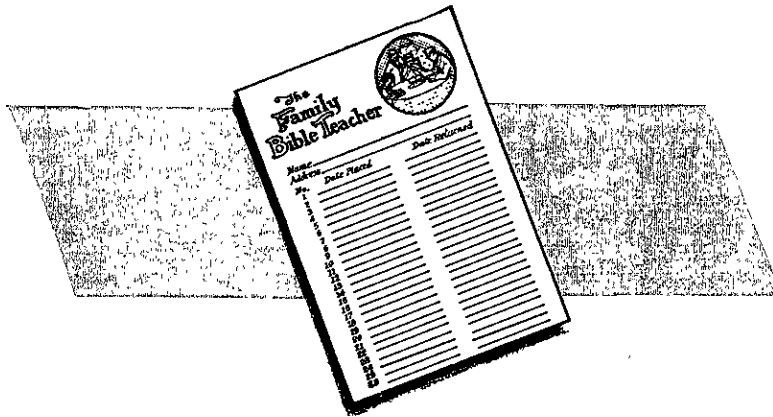
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