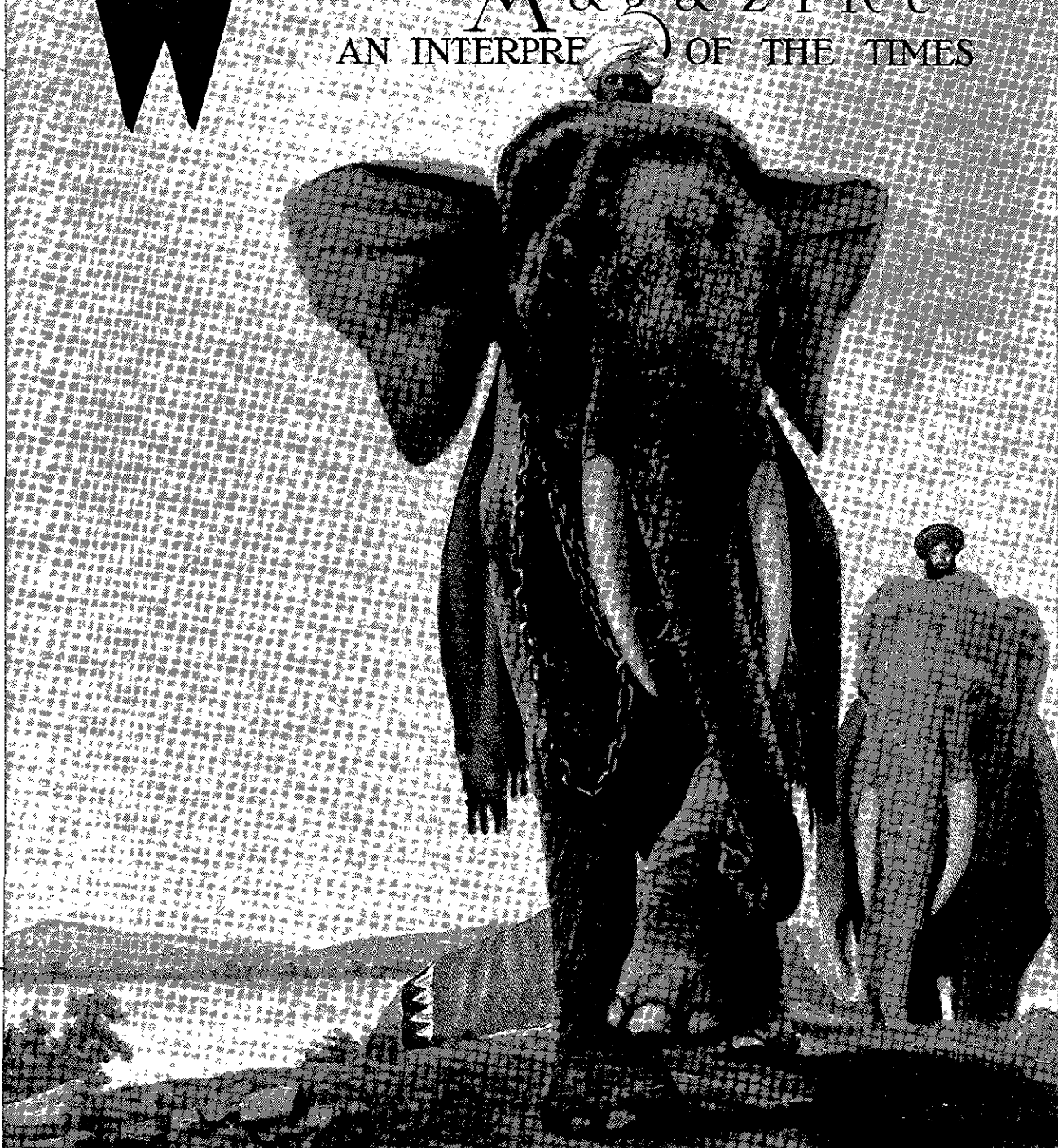


1930

OCTOBER

The Watchman

MAGAZINE
AN INTERPRETATION OF THE TIMES



Gandhi, Apostle of Non-Violence --- See Page 6



Vol. XXXIX, No. 10

NASHVILLE, TENNESSEE

October 1, 1930

Shall a Thirst Dominate America?

THE nefarious tactics of the "wets" in the battle over Prohibition are staggering to every honest American citizen and lover of right and truth.

To the liquor interests, facts are no longer factors in the fight. Anything to put the American people to sleep as to the real situation, and have them annul the Eighteenth Amendment before they wake up.

The wet press is inundating the country with anti-Prohibition propoganda, much of it minus all semblance to truth. Wild and strong statements are the order of the day.

A famous sprinter writes for a popular magazine and proves that American athletes are losing their physical endurance and winning fewer games in competition with the rest of the world, and lays the fault on liquor drinking. Then, with maddening calmness, he blames the liquor drinking on the Prohibition law.

According to that reasoning the anti-drug act has made all the drug fiends, and Chicago's ordinances against crime are to blame for its death-dealing gangsters.

As if in the old saloon days there were no bootleggers, rot-gut whiskies, and no one was ever drunk and irresponsible and murderous after imbibing "light wines and beer." Let the younger voters, who never knew the saloon, consult the newspaper files of twenty years ago.

In a recent world conference of fifteen

thousand representative Seventh-day Adventists from all over the world, this people took its stand anew for total abstinence from all alcoholic beverages. This religious group comes second to none in its historic attitude favoring Prohibition. Yet the local wet press on at least four different occasions so garbled reports that these teetotalers were made to say that they *opposed* Prohibition. To such lengths will thirst-inspired news gatherers go to accomplish their ends.

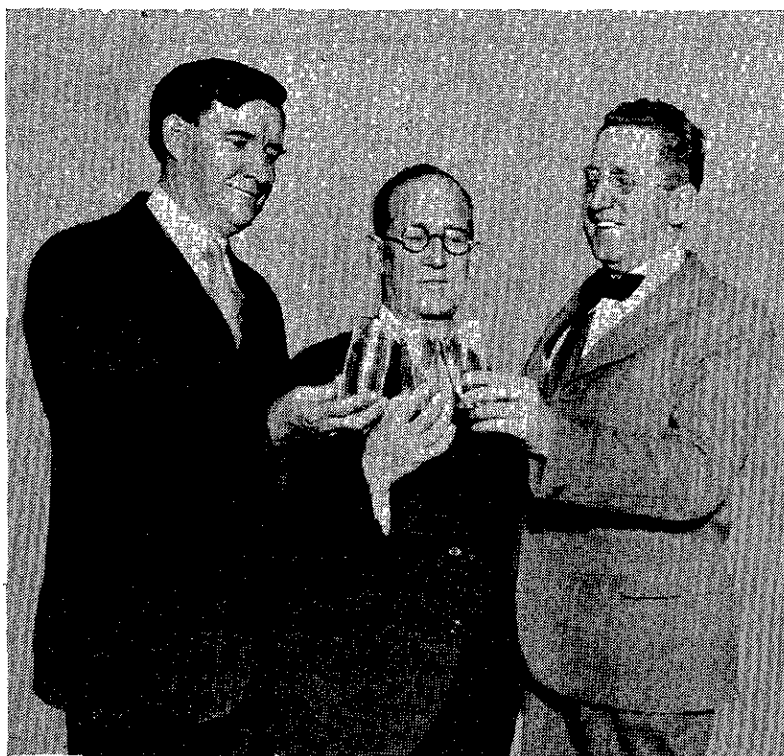
Forgetting or ignoring law and order — the very bulwarks of society and governments — prominent writers, educators, and statesmen are even going so far as to urge everyone to flout the Eighteenth Amendment and disobey the Volstead Act at every opportunity, and to influence their neighbors to do the same. We used to call this *treason*. Is it so no more?

America needs to rouse and cast away the alcohol-soaked wool that is being pulled over its eyes. Shall a craving for intoxicants wreck our sacred institutions? It is not a question of liberty. It is a question whether we want dazed brains or clear brains to rule us, whether poison or purity shall prevail.

Cohorts of temperance, buckle on the armor, grasp the sword, and fight. But use the weapons of truth. Alcoholism is devil-born and hell-bent. Down with it, in our own lives first, and then in the lives of others, for the safeguarding of all we hold dear as a freedom-loving American people.

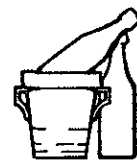
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P R O H I B I T I O N



International Newsreel

Three dry leaders drink a toast in water to the cause of temperance



Answers to Attacks Upon It

By W. E. GERALD

THE present generation seems to be becoming skillful in crime, with the result that the criminals of today, like mosquitoes pulling themselves through a coarse screen, have discovered the loopholes in the mesh of human justice. Without a doubt the weakness and venality of law enforcement is due to a general breakdown and deterioration of the moral fiber of humanity. Never was this more fully illustrated than in the hue and cry that has been raised about the injustice of the prohibitory law against liquor. It is a reiteration of the old complaint of Lucifer, — Satan, — who according to the Biblical story, initiated the controversy against the moral and fundamental law of the Governor of the universe. Chafing under restraint and accusing God of being arbitrary and tyrannical, he asserted "personal liberty" for himself, and poisoned the minds of a third part of the angelic host. His range of temptation having been limited to the earth, he has succeeded in making converts by inoculating the minds of many with the dream of the "prodigal," who thought he would be happier if he went off on a wild spree. It is a sad fact that the devil has many

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allies today, who are stirring up a lot of trouble by their doctrine of unbounded license and their opposition to law and decency.

One of the foremost charges against the prohibitory law is that it is "sumptuary legislation." "Might as well pass a law telling the people what to eat and what to wear," say the wets. But we ask: "Is it not in the sphere of good government to pass laws for the conservation of the health of the people?" Of course the government is not so paternalistic that it goes into such details as telling us that we must have cabbage today and potatoes tomorrow. But it does have the right to pass regulations concerning the purity of milk and canned goods, the sale of poisons, etc.

Alcohol is a poison and one of the most difficult and perplexing ones to handle. It may have a limited medicinal, a scientific, or an industrial use. It may be a good thing to embalm a salamander in, but he must be a madman who would think of embalming his stomach or brain with it. Dr. Cabot, of Harvard, recently said: "Physicians who say that whisky is

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beneficial to health, are not up to date in their profession." The government may allow the manufacture of gasoline, but it expects a man to have better sense than to try to burn it in an oilstove. Science has conclusively demonstrated that the place for alcohol is outside, not inside, the human stomach.

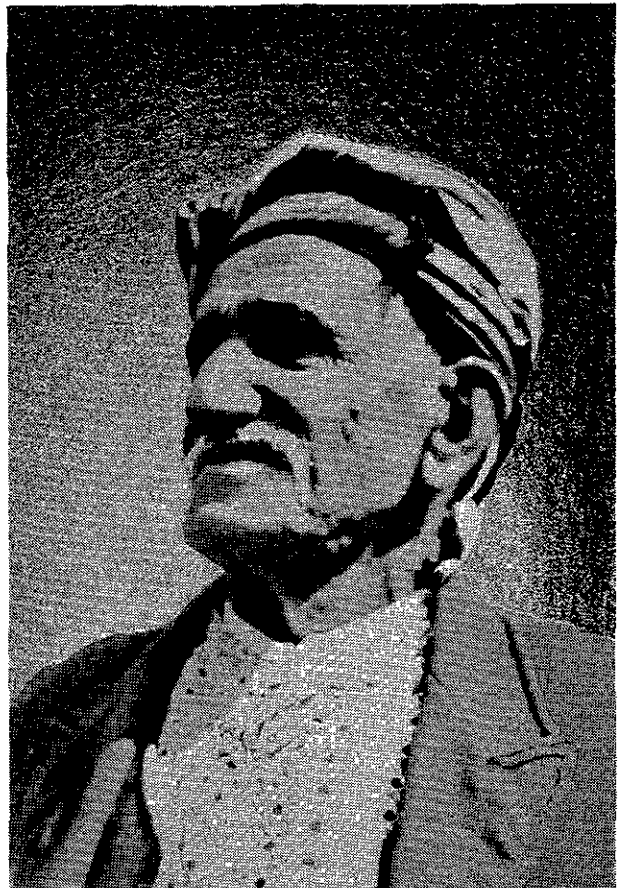
It is astonishing that such absurd and puerile arguments should come from the lips of full-grown and supposedly learned men, but it is a fact that in the U. S. Senate, two senators brought forward the preposterous charge that the Government is guilty of murder in the case of old soaks who drink industrial alcohol and die. Now, as a matter of fact, the Government knows of no other way to prevent the bootlegger from redistilling, than the introduction of the "methyl"; and eminent authorities say it is the clear alcohol itself that causes the death of the boozer. If the reasoning of these wets is logical, then the Lord only knows how many manufacturers of axes, knives, rolling-pins, gas-ranges, bathtubs, and what not, are also guilty of murder; for these agencies are all the time being employed by madmen who would shuffle off in a hurry their own, or some one else's, mortal coil.

We read in Hosea 9: 7 that in the time of Israel's apostasy, "the prophet is a fool, and the spiritual man is mad," and the reason assigned is "for the multitude of thine iniquity, and the great hatred." And today, abounding iniquity and hatred for God and wholesome laws are marked signs of our times and furnish the cue to the seriousness of the liquor problem. This demoralization affects not only the rank and file but also many eminent men, and completes a vicious circle. Thus many a leading politician is led to change his base to meet what seems to be the popular trend. And thus we have been greeted with the sad spectacle of a former U. S. solicitor-general and an ambassador taking their stand against the Eighteenth Amendment. And even leading ministers and prelates are found among the defenders of booze.

FLIMSY LOGIC

THE flimsiest logic employed by the wet side is the "personal liberty" plea. The newspapers told us a few weeks ago of a well-known preacher in New York state, noted for his anti-prohibition views, who went for a visit to the palatial country home of one of his wealthy friends, who had liquor in his cellar. The minister soon found his way to the cellar and entered upon such an orgy of drinking that he died three days later from acute alcoholism. Our conclusion in the case is the same as that of a Western editor who said: "We wonder whether those who are so ardent in their defense of 'the right to drink' are not speaking twice for themselves and only once for human rights in general. We are strongly inclined to believe that a large number of anti-prohibitionists, who prate so about 'personal liberty' are using that only as a strategem to get

PAGE FOUR



International Newsreel

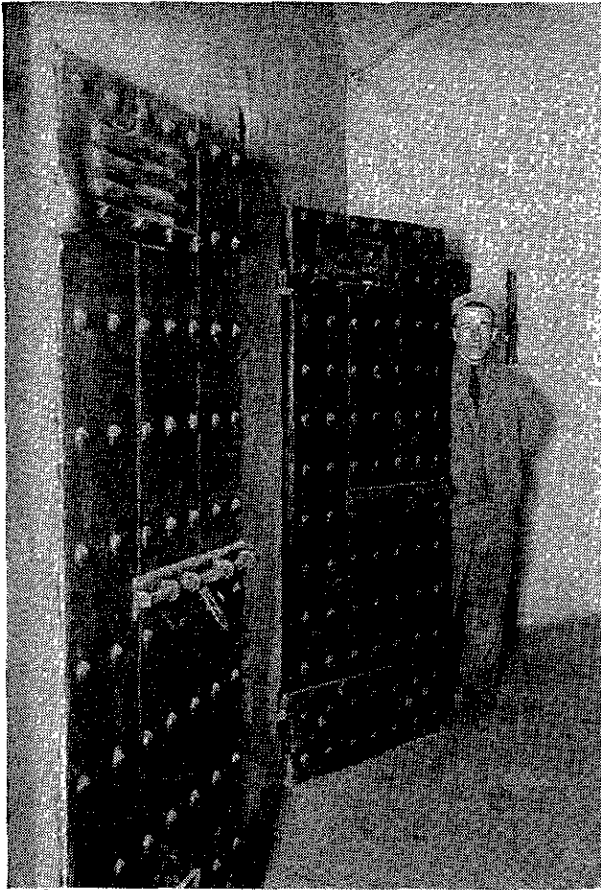
Zaro Agha, a Turk from Istantboul, Turkey, who is now visiting in this country, and who claims to be 156 years old. His boast is that he never took a drink of intoxicating liquor

back the 'good old days' when they can booze again to their heart's content and their stomachs' capacity." There is no doubt that the secret of so much weeping and wailing and gnashing of teeth on the part of the wets is because they are denied unlimited worship of their darling idol, "booze."

The wet forces were immensely augmented by the attitude of Dwight W. Morrow, who, in announcing his campaign for the senatorship, took his stand for repeal on the ground of "state rights." But those whose senses are normal can hardly feel reassured by his statement: "The people of the United States are rid of the saloon,— and well rid of it." The *Kennebec Journal* pertinently asks: "What assurance has he or any one else that, once that problem be taken from the Constitution and be turned back to the old method of state regulation, some of the states will not return to the old idea that a saloon is the place for drinking liquor, and not the home?"

Exactly so, and wasn't that the difficulty with the slave issue before the Civil War? Some states tolerated slavery, and some did not. Lincoln said: "This nation cannot endure half slave and half free." One rabid wet recently said in a local paper: "We ask for state rights." Yes, and so do I; and in a short story I will tell how one state came into its

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Herbert Photos, Inc.

There is a prison in the base of the Statue of Liberty, New York harbor. Even those who possess liberty must sometimes be restrained

own, and after the Federal law was passed, got better "state rights" than ever before.

For many years before Federal Prohibition, Maine, with state Prohibition under her Neal Dow law, battled with intemperance, hut with only partial success. But when, in 1920, your "Uncle Samuel" raised his "big stick," what an impetus to sobriety was given by this re-inforcement! Before that date I well remember the saloons which, in spite of the Neal Dow law, persisted in all the cities of Maine from the "devil's half-acre" in Bangor to Fore Street, Portland. Many are the times I have passed that row of saloons on Broad Street, Bangor, and many are the times, when a lad visiting Lewiston and listening to a band concert at the park of a Saturday night, I have witnessed drunken hrawls.

But how is it now? During the five years I have lived there since federal Prohibition I do not remember seeing one fight, and very few men who even walked unsteadily on the street. The change in Bangor is astonishing. That "devil's half-acre" is practically all cleaned up. I have challenged any one of the wets to take a walk with me through the cities of Maine, and have promised to give him \$10 for every drunk we meet, if he will give one cent for every sober one. I have driven an auto for over twelve years in New England and never but once

met a person driving zigzag. I would dread to venture out if "King Alky" were pardoned and doffed his striped suit for a respectable (?) business one.

What a lot of dust-raising and word-juggling these wets are capable of! They will ask you to believe that savings bank accounts have decreased since Prohibition, when the very opposite is true. They will ask you to believe that drunkenness has increased since the advent of Prohibition, when along comes Judge Zottoli with the statement in a recent address in Boston, that drunkenness has fallen off in Massachusetts over 300,000 since the adoption of Prohibition. He had the courage to say in a radio address that the suggestion to repeal a law that had produced such beneficial results seemed to him to border on insanity.

TAKEN WITH SALT

A GOOD sprinkling of salt should be taken along with wet evidence. Some of their reports remind one of the schoolbook story of the "Emperor's Clothes," in which rogues succeeded in making the poor emperor believe he had on a fine suit of clothes they had made, when, indeed, he was naked. And the joke was off when a little child on-looker broke the spell by hurting out the truth. Some of the witnesses against Prohibition should have their heads examined to see whether it is their eyes or their brains that are fooling them. A recent item in a local paper depicts the fright over the "failure of Prohibition" of a fellow over east of us who had listened to a lurid tale from the lips of a traveling salesman, of city wetness, and of deaths from "drinking canned heat." And the poor fellow, though a dry at heart, felt his knees wohhling. However, he had a wife more sensible than Job's, for this one, looking over his shoulder, pricked the bubble of inconsistency by asking: "Will you ask the salesman why, if liquor is so plentiful, those old soaks needed to hother with canned heat?"

The fuss that many of the wets have been making reminds one of a certain type of children, who will put up such a "holler" when they see the birch coming that unless the parent possesses a good degree of common sense and imperturbability, he will be bluffed out of doing his duty, and thus he caught in the trap of which Solomon warns: "Chasten thy son while there is hope, and let not thy soul spare for his crying."

It looks to me as if Uncle Sam's wet children have within the last year tried the crying role almost to success. Faneuil Hall and other forums have rung with charges of "tyranny and murder." In fact some former eminent officers of the U. S. Government have deliberately advised trampling upon the Eighteenth Amendment. What can you call that but anarchy, war, yea, even treason?

If our present struggle with the giant octopus of liquor slavery has not reached the proportions of the great war against Negro slavery, at least the "baby pictures" of it hear a (*Continued on page 27*)

GANDHI, APOSTLE

The political awakening of India, and its significance to world empire. A careful observer in the midst of the turmoil writes what he sees and knows



HERE is probably no country in the world today that is any more agitated over the question of who is to rule than India. For upwards of one hundred and fifty years governmental affairs of this country have been in the hands of the British Parliament. Under the influence and protection of the British, India has made tremendous development in almost every direction. This point is not denied by even the bitterest antagonists to the present form of government. When they are confronted with the question as to whether India has benefited or not by the presence of the British, they usually admit that it has, but add that Britain is not doing for India what she might, and even what she is doing is done with the one motive of selfish gain on the part of the government.

Though it is admitted by most fair-minded men in India that the country has greatly benefited by the presence of a stable government, such as we have at present, yet during the past few years there has been a persistent demand, on the part of a very large and influential class of people, for freedom from the British yoke.

There seems to be a difference of opinion among the leaders of public opinion as to what is really wanted. Some say they want dominion status. That is, they want to remain an integral part of the British Empire, but want freedom to manage

By Gentry G. Lowry

their own affairs, so far as their own country and its industrial development is concerned. They point to Canada and Australia and other colonies as examples of what they want to see in India. Others have been bold enough to demand complete independence. They feel that there is no other way for them to take their rightful place among the nations of earth unless complete freedom is given to them. They point to the wonderful growth and development of the United States of America as an example of what their country could and would become if only they were allowed a free hand in the interesting business of building up a nation. On the other hand, there is a very large class of people in the country who are satisfied to leave things as they are, and are willing to trust to the good judgment, and the fair-mindedness of the British people to solve the knotty question for them.

The British government has not been asleep to the situation as it has gradually developed during the years. Also it has not been blind to the necessity of giving the country more freedom in matters pertaining to its own management. To this end it has been planning and from time to time has given Indians posts of responsibility in government service.

A few years ago certain reforms were introduced by which various departments of government were placed almost entirely in the hands of the people of this country. One who has been long in the country cannot but see the difference in this respect. Twenty years ago there were very few Indian men who were trusted with important places in government service. All the post offices of any size, the railway offices, the telegraph offices, the revenue department, the judicial department, educational department, and all other offices of any consequence were filled by Europeans. But now what do we see? In almost every office one will find that, to a very great extent, the Indians predominate. Gradually Europeans have been dropped out of these offices and Indians have taken



Herbert Photos, Inc.

Women in India, freed from seclusion, join the men in defying the salt laws by boiling sea-water on the beach

OF NON-VIOLENCE

the places held by them.

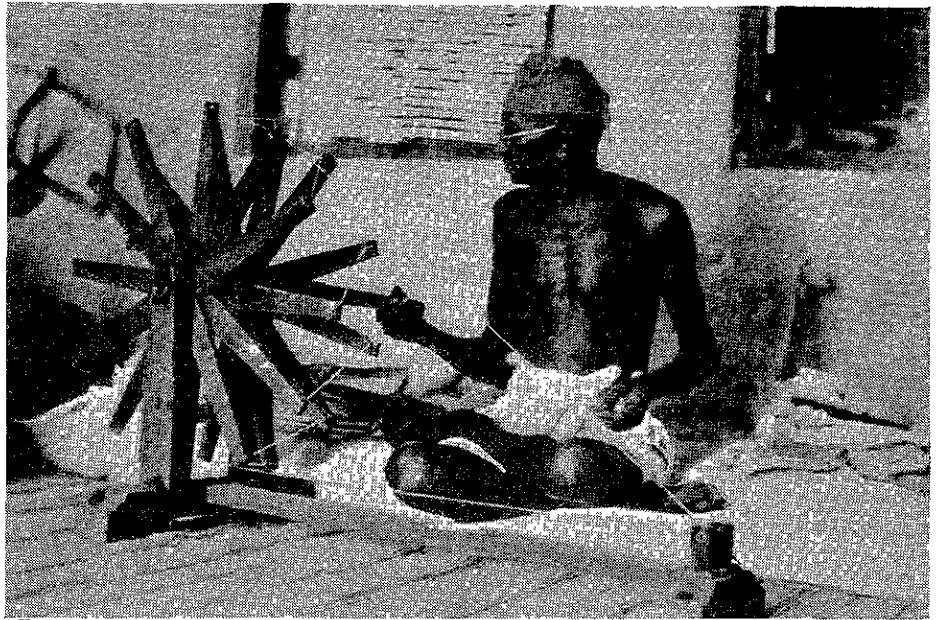
Still another indication of the trend of the British mind along these lines is seen in the appointment of the Simon Commission, which came to India about two years ago and spent several months in the study of the general situation in this country. The object of this commission was to see if the reforms that had already been introduced had proved helpful to the country, and to suggest whether or not further steps toward self-government should at this time be taken.

This commission reported within recent weeks, and advocates advance moves toward granting dominion status to the country, but comes nowhere near granting the degree of independence for which the Nationalists are clamoring, and has caused great disappointment to Indians.

THE CASE IN BRIEF

ONE is inclined to ask, Then why is all this agitation in the country? What is the cause of it? As near as one can judge, the chief cause of the present upheaval is that Government is not turning over to the people the control of affairs of state as fast as they think it should. The leaders of the present agitation cannot be in ignorance of the fact that Government has planned to introduce further reforms, for not more than six months ago the viceroy made the statement in public that the ultimate object of the British Parliament was to grant responsible government to the people, and encouraged them to look forward to that event. Political leaders have come to the place where they question the motives of the government, and fear that the talk about giving dominion status, etc., is only "eye wash" intended to blind the eyes of the people while the bureaucratic form of government further entrenches itself in the country. Even among those whose faith in the promises of the viceroy has not been shaken, there is a disposition to feel that Government is very slow in fulfilling its promises.

This, then, briefly seems to be the cause of the present turmoil and unrest in the country: The



Keystone View Co.

Mahatma Gandhi teaches his people to make their own cloth, and thus boycott English manufacturers. He set the example by doing it himself

people feel that they have waited long enough for the promised responsible government. Government on the other hand, while it admits that at some time responsible government should be given to the people, does not feel that the time is quite ripe for such a step to be taken. It is also of the opinion that the very methods that are being employed to obtain the desired goal are further evidence that the country is not ready for home rule.

Mr. Gandhi seems to be the leading spirit in the agitation against the present form of government. There are few who have watched the career of Mr. Gandhi during the past fifteen years who would question his honesty and sincerity, but many question his judgment in political matters. He is a deeply religious man and apparently is anxious to do what is best for his country. He feels that the people of India are capable of governing the country better than it is now being governed. He points out the fact that long before the British ever came to this country, India was a great and mighty nation in the world. He feels that the load of tax that is being patiently borne by the laboring classes in India, in order that a highly paid class of foreign officials, and foreign merchants, and other business men may draw large salaries and enjoy large dividends on their investments, is unjust and wrong. He feels that the extreme backwardness of his people along industrial lines and in manufacturing is entirely due to the present methods of Government in the discouraging of the development of such things in India. And further, that (Continued on page 32)

A GREAT PEOPLE because they are doing

A GREAT WORK



Narsapur hospital in India, a large and prosperous institution, donated to Seventh-day Adventist missionaries by a native prince

God is not dead, Christianity is still vital, the old-fashioned gospel is still effective, foreign missions are successful, as long as this flourishing movement is sweeping the world



R. W. K. KELLOGG, famous corn flake king, recently presented the Seventh-day Adventist College of Medical Evangelists with an endowment of two million dollars for the erection and operation of a special clinic, to be known as "The W. K. Kellogg Foundation for Cancer Research." For some time Mr. Kellogg has been intensely interested in the progress that is being made by medical science in its effort to obliterate forever the terrible scourge of cancer. Mr. Kellogg does not belong to the Seventh-day Adventist Church. But for many years he has been intimately associated with a number of men and women of that faith. It is peculiarly significant that when he came to choose the group of men whom he desired to carry out his wishes in connection with the Cancer Foundation he chose these men of another religious faith and asked them to conduct this study through the regular organized channels of their denominational medical work.

Among others who have made notable gifts to the medical and mission work of Seventh-day Adventists is Mr. Porter, retired wealthy Denver business man, who recently presented them with a gift of \$330,000 which made possible the new Porter Sanitarium and Hospital, which has been just completed in Denver. Before the institution was completed, Mr. Porter added to his generous gift another

By Lyndon L. Skinner

\$45,000 for the erection of a nurses' home. The institution is owned and operated by the denomination through its medical department in accordance with its special principles of healthful living. The gift was made without any stipulations on the part of the donor except that it should bear his name.

The principles of healthful living, for which Seventh-day Adventists have stood for the eighty-odd years of their existence, have been a rich blessing to humanity the world over. No other religious sect places the emphasis upon healthful living that they do. They take literally the Bible injunction that the "body is the temple of the Holy Ghost." 1 Corinthians 6: 19. They religiously believe that intemperance in any form is sin. They do not draw the line of intemperance with the consumption of bootleg liquor, but extend it to any form of dissipation that impairs the body.

The remarkable work that is being accomplished by these people in relieving the physical suffering of the world, as they seek to relieve the spiritual suffering of mankind, is attracting the attention of some of the world's greatest leaders.

Within a single week the Shanghai Sanitarium, a Seventh-day Adventist institution, entertained as

patients the vice-president of China, General Tan; also the Minister of Communications and the Minister of Foreign Affairs, both of whom have the name of Wang. Other prominent patients of this institution are several leading bankers, and the Minister of Industry, Labor, and Commerce, Dr. H. H. Kong, and his wife, who is a direct descendent of Confucius. Mrs. Kong is the sister of the Minister of Finance, and of the wife of the president of China. Her older sister is the widow of Sun Yat-sen, whom the Chinese call the "George Washington" of China.

SUBSTANTIAL AID

LAST year the business men of Shanghai made up a subscription of \$130,000 (Mex.) for the erection of a six-story medical dispensary to be operated by this people. Mrs. Chiang, the wife of the president of China, recently made a visit to Dr. H. W. Miller, director of Seventh-day Adventist medical missions in China, to tell him that they are ready to put up a sanitarium in Nanking whenever Dr. Miller will say the word. They will finance it, if the Seventh-day Adventists will run it. Mrs. Kong, wife of Dr. H. H. Kong, mentioned in the previous paragraph, has offered to make the initial subscription of \$10,000 for this Nanking medical institution. While many other mission societies are finding it necessary to withdraw their missionaries from China because



Seventh-day Adventist missionaries in the island of New Guinea treating a native for yaws

of the political conditions there, Seventh-day Adventists are going forward opening new stations and dispensaries.

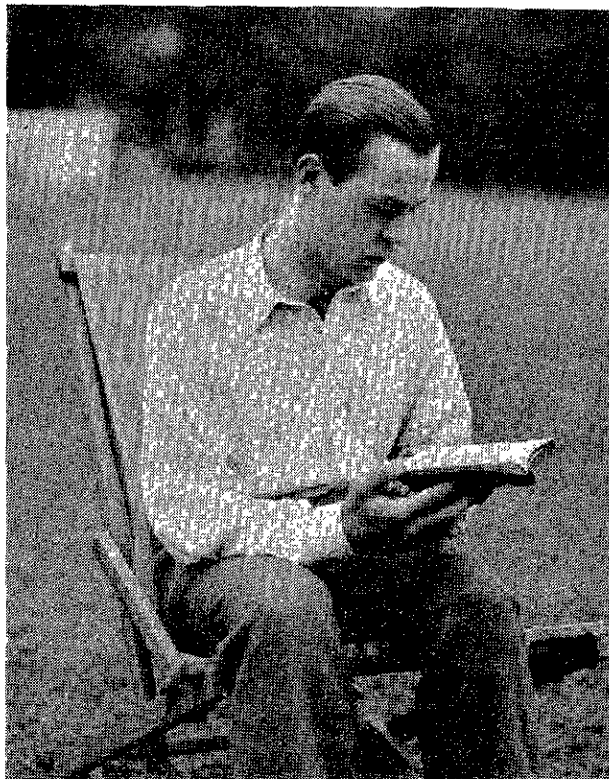
At Nuzvid, South India, Sree Rajah Sobhanadir Apparow, Zemindar of Telaprole, a wealthy land holder, made a gift to Seventh-day Adventists of 10,000 rupees and later of 5,000 rupees more, to establish a hospital at the town named. The donor watched the work done by the hospital with the keenest interest and is a confirmed believer in the methods of treatment administered by the hospital. Since completing the hospital, he has built homes for eleven families of medical missionary workers connected with the institution. Another hospital in India, the Narsapur Hospital, was largely built with money given by the Rajah of Bobbili.

THE LEPERS CLEANSED

THE British government in South Africa subsidizes the work of Seventh-day Adventists in carrying on their leper colonies and is very active in making their medical work effective.

The *La Region*, outstanding daily newspaper of Iquitos, Peru, principal city of the whole upper Amazon territory, under the date of May 15, 1929, printed an editorial article on the front page about the work of Seventh-day Adventists among the Inca Indians of the region. Following are a few sentences from this editorial:

"Take, for example, Plateria and Puno, where Pastor Stahl took the Indians from their degenerated life, full of vices, given to idleness, and educated them to be a part of an (Continued on page 27)



International Newsreel

Charles Dupee is attending Washington Missionary College in preparation for Seventh-day Adventist gospel work, and is earning his way through school by selling his blood for transfusion purposes, and also submitting to skin-grafting operations. This spirit of self-sacrifice for a cause is the secret of the great work being done by this people

TURMOIL IN THE

*What
Does
It
Mean
to
America
and
the
World?*



Keystone View Co.

An emaciated beggar of India, typical of the millions in that country who never know what it is to have a full stomach

WHEN the country that contains more than one fourth of the world's population is distracted and torn by internal wars, it becomes a serious thing. When we are told that this country, China, has now, in this year 1930, more men under arms than any other nation on earth, it becomes more serious; and there is small wonder that anxiety is being caused to the various statesmen of the nations over recent happenings in the land of Sun Yat-sen. Rival *tuchuns* (district war lords) are in rebellion against the central National government of Nanking. Piracy on sea and river, brigandage in town, city, and country, with a strong dash of Communism thrown into the general stew of disorder, do not give a very soothing picture of this land that used to be noted for its persistency toward peace.

When in the autumn of 1911 there arose the rebellion against the Manchu dynasty, the world was in full sympathy with this movement. The later Manchus had become notorious for their corruption, their weakness, and their oppression. When in the following year, 1912, the Manchu dynasty abdicated and the "Chinese Republic" was proclaimed, an expectant welcome was held out to the new arrival among national sovereignties. But strong, unified

government was not to be. Yuan Shih-kai, the great leader of the beginning days of the "Republic," soon came to see that the Chinese people were not ready for self-rule. They were too illiterate, too local and provincial in their political viewpoint, too divided in their language, too separated by lack of railroad communications to catch a truly national spirit. He tried to make himself a benevolent despot—an emperor—and he failed.

And what Yuan Shih-kai tried to do then—to unify his people—still remains to be done. To outward appearances, indeed, it seems there is less likelihood of Chinese unification now than in 1912. In a word, the "Chinese Revolution" of 1912 threatens to turn into the "Chinese dissolution," as one writer puts it, of 1930. While I do not know—for no one can prophesy of political concerns with any degree of certainty—those who maintain that the outcome of the present Chinese confusion will be a number of independent states have much in favor of their contention. Certain it is that China will have a long way to go before a unified nationalism will result. There are too many "rebels" against Nanking to make for united national effort.

"Nationalism" may be a fine word to talk about in China, but it seems to be a weak word to stand

ORIENT

By WILLIAM G. WIRTH

on for actual accomplishment. Yen Hsi-shan, Feng Yu-hsiang, and Chang Tsung-chang all claim to be ardent "Nationalists" and to stand stoutly for the three great principles of the "Washington" of their country, Sun Yat-sen. The warlords of China are even, many of them, ready to fly the Nanking flag and let Nanking lead out in foreign affairs; but when it comes to Nanking commanding their soldiers or collecting the revenues in their districts, that is a vastly different story. Then Chiang Kai-shek, the Nationalist head, is charged with being a dictator and his dismissal demanded.

COMMUNISM MAKES IT WORSE

WHAT makes a bad matter worse is the injection of "Red" Communism into the situation. From the days of Borodin down, the Bolsheviks have had a strong influence in recent Chinese affairs. It is no secret that Sun Yat-sen, in principle at least, was very sympathetic with much that Sovietism stands for. The party that he put in power, the Kuomintang, shows in many of its policies the hand of Bolshevism. In the clash of a few years ago between Hankow and Nanking, as to which city should be the headquarters of the national government, the issue between them was whether Sovietism was to control or the native Chinese. Fortunately for China and the rest of the Far East and the world, the Chinese leaders kept their balance, and while they were willing to subscribe to many of the Red principles, they forsook Bolshevism and went their own way in their program and international and national policies. However, let us not for one moment think that Communism is dead in this national colossus of

the Far East. The recent Red disturbance in Changsha shows this. We see it also in the subtle, concealed antipathy of many of the Kuomintang, or Nationalist, leaders, toward Christian mission propaganda. In common with Communism, many Chinese Nationalists believe that Christianity stands for imperialism, for the attempt to "Westernize" the people. Christian mission schools have been denied the teaching of Christianity, and in other ways the gospel has been hampered. While God will never allow His evangel to be stopped in any country, this condition of atheistic anti-Christianity in China does reveal the sad way events are going in this world area.

In another part of the Orient there is a serious state of affairs. We refer to India. For years in recent times continual dissatisfaction over the British rule has been seen in that land. The work of Gandhi has done much to keep the question of *swaraj* (home rule) agitated among the people. By his policy of "non-co-operation," he has made the British cloth manufacturers lose millions of dollars in sales in India, and made other British manufacturers and merchants suffer in the same way. His march to the sea to make salt from the sea-water, while not a great success, has kept up excitement. But Gandhi is not by any means alone in leading out in opposition to the British Indian government. The older and the younger Nehru are actively anti-British. England has been working on the time-honored "divide and rule" policy; that is, on account of the naturally non-sympathetic relations between the millions of Mohammedans in India and the more millions of Hindus — not to speak of the many other distinct races in this (Continued on page 26)



Wide World Photos

A gathering of the higher classes in India. The viceroy and his wife, together with a group of native princes, powerful in the independent states of the great peninsula

The Foreign Missionary



The Seventh-day Adventist Sanitarium and Hospital at Shanghai, China. Means to erect a six-story clinic in the heart of the city, for the care of the poorer classes, has been largely donated by rich and influential Chinese who have been benefited by the medical missionary work conducted by this people

Is he soon to become extinct? In answer, an emphatic NO. An American missionary in China gives the why of the answer



HE missionary has long been the most forceful expression of a vital, indomitable Christian faith. Braving every danger on land or sea, he has made his way into all the world to plant the standard of the cross. Into lion-infested wilds on the African veldt, through fever-ridden jungles under the burning Indian sun, over wind-swept wastes of Mongolian plains, into cannibal-inhabited isles of the South Seas the missionary has made his way in order to carry the message of his Lord. No sacrifice has been considered too great, no sea too wide, no toil too hard for this representative of Christ in his endeavor to carry out the commission of his beloved Master. Battered by wind and sea, scorched by sun and stricken by plague, maligned by foe and misunderstood by friend, the missionary has nevertheless pressed on, that the gospel of the coming kingdom of His Lord might be proclaimed throughout all the earth.

But picturesque, self-sacrificing though the missionary has been, is he soon to be a memory of the past? Has he failed at his task? There are those who point at the alarming decreases in missionary receipts in certain quarters and tell us that they are evidence that the missionary movement is on the

By Edwin R. Thiele

wane. There are those who point to the fact that in some of the larger Christian organizations the number of young people volunteering for foreign mission service and the number of outgoing recruits is falling off with every passing year as evidence of a declining interest in missions that portends an early failure for the entire movement. But if there has been a decline in missions can we not find a reason therefore? And a remedy? Can missions still be saved?

These are questions which are wrapped up with the very nature of Christianity. What is it? What is the power behind it? Is Jesus after all the Son of God, or is He merely man, and His message merely the product of the mind of the man? Was Jesus right when He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me"? Or are all the manifold systems of Buddhism, Taoism, Confucianism, and Mohammedanism equally true; and do they also present ways whereby the great goal of life may be achieved? Was there any divine power and authority behind the commission which Jesus gave: "Go ye therefore, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"? Or were these simply the words of man, with no more than human authority to command and no more than human power to carry into execution?

CHRIST NECESSARY

THESSE questions are very closely connected with the missionary enterprise. If Christianity be nothing but the product of the mind of man, then success or failure in its missionary endeavors is not a matter of any great concern. If the Christian doctrine be but ancient fable, then it does not matter very much if the missionary enterprises go down in ruins. If salvation be not alone through Christ but also through all the systems of the heathen world, then the giving of the Christian message is not a matter of any vital consequence.

But if it is a fact that Christ is God and God is love, then the world should be made acquainted with that fact. If it is true indeed that "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," then there is a tremendous responsibility resting upon those who know this to make it known also to others. But take away Jesus as the Son of God and the only Saviour of men, and you take away the one thing that makes worthwhile the presentation of the Christian message to others.

A church that accepts Jesus merely as man cannot be as interested in making Him known to others as a church that accepts Him as the divine Son of God. A church that accepts Jesus merely as a human teacher cannot put its whole heart in the presenta-



The main building of the Seventh-day Adventist college at Chiao Tou Djen, China

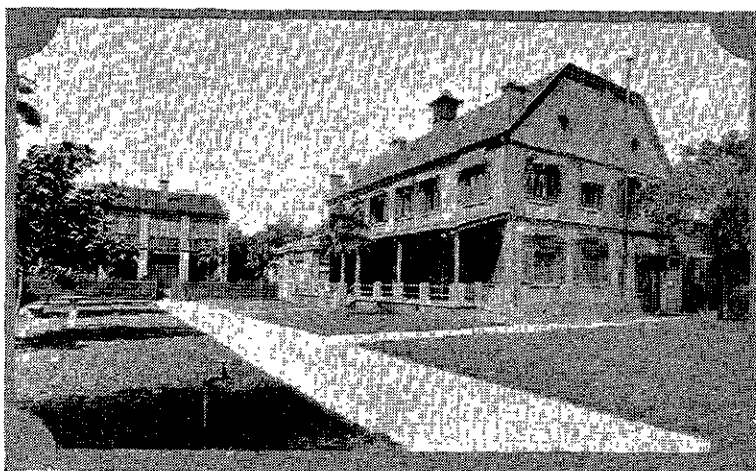
tion of Him to others as a church that accepts Him as the only source of salvation to a world lost in sin. A church whose message is but the ephemeral product of the fickle mind of man cannot go forth with the earnestness and intensity that can a church that bears the eternal sureties committed to it by the great God of heaven. A church that bases the proclamation of its message merely upon human ingenuity and skill cannot go forth with the invincible power that can a church that has back of it all the infinite resources of heaven.

THE MESSAGE FORETOLD

IF MISSIONS are on the wane today, it is because they have lost the spirit of their Lord. If the church has no message to give, it is because it has rejected the message committed to it. If the missionary enterprise lacks vitality, it is because it has disassociated itself with the source of its power.

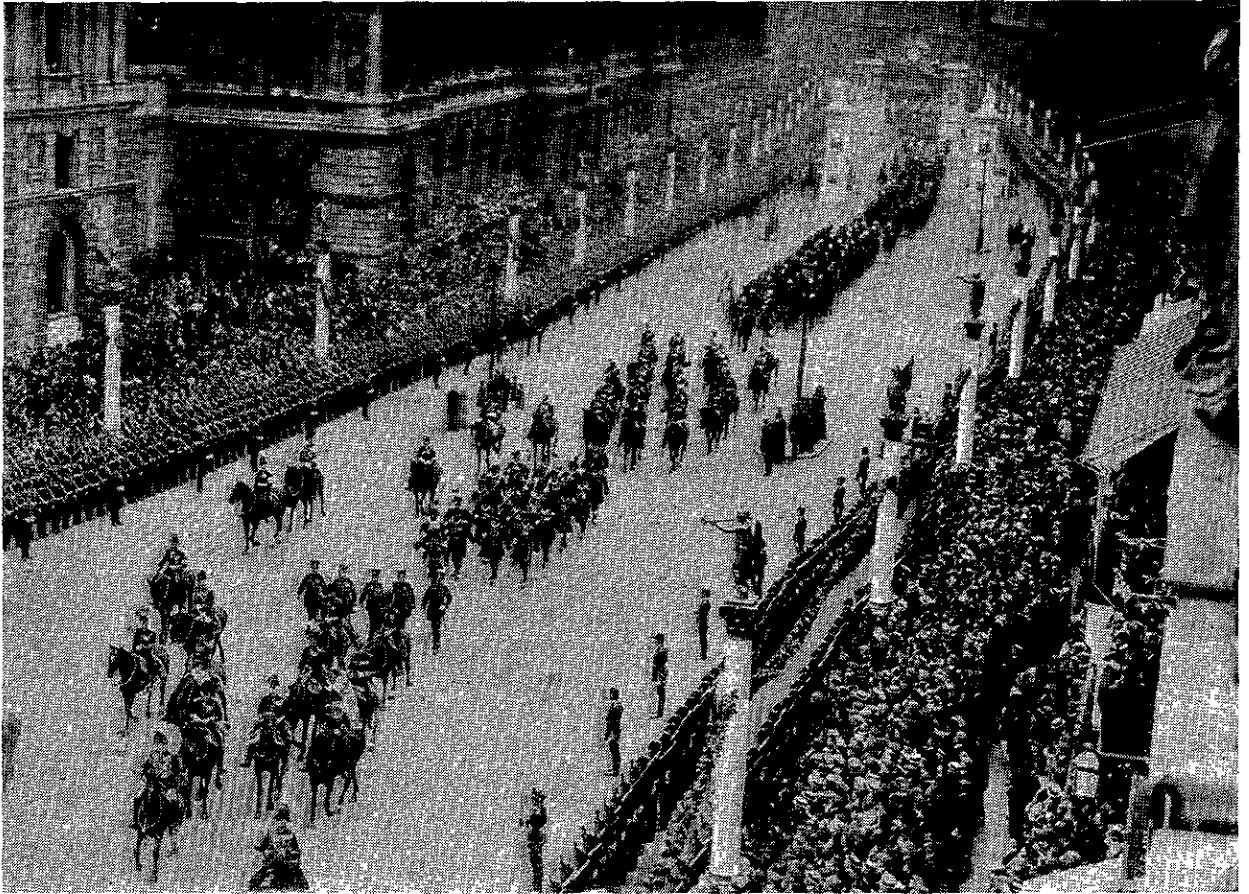
Certainly if there is any truth in Christianity at all, missions today should be at the height of their power. Looking forward to the end of our age, God foretold the message that was at that time to wing its way into every part of the world: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

We are living in the very hour when the message is due. Is, or is it not, being given? On the one hand we have God's word (Continued on page 34)



Publishing house of the Seventh-day Adventist mission, Shanghai

THE NEXT GREAT



International Newsreel

The parade in London at the coronation of King George the Fifth, on his ascendency of the throne of the British Empire. An impressive ceremony, but imagine the glory and magnificence of the coronation of the King of kings in the near future



TELL me the greatest event to which you look forward. Is it toward race betterment and an extended span of human life? Is it to wealth, prosperity, or high position? Is it to a rigidly enforced Prohibition era, or to a return to the rule of king alcohol? Is it to Armageddon, or to world-wide peace and the brotherhood of man? Is it to a perfected radio and aviation development that will make all the earth as one family with common ideals and a universal language? Is it to a religious revival and mission extension? Is it to a time in the far-distant future when this planet may collide with some astronomic visitor and become a molten mass, or when the sun may cool off to leave this sphere as a frigid, uninhabitable waste?

No human genius has ever penetrated the past to offer a satisfactory scientific solution for the birth of the universe or the origin of life upon this globe. Neither can he with any degree of certainty forecast the future. Even our present existence is enveloped in a cloak that no finite X-ray can re-

veal or photograph. God alone, He who inhabits eternity, understands all the mysteries of past, present, and future. While many of them are still hidden, He has disclosed certain facts to the children of men that clearly and unmistakably manifest "His eternal power and godhead," leaving the peoples of our world "without excuse."

"There is a God in heaven that revealeth secrets," declared the prophet Daniel. During Old Testament times hundreds of specific predictions were made concerning the coming of the Messiah, all of which were minutely and accurately fulfilled in the person of Jesus of Nazareth. On the eve of His great sacrifice, Christ comforted His disciples with the promise of a return; and the Bible gives numerous lines of prophecy and many signs that the student of Scripture may understand the "times and seasons" and have a firm foundation for his faith in a soon-coming Redeemer. On the one hand, we observe these inspired forecasts; on the other, we view present-day conditions and events. The parallel between the two is divinely marvelous.

EVENT

By Roy Franklin Cottrell

in world history. Here is an authentic report of an occurrence before it occurs

Only the Infinite could have written all this history in advance. This age and generation is described, designated, ear-marked, as the one which is to witness the greatest of all events—the second coming of Christ.

His glorious appearing stands forth in Scripture as a topic of surpassing interest and prominence. Especially is the New Testament eloquent regarding this theme, and upon its pages more than three hundred references point the reader forward to that day of realized hopes and crowning joys. In the distant past, Enoch, "the seventh from Adam," prophesied: "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." Jude 14, 15. At the call of God, Abraham went forth from the grand old capital of Ur of the Chaldees, ready to give up all, willing to become a pilgrim and stranger upon this earth, that he might inherit "a better country." "For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11: 10, 16. Observe how the hope of that city (Revelation 21; 22) is bound up with the promise of our Lord's return, and with the assurance of Christ himself: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

ALL HAVE HOPED

THE same assurance is expressed in the inspired poems of King David. "Our God shall come," he declared, "and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50: 3.

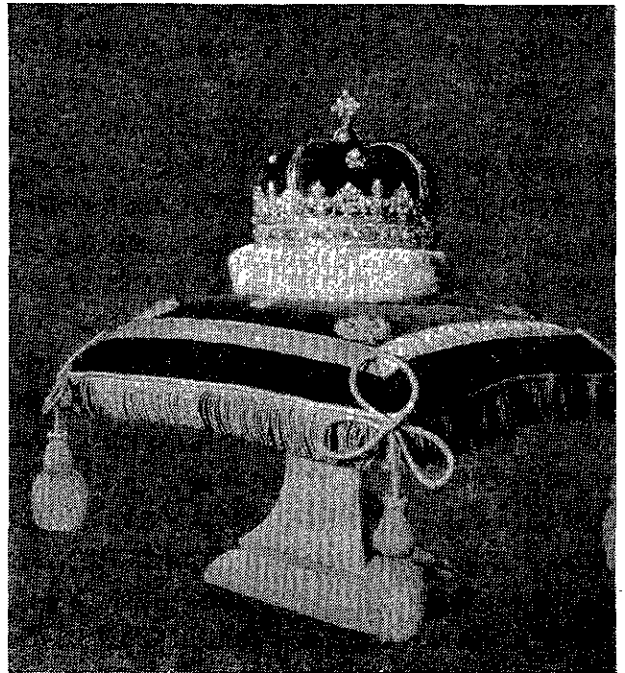
Listen also to Job's ringing testimony: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

Even so, patriarchs, prophets, and apostles lived and labored in this old world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. Nineteen hundred years ago, He came to earth as a babe in Bethlehem's manger, but His second advent will be as "King of kings and Lord of lords," "clothed in fine linen, white and clean," with a vesture dipped in blood, with crowns upon

His head, and with "the armies which were in heaven" following Him. (Revelation 19: 11-18.) Likewise, on the occasion of Christ's last interview with His disciples on the Mount of Olives, "while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

CANNOT BE COUNTERFEITED

FALSE Christs may arise, do arise; but no human demonstration, no, not even Satan himself, will be able to counterfeit, or canouflage the glory and majesty of that event. When our Lord appears, no telegram or radio broadcast will announce His arrival; "for as the lightning cometh out of the



Publishers Photo Service

The jewel-studded crown of the ancient kings of Scotland, now on view in Edinburgh. Those who are saved in Christ's kingdom will be as jewels in His kingly crown

east, and shineth even unto the west; so shall also the coming of the Son of man be . . . and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 27, 30.

He went away bodily; He will return "in like manner." "The Lord himself (*Continued on page 28*)

The News Interpreted



International Newsreel

President Hoover signs the London Naval Pact before a group of distinguished statesmen in the historic East Room of the White House

The Church in Politics

THE churches have gone into politics on the trail of liquor, and do not expect to get out of politics till liquor does," says Stanley High in his recent book, "The Church in Politics." There is much agitation over the country, pro and con, on the right or propriety of the churches to enter the political arena. Other books besides Mr. High's well-written volume are dealing with the question, as also many magazine and newspaper articles. It promises to be more and more of an issue in future elections, and no one can afford to ignore it. It involves old, but ever vital, questions of the relation of church and state, a live issue for millenniums, and especially since Christ uttered those memorable words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." We will have much to say about this in coming months.

Mr. High, who is editor of the *Christian Herald*, defends the church in politics on the grounds that the church must deal with all moral questions, and if the state draws moral questions into politics, then the church must follow on to fight out the issue in the political cockpit. And he contends that in the main the church does, or should, go into politics only on moral issues, such as Prohibition. To clarify the matter, it is well to note that there is a vast

difference in the church, as a body, engaging in politics, and a church member, as a citizen, voting his conviction on civil or moral issues. The danger lies in the church not stopping with purely moral issues in its political engagements, or disagreeing with the state or others as to just what are moral issues. The history of such entrance of the church into state affairs, — and it is a long and bloody history, — has proved that the camel's nose of moral interference develops very easily and quickly into the camel of doctrinal interference, establishment of a state church, laws against heretics, and religious persecution.

The same religious groups that are resorting to political pressure for the defense of Prohibition are also in favor of better Sunday observance, on moral grounds only, so they say. Yet so long as any citizen believes that Sunday is not the right day to observe as a Sabbath, any law or political measure for its better observance becomes thereby a doctrinal law, and means that the state is dictating to a man's conscience, which can never be and the state endure.

The editor of the *WATCHMAN* contends that the present entrance of certain churches, as churches, into politics for the furtherance of Prohibition, — an excellent law in itself, — is a direct violation of Christ's dictum to render unto God the things that are God's,

and its echo in U. S. Grant's famous statement: "Keep the church and state forever separate." Let the church as a church take a firm stand for Prohibition as a great moral principle, and stop there. Then let church members, as citizens, use their influence and vote their convictions if the issue of Prohibition becomes a political matter.

It will not do to cite the example of God's dealings with Israel. That government was a theocracy, always in theory while not always in fact, and a theocracy the United States decidedly is not. God is the God of the true Christian in this nation, but is not the God of the nation, more than half of whose citizens are not even professed Christians. This nation is founded largely on Christian principle, thanks to our godly forbears; but regardless of that, its government should be kept free from religion that it may be just to all, defending religionists as well as non-religionists.

The only excuse any religious body has for lobbying or coming into contact with politics, as such, is that of going just far enough in so doing to prevent any other religious group from injecting religious matter into state legislation. Churches should help keep each other out of politics.

In the present dabbling of church groups into politics we see only the entering wedge that is sure to grow larger and go deeper. Let us warn America that the churches will not willingly get out of politics when liquor does, but, encouraged by successes and flushed with victories, and having learned the way of power, will go on to influence and compel legislatures to make laws enforcing the keeping of Sunday, and punishing even to death the small minority who will insist to the end that such a so-called moral issue is in reality one of dogma. And our warning has the backing of the God whom we all profess to serve and the Book which we all profess to hold as our religious guide. Read Revelation 13: 11-17.

Endurance Tests

A CERTAIN element in America seems to have gone foolish over endurance feats. Speed had its day, and still has, but now chief attention is being paid to stamina. Marathon contests of all sorts are staged by old and young. Endurance flyers, runners, swimmers, dancers, eaters, drinkers, sitters, talkers, walkers, riders, rockers, workers, and shirkers. Pole-sitting by adults has given place to tree-sitting by children. The fad has gone to such lengths that parents and the police have



The News Interpreted



had to interfere for the good of all concerned; but too often those in authority let it slide as harmless.

We might admire the stunts if they were something more than stunts, and accomplished anything worthwhile. Instead of such contests being of some benefit to those who engage in them, or to others, they result in little more than cheap notoriety and in some cases a little money squeezed from a morbidly curious public. Too often they result in life-long disability to the contestants. Gertrude Ederle, who a few years ago swam the English Channel when that feat was a fad, has now lost her hearing as a consequence of the severe strain of the effort. She doubts whether it was worth the price she is required to pay.

God knows we need endurance for the times of adversity that face the world for the near future. But sitting on a pole and smoking cigarettes will never fit a man or boy or woman to bear without flinching the trials of real life. What one needs more than all else is moral stamina, endurance of the will and spirit. "Endure hardness, as good soldiers of Jesus Christ."

There are supreme tests just ahead of this country and the world that will try our endurance quality to the breaking point. "But he that endureth unto the end, the same shall be saved." And the best way to practice for success in that final feat is to live for Christ today.

"God Rather Than Men"

OUR readers will perhaps remember that some months ago Douglas C. Macintosh, a New England professor, was refused citizenship in the United States by a district court because he

refused to swear that he would go to war for this government if he considered such a war morally wrong. It was with him a question of conscience against civil law. He stood on the principle that "we ought to obey God rather than men," and held that one's devotion to one's country should not be considered defective because he refused to engage in a war that he deemed unjust. One the other hand, the judge held that unconditional obedience is the test of loyalty.

Now the circuit court of appeals has reversed the decision of the district court, and states as it grants Professor Macintosh citizenship: "There is a distinction between justifiable and unjustifiable wars recognized in international law. The rights of conscience are unalienable rights, which the citizen need not surrender, and which the government or society cannot take away." The matter does not seem to be settled yet, however, and may go to the United States Supreme Court. Sooner or later this vital principle in personal relationship to the state in matters of conscience will have to be met by that great tribunal.

It seems to us that this latter decision is the only fair one that can be made by our courts. Private conscience must be respected if religious and civil liberties remain intact. But we believe that the court does not go far enough in defining the issue. To leave every man to his own conscience in matters of civil obedience opens up the way for all sorts of private opinions and cranky notions about the necessity of obedience to law, and prepares the way for treason and anarchy and chaos. The conscience is to



Herbert Photos, Inc.

The women of India, breaking away from their centuries of seclusion here appear by the thousands, and with uncovered faces listen to agitators for the boycott of British goods

be the guide, but a God-directed conscience. The famous words of Peter do not say: "We ought to obey conscience rather than men," but "God rather than men." Conscience is a matter of education. It is the conscience trained in the principles of the Christian Bible that is to be obeyed rather than civil laws enacted contrary to Bible principles of religious and civil liberty. We are to obey the laws of the state in so far as they do not conflict with the laws of God. But let the conscientious objector first determine if his convictions are from God. And this is not difficult to determine.

THE BRILLIANT, SPARKLING DIAMOND, generally considered to be the hardest substance on earth, has been displaced from its pedestal of honor by the black diamond, or carbonado. Black diamonds are uninteresting things resembling clean coal, but they are three per cent harder than ordinary diamonds, and also lack in cleavage. Many a humble follower of Christ, despised by the world and scornfully thought as unattractive as the black diamond, is yet as strong to resist evil as is this impenetrable mineral, and as precious in God's sight as this priceless jewel.

A CALIFORNIA RANCHER whose radio reception was poor because of improper grounding moved his whole house close to a deep well, where a better ground could be secured. For twenty years he had been content to let his household "pack" their water from that well, without seeking to lessen their labor. Now no expense or work is spared to prevent interference with his pleasure. A sense of proportion is a rare quality.



Herbert Photos, Inc.

Great Britain has been having trouble also in semi-independent Egypt. Herewith is a squad of Egyptian mounted police



OME day will be the last day. There is to come an end to this earth's history, and with the end will come the final judgment. This will be the last great day. The fiat has gone forth from God that the kingdoms of this world shall be broken to pieces and become as the chaff of the summer threshing floor, that they shall be swept away, and that the kingdom of God shall supersede them and fill the whole earth. (Daniel 2: 34, 35, 44, 45.)

This kingdom of God will accept as citizens those who have lived worthy lives in this world and have washed their robes and made them white in the blood of the Lamb. Those who are not accounted worthy are to be destroyed in the lake of fire.

SYMBOLICALLY DESCRIBED

THE scene is graphically described in the parable of the sheep and the goats recorded in Matthew 25: 31-46:

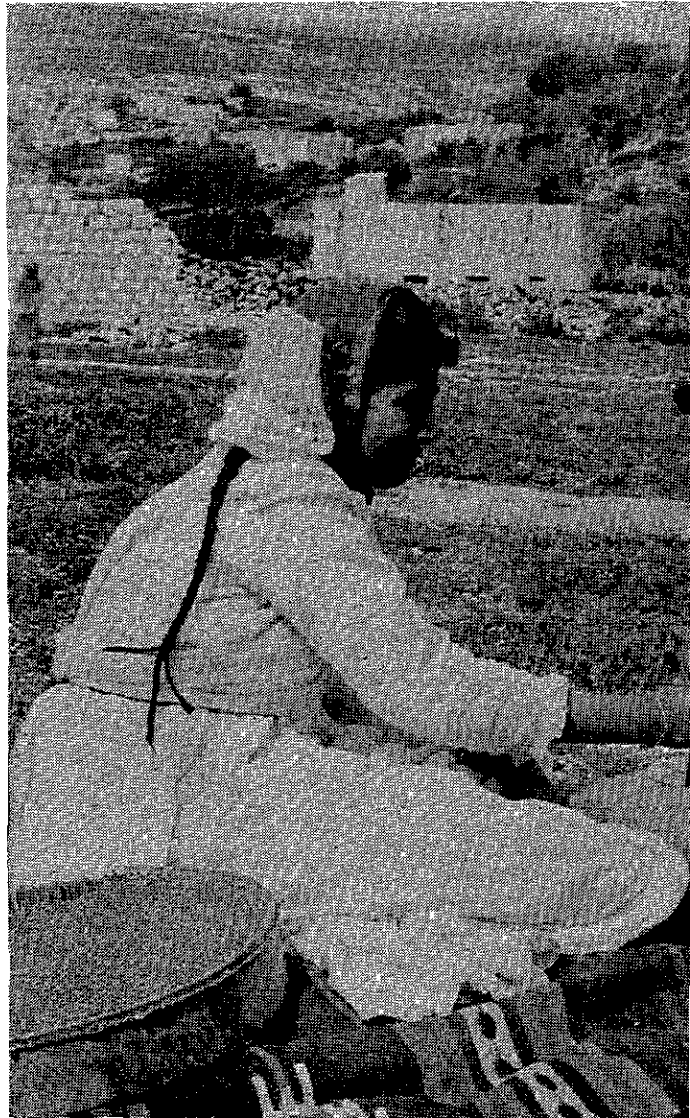
"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto those on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

"Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? Or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? Or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed me not: sick, and in prison, and ye visited Me not.

"Then shall they also answer Him saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25: 31-46.



International Newsreel

The judgment of God, with keen discrimination of Christ: "Two women shall be grinding

The Great Judgment

Again in Matthew 24: 40-42 the scene is portrayed: "Then shall two be in the field; the one shall be taken, the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."

It is evident, therefore, that the judgment day means a final separation of the families of earth. One shall be taken and one left, according to the way they have lived and related themselves to the plan of human redemption. One shall be given welcome to the kingdom of God, the other shall be banished into the lake of fire and brimstone, there to suffer eternal death.



separate close friends. In the historic words
mill; one shall be taken and the other left"

Judgment Day

By William H. Branson

And the summons to this final tribunal is universal. We read: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10.

Young and old must appear. Rich and poor, high and low, white and black, sinner and saint — all must answer when their names are called. There is no escape. Whether we like it, or not; whether we believe in God, or whether we are infidels, it matters not; we must appear for judgment.

OCTOBER, 1930

Even those who have died and today rest under the sod will not be able to escape; for the writer of the Apocalypse declares: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell [the grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20: 11-15.

Those "books" out of which all will be judged are now being written by the angels. We understand from the Bible that every person born into the world has an accompanying angel who is constantly by his side, seeing all that he does, hearing all that he says, and taking down a faithful and accurate record of his whole life. Whether he is in the darkness or in the light, the angel is ever present, and the writing goes on. Things hidden to all else are open and plain before this heavenly visitor. All the secret things are known, for we read: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14.

NOTHING ESCAPES THE JUDGMENT

AND again we are told that for every idle word that men shall speak, they shall be called into account in the day of judgment. It will be a day of terrible heart searching. The piercing eye of God will be able to penetrate the exterior veneer of our lives, and our true worth will be revealed. Every thought, word, and deed of our lives will meet us again, unless our sins are covered by the blood of Christ.

In attempting to describe the feelings of the lost as they face the Judge of the universe, one author, writing as if witnessing the scene, has said: "As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of very careless indifference. But how changed their appearance now. The feeling of security is gone, and in its place is a nameless terror, and a dread is upon every soul, lest he shall be found among those who shall be found wanting. Every eye is riveted upon Him that is upon the throne; and as (Continued on page 26)

PAGE NINETEEN



LIFE MESSAGES

Down with Worry

By B. M. HEALD



WORRY is one of the most popular forms of suicide. Did your mind ever take hold of one idea, and you just worried yourself sick? Did you ever say, "I'm worried to death"? Worry is a one-sided mental attitude. It's a diseased self-consciousness. It is the "making of mountains out of molehills." Worry is mental indigestion. As one writer puts it: "Worry is psychic dyspepsia."

Man is the only animal that worries. He worries about real and unreal troubles—past, present, and future—many, many of which never happen. There are all kinds of phobias these days, but a new one has developed, known as "worry phobia."

AS TO its causes. Some feel it their duty to worry. They worry when they have nothing over which to worry. They worry for fear they will worry.

Then there are other causes, such as lack of will power and mind control, accidental factors, emotional disturbances, and the use of narcotic and alcoholic beverages. But modern civilization is largely responsible for the most pernicious form of worry.

The extravagant demand of society for diamonds, fine clothes, and automobiles is causing some to worry. The income tax and high cost of living are preying on our minds. Then double living, divorce, desertion, dissipation, servant problems, industrial misunderstandings, business reverses, and church squabbles, along with a thousand and one other things, are causing worry. False standards, extravagant social demands, and fictitious needs are prodding us.

Whether imaginary worry, or worried imagination, the final effect upon body, mind, and soul is the same. Whether real or unreal, worry reacts in a dissatisfied, restless, discontented humanity. Worry disturbs our sleep. It spoils disposition, warps character, saps mentality, and makes us irritable, unsociable, and in many cases spoils our religion.

The effects of worry are many. Modern science has proved that prolonged worry increases the sugar excreted by persons already suffering with diabetes. It has also been proved that gastric distress, dyspepsia, headache, and constipation are sometimes produced by prolonged anxiety.

Worry is a mental arsenic. It impairs the appetite,

spoils digestion, and paralyzes ambition. It distorts vision, blurs the eyes of faith, makes life look blue, droops the mouth and shoulders, and slows up the gait.

Life is sweet. We love it. We all want to live long, happy, healthful lives.

But don't worry about living. Don't watch yourself live. As the Good Book says, "Fret not thyself." Don't worry, that's all.

True, over 750,000 people will die of preventable diseases in the United States this year, but you need not be one. Be reasonable. Be as sensible in overhauling your body as in overhauling your motor car. Did you ever try a physical audit? A thorough physical inventory is the best investment you ever made. To have your heart, stomach, kidneys, liver, and lungs functioning is worth more to you than to have a properly adjusted carburetor.

If you can help your condition—why worry? If you can't,—why worry? Ninety per cent of our ailments can be helped. The game is all in your favor. You have a chance to win. Here is a free tip on the secrets of a happy, healthful, hopeful life:

In the first place, rather than hang on to your worries, you might better not care. There is a wholesome sort of carelessness. You must either kill care, or care will kill you.

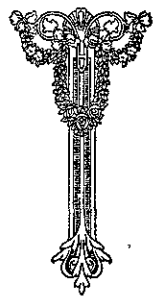
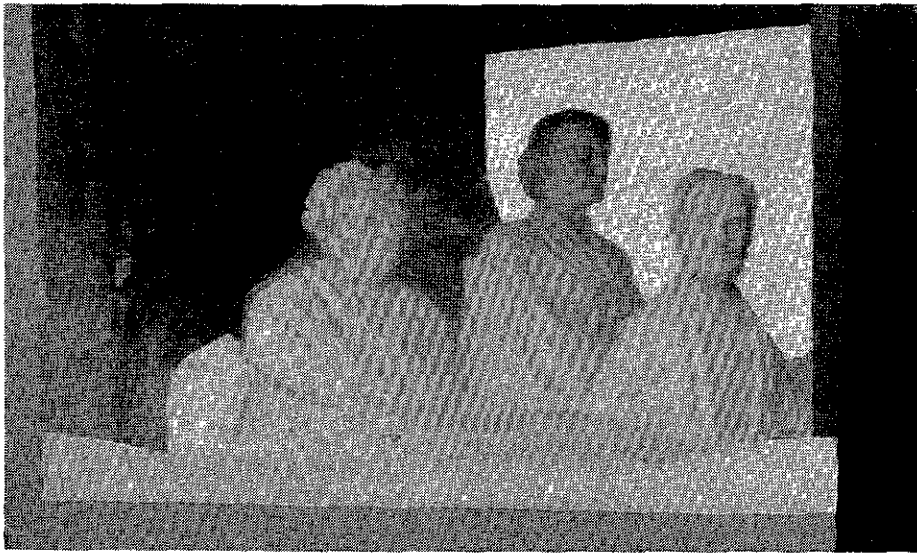
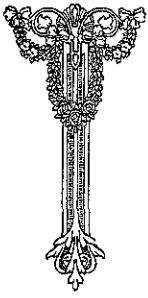
AS TO diet. A sour, worried stomach makes a sour, worried disposition. Eat to live, and not live to eat. As a man eateth, so is he. How, what, where, and when to eat is food for thought.

Eat right, sleep right, work right, do right, and you won't get left; nor be left at a sanitarium or hospital.

Back to nature. She is your best friend. Give her a chance and she will give you health, wealth, and happiness, all summed up in gilt-edge securities in the form of peace, poise, and prosperity. Don't worry.

There's a town called Don't-You-Worry
On the banks of the River Smile,
Where Cheer-Up and Be-Happy
Blossom sweetly all the while,
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

—*Florence Richards*



By Harris & Ewing, Wash., from Paul Thompson, New York
A memorial in stone to Susan B. Anthony, Elizabeth Cady Stanton, and Lucretia Mott. Great and noble women have ever exercised a queenly influence over human society

W O M A N

Her responsibility in modern society. Give us a single standard of morality for the sexes, but choose the higher, not the lower



HE future of America lies in the women of today. So long as they maintain a high standard of morals, little need be feared as to America's future. What the men of the future will be will depend upon what the mothers of the present are. The mothers who rocked the cradles a half century ago are, through their sons and daughters, ruling the world today.

America has up to the present maintained a double standard of morality,—one for men and another for women. The standard for women has always been higher than the one for men. Men could drink, smoke, swear, and commit immoral acts, and yet mingle in what may be termed good society. If a man became a drunkard and later was redeemed, he was looked upon as a real hero, and a promising evangelist, should his inclination have been in that direction. It was quite different with the woman. When she had fallen, the stigma remained, no matter how fully she repented. She was practically an outcast from society. Such was the case of the woman who was brought to Jesus by her accusers who said: "According to the law of Moses, she should be stoned." Jesus said, "Let him that is without sin cast the first stone." Every one of her accusers was guilty of the same sin, and probably of sins even worse, and Jesus knew it. There were no stones thrown on that occasion, but one after

By DANIEL H. KRESS, M. D.

another they withdrew, feeling under condemnation. Looking up, Jesus beheld this poor creature standing with bowed head, fully conscious of her guilt, and said, "Where are those thine accusers? Hath no man condemned thee?" And she replied, "No man, Lord," and Jesus spoke words so different from what she could hope for that they fell like music on her ears: "Neither do I condemn thee. Go, and sin no more." This woman became His devoted follower. This man Jesus came not to condemn, but to save. Then, as now, there was a double standard.

Sin is sin, no matter by whom it is committed. With God there exists but one standard for both men and women. He recognizes no manmade standards.

While I do not believe in a double standard of morality, yet it is infinitely better to have a double standard, if one is higher than the other, than to have a *low* single standard for both men and women. It has been fortunate that in the past there has existed a higher standard for women than for men. Had this not been the case, this world would long before this have been a huge lazar house filled with misery unthinkable. Should women now adopt man's standard of morality, the world would go down to utter ruin with a rapidity that would startle us.

In the past when conditions existed in the world and reforms were needed, the first step toward mak-

ing this possible was for God to seek out a godly and pious woman, to whom could he intrusted the bringing up of a deliverer. What the mother was before the hirth of her child, and the instruction the child received from that mother during the first twelve years after its hirth, determined the child's future, in almost every case. To train up a child in the way it should go, it is necessary for the training to begin, not after its hirth, but before its hirth. Prenatal influences have much to do in shaping the child's future.

GREAT MOTHERS

WHEN in time of general corruption a deliverer was needed, God had to seek out a woman who before giving hirth to the deliverer practiced what she would teach him afterwards. To the wife of Manoah a woman of piety, came the promise of this deliverer. To her were the words spoken: "Now therefore beware, I pray thee, and drink not wine nor strong drink and eat not any unclean thing." To every prospective mother who would give hirth to a child that would exert an influence for good, is this instruction given. If women would give heed to this, children would at least get the right kind of heritage, and a start in life that would make possible for them a promising future, providing the home training during the first ten or twelve years was also what it ought to be.

Again when Israel had degenerated and needed a Samuel, God had to seek out a Hannah, a woman of faith, piety, and prayer. In answer to her prayer the word was given that she should have a son. She in turn promised to dedicate the child to God's service as soon as he was able to leave her side. Imagine the faithful training that child received while with his mother during those short years. At a tender age she took him up to Shiloh and presented him to Eli the priest, and left him there. The sons of Eli were lawless, reckless, disobedient, and immoral,

and yet in the midst of such surroundings this child Samuel grew up and remained unmoved from his purpose. The child "grew in favor with God and man," and developed into one of earth's noblest of men. That mother's life before, and a few years after, his hirth was the determining factor of his success in life. When there was need of a John the Baptist, God had to first seek for an Elizabeth, a woman to whom could he intrusted his early training.

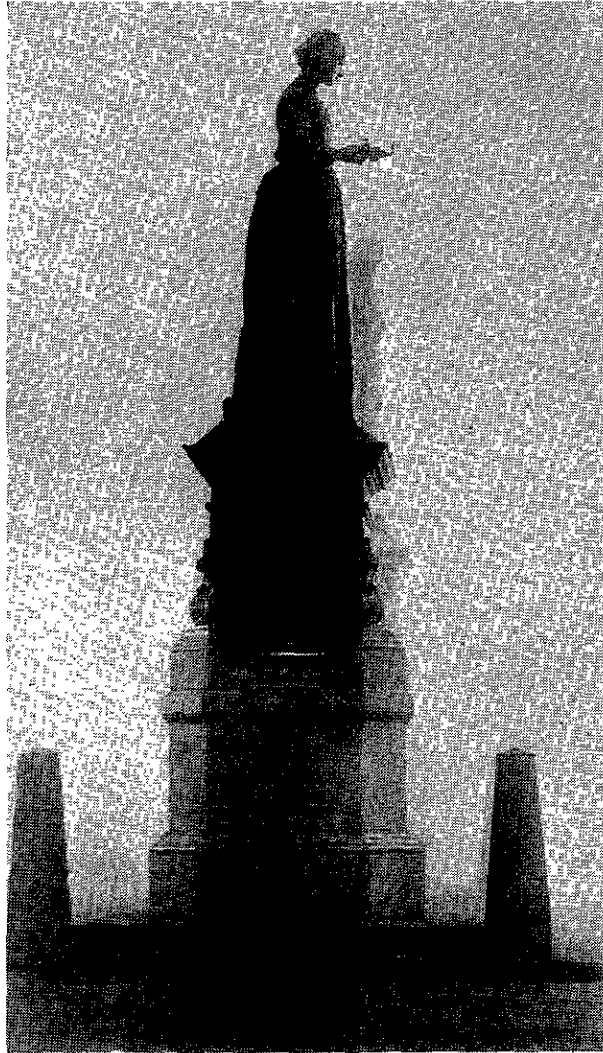
Elizabeth, we are told, was a woman who was "filled with the Holy Ghost," before the hirth of her son, and that she walked "in all the commandments and ordinances of the Lord blameless." It is not a matter of surprise, therefore, to read that the child born to her was "great in the sight of the Lord," and "filled with the Holy Ghost even from his mother's womb." The habits of the mother became the habits of the child. So it was said, "He shall drink neither wine nor strong drink." No John the Baptist could ever have been born to a woman who was careless in her habits of life, and who was a drinker of wine or strong drink, or a smoker of cigarettes.

MOTHER OF JESUS

WHEN the time came for the hirth of a Saviour, God had to seek out a Mary to whom he could intrust His heredity and early training. How carefully she lived before His hirth, and how carefully she trained the child Jesus, and how fully she instructed Him,

was seen in His after life. At the age of twelve, He surprised the doctors of the law and the Pharisees with the knowledge He possessed of the word of God. His surroundings outside of the home were not ideal, for Nazareth was a city proverbial for its wickedness, so that people marveled when they heard His gracious words, and Nathaniel asked, "Can any good thing come out of Nazareth?"

Paul in addressing Timothy, his convert, said, "When I call to remembrance the unfeigned faith



International Newsreel

"The lady with the lamp." The statue of Florence Nightingale, as she stands serene on her pedestal in London. She was the founder of the nursing profession by women, and stands forth as one of the greatest of her sex

that is in thee, *which dwelt first* in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." The faith that dwelt in Timothy was handed down to him from his grandmother through his mother.

The tendency at present is for women to step down from their higher standard of the past and accept men's standard. Smoking is becoming common among them.

It is bad for men to smoke, but it is much worse for women. Dr. Carrell of the Rockefeller Institute has succeeded in keeping tissue separated from the heart of a chicken alive for over seventeen years by keeping the medium in which it is bathed free from its own wastes and supplying it with the needed nutrients. Should he have allowed some cigarette smoke to pass through the medium, injury and death would have been the result long before this. The germ plasm of smoking men, being bathed in a medium containing nicotine and other poisons, is undoubtedly injured. Dr. Herbert Tidswell of England found by observation that abortions were more common among the wives of smokers, and that their wives also suffered from a higher degree of sterility.

APPALLING MORTALITY

DR. DODGE also found that in sixteen thousand one hundred twenty-nine families where men were smokers, there were five hundred nine more infants born prematurely than at full term, and there were six hundred forty-one more miscarriages, and fifty-three more still births.

Fortunately in the past there have been few smoking women. When injured seed is planted in good soil, there is a possibility of improving it, but when both seed and soil are bad, there is no possibility of improvement. In fact, degeneracy is certain. This is what inevitably follows when both men and women smoke.

Dr. Fleig found that when pregnant guinea pigs were exposed to tobacco smoke, the young were either born dead or dwarfed and far beneath the normal weight. In the city of Vienna where women have been largely employed in cigarette factories in the past, only seven out of each one hundred children born to them managed to reach the first year of life. The mortality among them was 93%, while in the city it was 35%.

Dr. Kostral, another Austrian physician, says he discovered nicotine in the amniotic fluid surrounding the unborn infant, and also in the milk of the nursing mothers employed in the tobacco factories.

In the Royal Tobacco Factory near Vienna there were, according to Dr. Kostral, five hundred sixty births among women employees, eleven of which were dead at birth, and two hundred six of the number died soon after birth, one hundred ten during the first three months, one hundred sixty during the first six months, and one hundred eighty-one during the first year. It (Continued on page 31)

Cigarettes and Religion

By Martha E. Warner

AT FIRST she did not seem at home in "The Little House," this very modern 1930 type of girl, who so well knew how to smoke cigarettes, drink highballs, and use profane language. But after a little, the strangeness of it wore off, and soon we were talking as freely as old friends.

I must not tell you all we talked of, for she told me so much; and while I listened I thought of the many times we staid and respectable Christian women had criticized this type of girl. Not capable of a serious thought, we said; and we took no pains to find out whether or not we were justified in so saying.

It was when the girl gave me a glimpse into her heart, that my very soul was shaken, for I seemed to hear the voice of God saying, "*Judge not, . . . for with what judgment ye judge, ye shall be judged.*"

Oh! this judging habit, this I-condemn-you attitude is so easily acquired, and so hard — so very hard — to get rid of.

But now I want to share with you the girl's remarks about religion. I wondered then, and I wonder now, even as I write, how the conversation ever veered around to that subject. But it did, and the girl said:

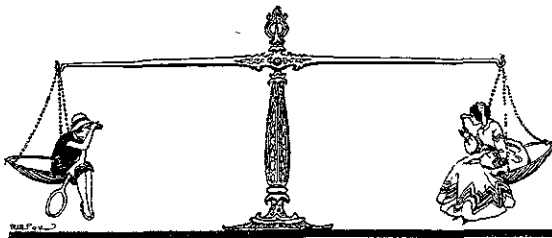
"Even though I smoke, there are many things girls who are church members do that I would not consider right for me to do, yet they condemn me for smoking.

"There is May Bliss. See how she has acted since her husband has been taken to the insane retreat. She professes to be a Christian, but she cries and carries on like a spoiled child. Tell me, what is her religion good for?

"It has always seemed to me," she continued, "that in religion there should be something one could live by, something to hold one steady and true through thick and thin, something that would keep one always calm, always sweet. If it does not, then I cannot see what religion amounts to. I cannot think that smoking is the only sin in the world."

And I was amazed, for I had charged this modern, 1930 type of girl with not being capable of a serious thought, and here I found that she was not only thinking, but watching professing Christians — watching you and me — to see if we really know of the keeping power of God, not only in great trials but in the petty annoyances of the day. Watching us, to see if, when stricken with sickness or sorrow, we have in our hearts a peace that passeth understanding, a God who beareth all things. Watching us to see if always we rejoice. Watching us to see if there is a something in our religion that would be worth while for her to seek.

And what does she see? What does she see in my life, what does she see in your life? "Smoking," said the girl, is not the only sin in the world." And it is not, it really is not.





"Once there was a great and noble king who ruled over a vast empire"

The Sacrifice of the Prince

How Abdul Mir's heart was melted by a story more wonderful than any in "Arabian Nights"

By Jean H. Wingate

THE sun, sinking behind the wall of Abdul Mir's garden, cast strange dark patterns on the tiled walks among the flower beds. In the center of the garden a fountain played, its dashing spray reflecting the sun's colors in a kaleidoscope of changing beauty.

At a white marble table sat two men; one evidently a foreigner, and the other Abdul Mir himself. At the tinkle of a bell, Santo appeared as silently as the palms waved in the quiet air and stood before them. He salaamed at the low-voiced order of Abdul Mir, and glided away among the shrubbery to return a moment later bearing pipes and a decanter of oriental nectar.

"You need not return, Santo," Abdul looked kindly at his servant. "You have earned a day's rest. Cais will be here to answer the bell." A slight smile played for an instant on the face of Santo, then salaaming, he disappeared into the deepening shadows.

"You do not smoke, Sahib?" the astonished Abdul exclaimed when his guest refused the proffered pipe. The Sahib shook his head.

"No, Abdul, I do not smoke. It is a

harmful practice that would unfit me for my work."

The round eyes of Abdul blinked as he attempted to understand the spirit of a man who could reject such a delight because it was harmful.

"Abdul Mir," the Sahib spoke thoughtfully, "I am here at your request. What is it you wish to know?" The missionary's eyes rested upon the noble features of the Mohammedan and he longed that he might be able to show him the way to salvation and life as it is in Christ Jesus.

There was a pause—a long pause. The heavy perfume of the jasmine drifted about them. At last Abdul spoke:

"Sahib, I have watched your work for many months. I have even sent my servants to watch you, and in all things that you do they cannot find a fault. They tell me of your kindness and your patience, and I desire to know why it is. You will tell me it is the Christian religion, but what is it in the Christian religion that has such an effect?" Then, half apologetically, he added, "I realize that as a devout Mohammedan I should

not ask this question, yet—I want to know."

The words of Abdul died away, and again there was a silence. He did not know why, but the Sahib did. He was sending a quick prayer to his Father, and his Father heard.

"Abdul, I will tell you why it is that the Christian religion has such a molding influence on my life." The words came from the lips of the missionary slowly, almost reverently. "I will tell you a story; listen:

"Once there was a great and noble king who reigned over a vast empire. This empire was divided into many kingdoms, large and small. Because the king was noble and kind, peace had always reigned. War and riots were unknown. The land, by reason of its care, yielded rich harvests, and plenty was on every hand. Palms waved softly beside shady brooks and wide-spreading lakes.

"Now the king had a mighty general to whom he had given great authority. This general was beloved by the king's troops, and they delighted to serve him. However, strange, dark thoughts began to press in upon him when he saw the troops giving more praise and honor

to the king's son than to him their commander. Then, too, the king often called his son into council, and did not invite the general to attend. This wounded his pride, and jealousy pitched its tent in his heart.

"Jealousy ripened into treachery, and the mighty general determined to make himself so strong that he could force the king to treat him as an equal. Long he worked and carefully; here a little and there he sowed seeds of dissatisfaction among the troops. To one he would say, 'With everything at peace and nothing to molest, why should it be necessary to have laws?'

"Are you not capable of taking care of yourself?' he would question another. 'Why then, is it necessary to ask permission of the gatekeeper when passing in and out of the capital city?' So the cry against restriction was raised in the army.

"The king had faithful servants, though, who kept him informed of the trend of affairs. One day he summoned the general to present himself before him. The haughty commander entered the king's presence. The king was firm, but exceeding kind. He pointed out the end of the way, should he persist in his wrong course. He reasoned that as the prince was his son, he was superior in rank. He told him of the love the prince bore for him, and of his own grief that dissatisfaction had reared its ugly head in his dominions.

"Now, when the general heard all this, he repented that he had caused the king sorrow. He saw clearly that jealousy was the sole excuse for his actions, and he despised his soul. He fell before the king and worshiped him.

"The king then went out and addressed the troops drawn up in shining ranks before his palace. He proclaimed that only in the throne was he greater than his son. The general's rank was plainly stated, so that there would be no mistake as to his position. The vast army bowed in love and reverence before their king and their prince. The old love for his prince swept over the general and he, too, bowed low before him.

"AGAIN peace reigned over the empire, but not for long. Jealousy again rankled in the general's breast. Hot fires flared up when he saw the army doing the prince honor as if he were the king himself. He now began to play his cards hard and fast. Openly he declared his desire to supersede the son. Soon there was a division in the army, for some leagued with their general. Many, however, did not. A deputy of officers pleaded with him to reconsider his rash act. Were there a reason for insurrection, or a dissatisfaction because of a dearth of food supplies, they argued, there might be some excuse. But he railed on them, and called them fools and blind slaves of a despot!

"At last the general thought his

plans well enough made and his forces strong enough to capture the city. So the king's forces fought with the general and his forces. Fierce the battle raged and long, but the king was stronger than the general, and they were finally forced out of the city.

"Now the general was not at all cast down at the turn of affairs, but that night in council with his officers, he laid before them a scheme whereby they might establish a rival kingdom—a model government.

"They will be filled with envy,' he laughed, 'when they see our kingdom with no laws to bother us. Personal freedom to do as you please,' he declared, 'is essential to happiness. You cannot keep the law of the king, and be happy at the same time.'

"It was finally decided to locate in any of the kingdoms of the empire that would give them shelter. Accordingly, scouts were sent to spy out the land. It was not many days before they straggled back, one by one, with sad tales of the ignominious manner in which they had been received.

"Not one would listen to reason of any sort,' they reported mournfully.

"The army was in a quandry. One scout had not yet returned. When he did, he stood before his general whom they now spoke of as king, and spoke thus: 'My lord and master, the kingdom to which I was sent is on the outskirts of the empire, and is very small. The people are few and, I believe, with a little strategy, they will be gullible enough to fall into our trap. It is a beautiful land, full of flowering shrubs and all things that delight the eye. I pray you, my lord, let us go up to take it.'

"THE general was pleased with the words of the scout, and decided to go himself to win the kingdom. Disguising himself he approached the chief city of the kingdom, and there by promising to reveal some secrets of the king's court he gained admittance and worked his wiles to his heart's content. He soon had the people dissatisfied and longing for sweets they knew nothing of. They agreed to accept the general and his troops and to help him in his schemes in return for unrestricted freedom of thought and of action.

"Now, the penalty for treason in the empire was death. The general, his troops, and the people fully realized this when they took their bold step, but they were confident that with their combined strength victory would smile upon them.

"How soon the people's high hopes turned to bitterness and tears! The general proved the despot that he was, and ruled them with harshness and terrible cruelty. He took away happiness and gave them gall to drink. He whipped them with lashes when they refused to obey his commands. He delighted to see the people wallow in their own blood,

and when he could stir the people up to carnage, he laughed aloud in glee! He forced many of the unfortunate citizens to house his cruel soldiers who had degenerated to mere beasts of passion and strife. The whole land groaned by reason of its burdens and its torments.

"The king was torn with anguish when he heard of the terrible plight of his traitorous subjects. Though they had willfully abused his love and care, he was sorrowful at their sad state and longed to help them. One day the prince appeared before him.

"Father,' he said, 'is there not some way that those poor people can be released from the power of the general?'

"There is but one way,' the father slowly answered. 'The law which they have broken cannot be set aside, for that would endanger the whole empire. The law is just and true, and it would be sin to break it.'

"FATHER,' the son pleaded, 'you made the law, and if I, your son, bear the guilt and take the punishment for the sin of the people, may they, then, not be free to come again into citizenship?'

"The father looked sternly at his son. 'Do you realize that to bear the guilt and to take the punishment means that you must die in their stead? Do you understand that it is giving up the throne to do that?'

"The prince wavered slightly, then, light shining in his eyes, replied, 'I do, father, and am willing, that those who are lost may be saved.'

"The father sat locked in deep thought. Finally he rose in deep emotion. 'Son, you have found the one way that can save them, but, oh, how can I give you up! The arms of the father closed about his son with convulsive tenderness. He knew that his noble son would willingly give his life that the empire might know and believe in his father's justice.

"When it became noised about that the prince was to offer himself in atonement for the lost kingdom, there was intense horror and consternation. Many presented themselves before the king to go in the stead of the prince. But when the prince placed before them his plan to redeem the lost, and showed that no one but of royal blood could carry out the mission, they agreed mournfully to let him go.

"The prince decided to go to the rebel kingdom, live out before them the principles of his father's law, and win as many to his father's love as it was possible for him to do. So the prince disguised himself as one of the lost race and lived among them many years. Many noted the peculiar loveliness of his character, and marveled at the peace and radiant happiness that seemed to surround him. A few drew close to him. It is said that the children loved to gaze into his pensive eyes, and the dumb animals were kind to him. To

all he presented the love of his father for them. He told them that a way had been provided whereby they might be re-instated into good citizenship.

"A few believed the wonderful words of the prince, for they were sick at heart and longed to be delivered from their oppression. Most of the people, though, mocked and derided the idea that the king would accept them back after what they had done, and moreover, they asserted they were happier as it was. To these the beauty of his character acted as an irritant and they hated his purity. So stirring up a mob one night, they dragged him in before the general, and entered false charges of sedition against him.

"'It is better,' they declared, 'that he die, than for a whole land to be torn with division. He is stirring up the people!'

"The general suspected that the prisoner was no ordinary person, and a conviction came over him that he was the prince. Despite the prince's disguise, his regal bearing could not be hid. The general questioned him closely.

"'Are you the prince?' he demanded.

"'Yes,' the prince answered boldly.

"At this the rabble cried with a loud voice of derision, 'See, he not only stirs up sedition, but lies, for we know that he is not the prince! Were he the prince, would not the king protect him and deliver him out of our hands?'

"And the general gave him over to death. Nobly he perished as nobly he had lived.

"The wicked general and his soldiers plunged into wild orgies of delight at the death of the prince, but a few were saddened and sore at heart when the news of his death reached them. The father's grief was terrible to behold when he learned of the suffering and death of his only son."

THE story-teller paused. The far-away note of the nightingale trembled and died away into silence. The small cascades of the fountain sparkled as they fell to the rippling pool below. Peace, infinite peace, seemed to rest a moment on the wings of the night.

The low, meditative voice of Abdul Mir broke the quiet.

"And that prince is your Christ?'"

"And *your* Christ, too, Abdul. He did it as much for you as for me."

The missionary's fervent voice pierced the Mohammedan's inmost heart. He sat with his gaze fixed on a bright star, that hung, a luminous glowing object, just above the palms. A deep longing to know this Christ, this prince, even as the Sahib did, clutched at his heart strings. Such infinite love that would pay such a price demanded his all, and with lips that trembled he turned slowly toward the missionary.

"Sahib, I love him," he murmured.

The stars, as they looked down upon the two, smiled a tender, sweet smile, and so did the listening angels.

Great Judgment Day

(Continued from page 19)

His solemn, searching eye sweeps over that company, there is a quaking of hearts, for they are self-condemned without a word being uttered. In terrible anguish each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

"As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded or improved them. They

Some Day Soon Wars Will Cease

And there will be a battle that will end all battles forever. If you want to know where it will be staged, its outcome, and its aftermath, read John L. Shuler's

The World's Last Great Battle--Armageddon

in THE WATCHMAN next month.

could now see that they had presumed too much upon the Lord."

The standard by which every life will be measured is the law of God as contained in the Ten Commandments. This law contains the principles of all morality, and perfectly sets forth man's relation to his Maker and his fellow men, and therefore its principles have been made the very foundation of God's kingdom. Thus the Scripture declares: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.

The most solemn truth in connection with this most important of all events is the awful fact that this investigation of the records of men's lives has actually begun in heaven. The prophecy indicates that in 1844 the hour struck for the Judge to ascend the throne and begin this searching work. It began, of course, with the dead, and when their cases have all been disposed of, it will pass to the living. One by one the names of earth's inhabitants will be called, until the records have all been examined, and then will come that last great day when the awful sentence will be handed down from the great white throne: "He that is unjust, let

him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 11, 12. This fixes the destiny of every soul. From this decision there will be no appeal. The Judge makes no mistakes.

In that day profession will mean absolutely nothing. Possession only will count. To possess Christ and the spotless robe of His righteousness will be that which will avail.

And that great day is hastening on apace. Every day that passes brings us nearer this day of days. We are judgment bound. Those with whom we associate day by day are also judgment bound. We all shall soon stand face to face with the Judge of all the earth and hear from His lips the decree that will fix our eternal destiny. Than this a more solemn truth never was penned. It is more solemn than death. The bands of death can be broken, but the decision of the great Judge is final.

Are you ready for this ordeal? If not, there is opportunity today to prepare. Human probation still lingers; but soon, very soon, the angel of mercy will take his flight from the earth forever, and then the door will be shut. Today is the day of salvation. Tomorrow we shall stand before the throne and face the Judge. Shall we then not live today as we shall wish we had in that day?

Turmoil in the Orient

(Continued from page 11)

area that contains about one sixth of the world's population — no one race, or party is able to control the situation, and because of this internal disunity England is enabled to rule. However, all classes are now insisting on home rule or dominion status; and with the passing of the weeks, it is becoming more and more evident that London will have to do something if she is to retain control of this most precious of her possessions.

In view of the Indian unrest there was appointed by the London government in 1927 the Royal Statutory Commission consisting entirely of members of the two houses of Parliament, with Sir John Simon, the renowned British jurist, as chairman. This Simon Commission, as it was called, made two visits to India in 1928-29, listened to many delegations of leaders and people at various principal centers, and returned to London to carry on its discussions and to arrive at its decision as to the kind of government India should have. In June of this year the first volume of the Simon Report appeared. It contained an exhaustive survey of Indian conditions and an account of Indian history as a setting for the recommendations which were unanimously agreed

upon in the second volume, which has quite recently been published.

This Simon Report has raised a storm of protest in India. Seemingly it satisfies no class. In general, it calls for no dominion status such as in Canada and Australia. What it does recommend is a constitutional organization of India, omitting Burma, on the basis of a federation of autonomous provinces with their own provincial governors and provincial legislatures. England has the right of veto on this provincial legislation. The franchise also is extended to twenty million voters. It also calls for a central legislature, elected in the main by the provincial bodies, and balanced by the Governor General as executive. The army and the North-west Provinces are to remain in the hands of the English.

Just how this issue will turn we cannot say. Most likely a compromise will be reached between the British Simon Report and the native desires. One thing seems sure that there is no immediate likelihood of England's getting out of this peninsula. She has too much capital tied up there, and the danger is too great that if she were to withdraw some other foreign power would seize the control. There are too many conflicting races and parties in the country itself to insure a native rule.

GOSPEL WORK PROGRESSES

WE HAVE been used to great wars in the West; and Europe has so held the stage of conflict during the centuries of our era that not much attention has been given to the Orient as a place for serious world danger. That condition is no longer true. It is war now *West and East*. There is no part of our globe that is escaping the operation of the war-god Mars. Never was he more important than now. And yet never was true Bible Christianity so potent as it is now, in the face of these political and martial handicaps in the East. The Bible is winning its way, and though some missionaries may be killed, as we see in newspaper reports; though mission stations, institutions, and dispensaries may be looted in these far-off lands, let no one hastily think that the gospel will be thwarted in its work. Through mission board reports we learn of new languages and dialects being added to the roster of those tongues in which this "everlasting gospel" is being preached; we read of new lands and districts being entered by the Christian evangelist. Let us rejoice in this fact: that "this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." Political conditions in this worn world of ours do certainly augur the coming Armageddon, the time of universal strife; but we know also that while the world is plunging in this way to its doom, at the same time the gospel is going to earth's remotest bounds as a sign that the end will soon come.

Prohibition

(Continued from page 5)

close resemblance. For instance: Ever since gunpowder was introduced into Europe in the fourteenth century, it has been an agency and symbol of war. Thus a civil war is considered as actually begun when the rebels fire the first shot. And, mark you, from the time when the first revolver shot was fired by a bootlegger at a Prohibition officer, who represents the Stars and Stripes, down to the last machine gun battle off the coast of Rhode Island, the echoes of which have hardly died away, it has been "war," with thousands of casualties, and millions appropriated.

Mr. Wickersham says the liquor law is enforced as well as any other. The wet cohorts, excited by the prospect of breaking down the hated restriction upon their lustful appetites, have been making fresh onslaughts. This is the way I would illustrate the illogical arguments of those who would howl down the Prohibition banner because the battle seems to be going against it in places: Suppose I discover the ledges back of my premises to be inhabited by rattlesnakes. I am immune myself, because I am mailclad; but for the safety of my family, I take my trusty shotgun and go out to blow off their heads as fast as they show themselves. A neighbor comes along with the suggestion: "Don't you see that that ledge is infested with the 'varmints' and you can never expect to get them all by shooting? Here is what I would do: Put up your gun, and feed them so they won't be so hungry. Then perhaps you can 'regulate' them somewhat, and even if they do bite a member of the family once in a while, they won't be so deadly."

INTOLERABLE COWARDICE

NOW with this parable in mind, consider the argument quoted in an editorial of a Maine paper: "In New York City the police commissioner estimated the number of speakeasies at 30,000 in defending his refusal to attempt to close them generally." Wonderful courage that commissioner must have! Tremendous loyalty to his country and its Constitution! The more vipers he sees threatening his household, the less he is inclined to do anything. We would laugh to see Teddy Roosevelt in that man's shoes. I ask: Are there not enough men and women left in New York with sufficient instinct for justice to rise up and dump such a commissioner? If not, and if the mass of the people are afflicted with such moral and political astigmatism as to tolerate such conditions, then I should not be surprised to wake some morning and read in the papers that God Almighty had swallowed up New York in an earthquake.

Yes, the rum business is a deadly viper, and the individual or the church

that identifies itself in its defense by halfway measures in stamping it out, is as much on the wrong side as are out-and-out rebels against government. In my mind we are engaged in as momentous a struggle as were the Revolutionary heroes; and instead of any attitude that could be construed as compromise, our policy should rather be "war to the hilt" in the sincerity and zeal of our noble forefathers, who said: "Millions for defense, but not one cent for tribute!" Shall this nation allow the boa constrictor of an entrenched, legalized liquor traffic to twine its coils about us again? Let us pray with the fervor and intensity of the famous patriot of '76: "Forbid it, Almighty God!"

A Great Work

(Continued from page 9)

industrious town, without vices, and moreover speaking English, which is an honor in Peru. History is the best proof of the work of these religious congregations. . . . We have seen savages in the company of these evangelists in this city, completely civilized, equal to any other citizen; and this proves that the contact with these pastors is immensely beneficial, and that we ought to give them the entire control in this work of incorporating the Indian into the national life."

Thus we might cite the records of the work of this people in every part of the world. In Abyssinia, His Majesty Negus Taffari Makonnen helped most generously in building a beautifully situated and well-equipped hospital at Dessie. He is still a royal and loyal supporter of the work of the institution. A wealthy man in Manila recently made a gift of \$5,000 (gold). The Chinese consul in Penang was the first subscriber to the Penang Sanitarium with a gift of \$3,000 and within the past six months has made another substantial gift of more than \$3,000 for equipment for the X-ray department.

In the United States of America the public annually contributes approximately \$1,000,000.00 to the support of the far-flung, world-wide activities of this church with a faith that is strange and new to the world in general, and yet which in a most remarkable sense is coming to command the respect and support of men and women of every religious belief.

One cannot help but ask, "What is it about this people that makes men and women outside of their faith do so much to help them in carrying on their work?" It isn't so long since we seldom, if ever, heard of Seventh-day Adventists. They were regarded as an obscure sect with very peculiar religious ideas that led most people to class them as a group of fanatics. But today we hear of Seventh-day Adventists frequently. There are stories in the newspapers about

their work. We hear sermons and health talks by their pastors over the radio. Most of us know a family of them who live in our neighborhood, — a thrifty, well-behaved, intelligent family everyone would be glad to know and acknowledge as his friends. In addition to their churches, which are found everywhere, most important cities have Seventh-day Adventist health centers, and a few miles away in the country will be found Seventh-day Adventist schools and colleges or sanitariums.

There is nothing remarkable about Seventh-day Adventists to cause millionaires to endow their institutions and the general public to contribute a million dollars a year to their work. They are just plain, intelligent, whole-hearted Christian men and women, just like many thousands of others the world over. It is something bigger than the men and women who compose the movement that is bringing such universal recognition to the work of this people.

THEY HAVE A MESSAGE

SEVENTH-DAY ADVENTISTS have a message to bear to the world. It is a special message for this special time. When God was going to destroy the world by a flood He sent a special message to the people of the world through the voice of Noah, asking them to prepare to be saved. When He wished to bring the children of Israel out of Egypt, He sent a special message through His representative Moses. Later Daniel, Isaiah, John the Baptist, and others carried to the world a special message of present truth. The special "present truth" for our day is that message found in Revelation 14:6-12, sounding the call to come out of the world, to return to a faithful observance of the ten commandments and a preparation for the soon second coming of Jesus. It is this message that this people bears that causes the world to pour its wealth into their treasury to carry on their work, just as the Egyptians were impressed by the Spirit of God to give their wealth to the Israelites when God brought them up out of Egypt.

And so the work of Seventh-day Adventists is growing with leaps and bounds. Their membership has doubled every ten years since they came into existence. In the past four years there have been 100,000 baptisms in their ranks.

They are now working in 387 languages. From the publication of a little eight-page periodical called "Present Truth," in 1849, to publish which its editor, James White, mowed a field at seventy-five cents a day, the publishing interests of this organization have grown until they operate fifty-eight publishing houses in all the world with an annual sale of almost five million dollars' worth of Christian literature.

Believing that true education consists in a harmonious development of the

mind, the hand, and the heart, this people has set itself to the task of establishing and maintaining schools and colleges for the education of its youth. Practically a million dollars is spent each year in just maintaining the primary schools for the education of the boys and girls. An investment of nearly eight million dollars is held in the buildings and equipment of schools for higher education.

CONSECRATION AND SACRIFICE

ONE outstanding characteristic that wins admiration from others is the fact that these people do not ask others to do things they are unwilling to do themselves. They do not ask the public to contribute to their mission and medical work, because they are unwilling to give themselves. Seventh-day Adventists give more per capita to the support of their church work than does the membership of any other Protestant denomination. But the message they have to give to the whole world is such a vital message and it is going so rapidly that it is impossible for the church to begin to keep up with the appeals that are coming from all parts of the world to advance the work of mercy they are carrying on. And so they are asking the public in general to help them to answer the calls that come for medical and spiritual help, not only at home, but abroad.

The Bible injunction as a test of faith is that "by their fruits ye shall know them." Truly the best proof that God is behind this great last-day movement is the wonderful fruitage in the lives of men and women regenerated through the contact with the life-giving power of the message carried to the world by Seventh-day Adventists.

Right here at home, just the same as in the depths of heathenism, there are thousands of men and women groping through the darkness of sin, and prejudice, and superstition, and who are longing for the warmth and light that comes from a clear understanding of the word of God and of His message for this time. Possibly many who are reading these lines are longing for something better, for a deeper spiritual experience, to know more of the saving power of Jesus Christ.

If this is your experience, permit us to urge you to make a thorough study of this magazine and the message that it brings to you. Study more about the beliefs of Seventh-day Adventists. These are the only people in the world who have a positive message of hope and courage and cheer for this age of doubt and spiritual drought. Other churches are doing a good work in the world. Many help men and women to live better lives, but only Seventh-day Adventists have a special vital message that every man and woman in the world must accept or reject. What will your decision be?

Next Great Event

(Continued from page 15)

shall descend from heaven." He was taken up in a cloud; He will come in the same way. "Behold, He cometh with clouds." Angels formed His cloudy escort to heaven; they will likewise return with Him. "The Son of man shall come in His glory, and all the holy angels with Him." (1 Thessalonians 4:16; Revelation 1:7; Matthew 25:31.)

That heavenly retinue is graced with the "glory of His Father," "the glory of the Son of man," and the glory of "all the holy angels." (Luke 9:26; Matthew 25:31.) Christ's glory is above the brightness of the sun. (Acts 26:13.) And the appearance of a single angel is pictured as being "as lightning, and his raiment white as snow." Accompanied by "ten thousand times ten thousand, and thousands of thousands" of these shining messengers, His second coming will be as a blaze of houndless glory.

THEN AND NOW

ONCE He came as a stranger to His own people; now He comes to be "admired in all them that believe." Then He came in the weakness of a little babe; now He comes with infinite power. Then He wore a crown of thorns; now upon His brow is a crown of glory. Then He came to bear the burden of sin and to die for sinners; now He comes "without sin," and to bring eternal life to all His people.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." "And then He shall reward every man according to his works." Again it is written, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Matthew 24:31; 16:27; 1 Peter 5:4.

What a supreme goal to which the Christian looks forward! And that it may be attained by all for whom it is prepared, there will be a mighty awakening of the sleeping dead. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:15, 16.

The cold, cheerless grave may appear like an eternal prison-house, but it cannot hold good men and women forever. "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 incorruptible, and we shall all be changed." 1 Corinthians 15:51, 52. Glorious transition! At the same moment the dead are raised, both the living and



The Watchman's Torch

WALTER WINCHELL, Broadway gossip and columnist, says: "You can recognize an American anywhere: he is always on the way from a big time to an aspirin tablet." As a description of the spirit of this pleasure-mad, drugged age this leaves little unsaid. Far happier is he who finds joy, health, and peace in a triumphant Christian life.

VERY FEW JOBS are open today to the man who drinks, says J. C. Penney, the head of one of the biggest and most successful chain-store corporations in America. "A drinking man at a machine is as dangerous to himself and to his fellows as is a drunken driver in a locomotive cab or at the wheel of an automobile." In this age of machines and incredible speed, mind-befuddling liquor has no place.

WHEN HENRY FORD WAS ASKED if he thought there was any new field for success, he gave the quick answer: "Yes, I think the manufacture and distribution of some kind of pure water that everybody would like and which could be sold at a low price would open a wonderful field." Upon being questioned if he meant water "with a kick in it," he answered, "Well, if you are thirsty, water has plenty of kick."

"AN OVERWHELMING EXPRESSION of the will of the people," says the Hon. Theodore Christianson, Governor of Minnesota, in speaking of the Eighteenth Amendment. "The Eighteenth Amendment received more votes in Congress, and was ratified by more states, by a greater preponderance of votes in the legislatures of those states, than any other Constitutional amendment ever adopted in this country."

OFFICIAL PURITY, said Chief Justice Charles Evans Hughes before the recent Chicago convention of the American Bar Association, is the basis of respect for law, and concluded: "As lawyers we cannot escape special responsibility so far as the administration of justice in our courts is concerned." "He that ruleth over men must be just, ruling in the fear of God," was the charge God himself gave a great king, as recorded in 2 Samuel 23 3.

CHEYENNE is now added to the languages of Pentecost. The American Bible Society has just printed the Book of Acts in the language of the Cheyenne Indians of Oklahoma and Montana. Some idea of the bewildering difficulties of this tongue may be had by seeing Acts 2:4 in Cheyenne: "Na nistxevoss emhanesenzastovkesetova-oha-evohon onitavenszistovazisto-hivenszheshavoss Matasoomaho." But language barriers do not limit the saving power of God's word.

"MADE IN JAPAN," the familiar label on vast masses of trinkets sold in America, bears witness to the modern industrial aspect of the Far East. But it was hardly to be expected that Japan could show the West how to put speed into its machine production. But such Japan is doing. The Toyoda automatic loom, the fastest loom in the world, is a Japanese invention in wide use in that country. Only one man is required to attend to 16 looms, with an increase in production of as high as 17% per loom over the non-automatic kind. A British firm has secured European rights of manufacture and it is hoped the loom will help revive the Lancashire cotton trade. Thus the world speeds up. And so does God's work in the world. With the swiftness of an angel flying in the sky, the news of Jesus' return is going to all nations. It will not be long until the last witness shall have been given, "and then shall the end come." (Matthew 24: 14)

THE UNITED STATES GOVERNMENT has finally forced food and drug manufacturers to place a full description of the commodity on the labels of their products. Now it only remains for some one to begin an active campaign to persuade the American public to read these labels. Our civilization has apparently come to the point where the sustenance of life is contained in cans and bottles. Better for health, we believe, would be a policy of partaking plentifully of fresh foods direct from the garden, as prescribed for us by our Creator.

THE MOST OUTSTANDING ACHIEVEMENT OF 1929 was the radio communication that was established between Byrd near the South Pole and the civilized world, according to the *Washington Post*. The contact was constant, almost instantaneous, and the only means of communication with the outside world. No less than 14,000 personal messages were sent and received by Byrd and his companions. Truly it was the year's greatest wonder, but such achievements of science are becoming so common that we cease to marvel at them. Instead they are taken for granted. So also is our privilege of constant, instantaneous communication with our heavenly Father often taken for granted and little marveled at or appreciated. Let us keep up continuous contact with heaven through daily prayer.

IN EAST AFRICA, where polygamy is frequent, the missionary who carries the gospel of the soon coming of Jesus must gather out a clean people, free from degrading practices. The reorganization of polygamous households calls for great sacrifice. Often there is tribal opposition and family persecution to be met by the man who would conform to Bible standards of life. Says W. T. Bartlett, many years in East Africa: "Nothing so impresses a heathen community with the power and reality of the gospel as to see one of themselves sending away his extra wives and descending into poverty because he has heeded the word of God. More and more frequently in East Africa we are able to rejoice as we see polygamists converted and making what once seemed to them an impossible sacrifice." The same spirit of obedience would save so-called Christian America from its present moral laxity.

A HUNDRED MILLIONS growth in a hundred years—that is the phenomenal increase of the United States as revealed by the fifteenth census recently completed. More than 100,000 census takers were pressed into service last April to help Uncle Sam count noses, list the age, sex, business, of his citizens, and the number of home owners, unemployed persons, etc., among them. The census has been taken every ten years since 1790. At that time it took more than a year for the task, and it was found that the population of our country was only 4,000,000. Here are some facts revealed by the 1930 census: Five states gained more than a million each; only one state showed a loss in population—Montana. California was the fastest growing state. There is a steady emigration from country to city. There are now ninety-four cities of more than 100,000 each; five cities have a population of more than a million each. New York State stands first among the states, and New York City stands first among the cities; Chicago is the second city, Philadelphia the third, Detroit the fourth, and Los Angeles the fifth. Nearly three thousand years have passed since the first census was taken by a king of his subjects. At that time King David set out to number the children of Israel. It took him nine months and twenty days to do the work, and he found that there were about 1,300,000 men in his kingdom.



The Watchman Answers

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

Date of Christ's Birth

Is it in the Bible that Christ was born on December 25?

No; and on the contrary it is plain that He could not have been born then. He was baptized when he began to be thirty years old (Luke 3: 23), and we conclude that His birthday was in the early autumn; for His ministry lasted three and one half years (according to the best chronologists), and He was crucified about April 1. Six months from April 1 would not bring His birth in the winter.

Insect Plagues

Does Joel 1: 1-4 refer to the time just before Christ's second advent?

These verses describe insect pests devouring the land. There is nothing in connection with it that would indicate that it is a prophecy of the last days. It told of conditions in Israel's land at Joel's time. However, there is much in Joel's prophecy which does refer to the last days of earth, and in such cases it is made plain, such as Joel 2: 1, "the day of the Lord cometh"; and Joel 2: 28, "and it shall come to pass afterward," etc. Then, too, many of these prophecies have a double application, being applicable to the prophet's own time and also a symbol of the last days. There are, and will be, dire insect pests on earth in our time just before Christ comes. This application of the prophecy is shown in Joel 1: 15-20.

Wine Drinking and Temperance

Please explain how 1 Timothy 5: 23 is in harmony with true temperance.

The text reads: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The word wine, when used in the Bible, does not always mean spirituous liquor, but more often pure fruit juice, unfermented. And the medical fraternity are learning at this late date that there is no better beverage for general health, stomach troubles, and for stimulating and purifying the body than fresh fruit juice. Can we not see in Paul's advice to Timothy an innocent health hint? But even if the wine referred to did have alcoholic content (which cannot be proved), can we not see in this a doctor's prescription to a patient, a medicine to be used sparingly — "a little wine" — temperately, to aid a specific case of stomach trouble, in the absence of knowledge of a better cure such as we have today? Alcohol has its legitimate uses. Temperance — or better, total abstinence — decrees that it shall not be used as a beverage. A medicine is another matter altogether.

Eating Blood

Is it a sin to eat blood?

Ancient Israel was strictly commanded to "eat no manner of blood" (Leviticus 7: 26; 17: 10) on penalty of being cut off from among the people. We understand this to have both a literal and a symbolical significance. The fluid blood of man or animal contains poisons of the most virulent kind and also many impurities; especially is it poisonous some time after death. The blood stream is the sewage system of the body, particularly the part of it which is in the veins, before being purified by the lungs. From a health standpoint, therefore, blood is not a safe food or drink. On the other hand, "the blood is the life," and is a symbol of the blood of Christ (1 John 1: 7) that cleanses from sin. No doubt Israel was commanded to abstain from the use of blood for food that they might hold more sacred the thought of Christ's blood spilled on the cross. There is a connection in figure between partaking of blood and the partaking of the wine of the Lord's supper, which represented Christ's death and our crucifixion of Him by our sins. Surely the eating of impurities in the blood of a dead animal is a sin in the light of 1 Corinthians 3: 16, 17: "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."



the resurrected receive the gift of immortality.

"The former things are passed away." "Death is swallowed up in victory." "And He that sat upon the throne said, Behold, I make all things new," — a new humanity, a new home, a new occupation, a new song, and a new life that has no end. Best of all the "same Jesus" who loved us, lived for us, and died for us, now welcomes us to the homeland, and dwells with us evermore. Is not such a reward worth striving for?

Just when will all this be consummated? Scripture evidence, positive and abundant, shows that Christ's second coming draws near, — very near. The word is equally emphatic that all attempts at "timesetting" are futile and pernicious. Said the Master, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Even when the disciples asked concerning the date of restoration, Jesus replied, "It is not for you to know the times or the seasons, which the Father hath put in His own power." Matthew 24: 36; Acts 1: 7. Infinite wisdom withholds the exact time of our Lord's return, and bids every believer maintain an attitude of constant preparedness.

DELUSIONS

CHRIST'S second coming is not at death, as some affirm, for He comes as the Life-giver to abolish death and destroy him who has "the power of death." (1 Corinthians 15: 26; Hebrews 2: 14.) That event is not merely a great outpouring of the Holy Spirit, as others teach, for "this same Jesus" returns personally and in like manner as He ascended. His coming is not in the darkened rooms of the spiritualistic medium; for "if they shall say unto you, Behold, He is in the secret chambers; believe it not." (Matthew 24: 26.) Christ's return will not be staged in stillness and secrecy, neither will it be in the desert, at old Jerusalem, nor at any other particular spot on the earth. "If any man shall say unto you, Lo, here is Christ, or there; believe it not." His coming is a universal event, "and every eye shall see Him." (Matthew 24: 23; Revelation 1: 7.)

The hopes of the apostle Paul centered in the coming of the righteous Judge to present a crown of righteousness "unto all them also that love His appearing." What thoughts and keen anticipations must have filled the heart of the beloved John when he wrote: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 2 Timothy 4: 8; 1 John 3: 2, 3.

Are you ready for the coming of King Jesus? Is your whole heart surrendered? Is every sin confessed, repudiated, and forgiven? Are you walking in the footsteps of your Saviour? We near the

crisis hour of earth's history, and when He comes there will be but two classes of people upon the earth. One of these will call for the rocks and the mountains to fall upon them and hide them from the piercing eye of Jehovah. The other will look upward with confidence and joy, exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Revelation 6:15-17; Isaiah 25:9.

Father in heaven, accept of us and number us with this chosen company. We are tired of this long reign of sin and sorrow. We hear Thy voice, "Surely, I come quickly"; and our hearts respond, "Even so come, Lord Jesus"

Woman

(Continued from page 23)

is evident that infants do not thrive in a nicotine medium, nor when fed on nicotized milk.

Several years ago a noted preacher, in advocating a single standard of morals, said, "Let women smoke if men smoke." He said he knew of some "nice women who smoked." I, too, have seen some nice women who smoked, but we must admit that these women would have been much nicer if they had not smoked. To say because men smoke women should be allowed to smoke, and that if men find pleasure in smoking it is wrong to forbid women that pleasure, reveals an ignorance of what women have actually done in the past and how much the welfare of the generations to come is dependent upon their not smoking. Men drink to excess, and swear, and do a great many other unmentionable wrongs. But we certainly would not say, that if men find pleasure in drinking and swearing, let the women do the same. We feel thankful to God that women have always refrained from doing these things, and that they have set before the children an example more worthy of imitation than that of the men. This has, in fact, been the greatest redeeming factor in lessening race decadence of the past. Women have so far been giving the children born to them at least half a chance.

So long as men drink and smoke and swear and take pleasure in doing so, let the women, and especially the mothers, continue to be better than the men, as they have always been. Let them continue to set the good example before men, and before the children intrusted to their care, as they have always done. Let us encourage women to maintain their former standard or adopt a single standard if higher even than their former one, and then lift men up to it; but may they never, never lower their standard to that of man's present standard. If men will not be lifted, then for the sake of the future welfare of the race, may our women leave whisky, tobacco, cheating, stealing, and cursing to the men, and continue to keep their

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.

Moldy bread.— *Is bread that has mold on the surface fit to eat after the moldy part has been cut away? B. C. A.*

It is unfit for food as the rest of the bread is filled with spores. These spores may be destroyed by cutting the bread in slices and toasting it. Then it is all right to eat.

Ptomaine poisoning.— *Just what is ptomaine poisoning? Is the ordinary upset of stomach and intestines from food slightly decayed ptomaine poisoning? M. H. M.*

Ptomaine poisoning is a reaction in the body from the products of protein putrefaction. The illness which results from slightly decayed food is not ptomaine poisoning.

Food values of fruits.— *What is the food value of fruits? V. O. F.*

The food value of fruits is in the sugar, vitamins, acids, and minute quantities of proteins they contain. The sugar of fruits is ready for absorption, and requires no digestion. As the nutritive material is ready for immediate absorption, fruit and fruit drinks give a refreshing effect on the body.

High blood pressure.— *I have high blood pressure. What is the cause, and what can I do for it? D. F. I.*

There are several factors involved in high blood pressure. It may be the symptom of arteriosclerosis, which is a definite change in the walls of the arteries. Then it may be due to some poison in the system, such as infected teeth, tonsils, gall bladder, appendix, or toxins from poor elimination and auto-intoxication. There may be some trouble in the urinary tract, as infected kidney or bladder, or a definite Bright's disease. Then a cause which is often overlooked is poisons from fatigue caused principally by worry and nerve strain. Now what can you do to relieve or lower this high pressure? Of course, first locate the cause, and remove or alleviate it. Then see to it that you have plenty of rest in the day time, and sleep at night. Look to your diet, that it is non-toxic; that is, full of fruits and vegetables, light in proteins, free of all condiments and spices. Avoid meats. Get proper elimination, and see that there is free elimination through the skin as well. Avoid crowds and excitement, and live a simple, normal life. With these precautions in

mind, your blood pressure ought to come down.

Leakage of the heart.— *I am told that I have a leakage of the heart. I am 45 years old. What can I do to cure this condition? C. T. C.*

A leakage of the heart is due to an organic lesion, and cannot be cured, but in many cases the dangers of this lesion can be diminished by proper precautions. Avoid extremes of hot or cold, or extremes in any way of hard work, excitement, or nerve strain. If symptoms are noticeable, take periodic absolute rest in bed for 2 to 6 weeks. If the pulse is rapid or weak, use an ice bag to the heart for an hour 3 or 4 times daily.

Tomatoes and oxalic acid.— *Do tomatoes contain oxalic acid? What other foods contain oxalic acid? C. O. A.*

Tomatoes contain less than one two-hundredth of one per cent of oxalic acid. Rhubarb contains about 50 times as much, or one fourth of one per cent. One pound of tomatoes contains 1/4 of a grain of oxalic acid, while a pound of rhubarb contains 17 grains. There is a very small amount of oxalic acid in most vegetables. Spinach contains about two tenths of one per cent of oxalic acid. Parboiling will remove about all of the poison, so all vegetables containing the drug should be parboiled. Because of its oxalic acid, rhubarb should not be used for a food.

Morning nervousness.— *I am troubled with a tired, nervous feeling in the morning, which usually wears away during the day. I also have a trembling of my hands, and loss of appetite and weight. What do these symptoms indicate and what is the remedy? I. E.*

You are suffering from nerve exhaustion, and may be near a nervous breakdown. You need to go at a slower pace, and get more rest and relaxation. Try resting an hour after your noon meal, and oftener if possible. You may need a complete change for a while, and a rest from responsibilities that are overtaxing your nervous system. You also should check up your physical condition to see if you are suffering from any source of infection. Watch your elimination from bowels and kidneys also, as poisons from either of these sources are irritating to the nervous system.

blood clean before the birth of the children, and set an example worthy of imitation by their sons and daughters who will be future men and women.

No more mischievous or destructive campaign has ever been planned by the enemy of all that is good, than the campaign that has been conducted the past few years by the tobacco trusts to induce young women and girls to smoke cigarettes. This strikes a direct blow at the welfare of future generations. Women have in the past been redeeming factors in race decadence. When smoking becomes as common among girls and women as it is at present among boys and men, civilization is doomed.

Gandhi

(Continued from page 7)

the reason Government discourages the development of such industries is that it wants to reserve such things for manufacturing interests in England. He also feels that the government is responsible for the very large class of educated young men in the country who are without work. He says that the wrong kind of education has been given, and that as a result the young men of the country are prepared for some line of clerical work only, and are wholly unprepared and unqualified for the broader activities of civil life. This leaves these men to drift about here and there without practical employment, and is a great cause of dissatisfaction and unrest. These are only some of the complaints that are brought against the present regime. The disinterested individual, while he cannot but sympathize to a certain extent with the deductions of Mr. Gandhi, is inclined to feel that he is taking the wrong course in trying to remedy matters.

Mr. Gandhi has spent a good portion of his life in the study of such matters as this, and during the past few years has done considerable to arouse the people to the necessity of doing something to throw off the foreign yoke. In this way he has become the recognized leader of those in India who are discontented and dissatisfied with British rule. There are also others of considerable ability who have joined the ranks of those who are clamoring for immediate freedom. Mr. Patel, the first Indian president of the Legislative Assembly, has very recently resigned his post and joined the ranks of Mr. Gandhi's followers.

CIVIL DISOBEDIENCE CAMPAIGN

THE most recent and novel tactics that have yet been employed in the effort to bring the government to terms are what is known as "the civil disobedience campaign." Mr. Gandhi selected what he considered to be one of the most unjust laws on the statute book of India, and deliberately set about to break it. The government has a monopoly on salt making, and any one

in India who makes salt can do so only with the permission of the government, and this permission must be obtained by the payment of certain fees. There is also quite a heavy duty on salt that is shipped into this country. Salt is one of the great staples of diet in this country. There are many families among the poorer classes who cannot afford to have anything else to eat with their rice except salt. Consequently salt in this country is considered to be a very important item. Mr. Gandhi proposed that he, with all who would volunteer to join him, should openly and boldly break this law by manufacturing salt without licenses from Government. His idea evidently was that, as soon as he and his followers began the illicit manufacture of salt, the police would arrest them. In this way they hoped that they would be able in a very short time to

If there is one thing we want more than any other one thing, it is

The Millennium

for then all problems will be solved, all our troubles cease. The idea and the promise intrigue our hearts. There is something better ahead. Read about it in Joel M. Coward's article in next month's WATCHMAN.

fill all the courts and prisons in India, and thus embarrass the government.

After giving due notice that he was going to do this thing Mr. Gandhi collected as many men as would follow him, and on the sixth of April began his campaign of civil disobedience on the Bombay side of India. It was a very interesting sort of business, and thousands of people in India were encouraged to join Mr. Gandhi's program. Not only the Bombay side of India was affected, but in various places all over the country men and women indulged in the illicit manufacture of salt. The process was a very simple one, the salt being made by boiling sea water and distilling it. The salt that resulted from this process was put on the market. Needless to say that the manufacturing part of the program was not much of a success, for not very many of the people knew much about making salt, and what they made was hardly fit for human consumption.

As soon as the campaign started, the police were sent to the various places where the work was going on and immediately confiscated the salt. One of the rules of Mr. Gandhi's campaign was that no one should in any way resist the efforts of the police if they should be arrested, or if the salt should be taken from them.

For a few days there was a great deal of excitement in the country, and thousands of people were willing and ready

to help Mr. Gandhi break the law. Riots broke out here and there and considerable damage was done in some instances. The one thing that people seemed to expect would be done was that Mr. Gandhi would be arrested. Arrangements were all made that, in case he were arrested, someone else was to take his place as leader, and so the law-breaking campaign would be perpetuated until all the courts and jails would be clogged and the government would have to come to terms.

Mr. Gandhi continued his lawbreaking and agitation till he was finally arrested and put in jail, yet treated with the utmost consideration. Other leaders, one a woman, in turn took his place and were arrested, and the campaign of non-violence went on. At this writing, however, there is a calm over the country. The government of India is making certain admissions and concessions to the agitators that seem to indicate that Gandhi's efforts have won a degree of success.

A sort of armistice has been declared, and a deputation of Indian leaders has been allowed to visit the chief in his cell and talk over affairs without the presence of British officials. All are now awaiting a round-table conference in London in October, out of which may grow a compromise arrangement, which will be suitable to all parties for the present.

CONSERVATIVE OPINION

THOUGH Mr. Gandhi has been a very influential sort of man, and has greatly affected his countrymen during the past few years, yet there are some deep-thinking and responsible men who do not have much confidence in his methods. The following quotation, taken from the *Statesman* of May 4, 1930, will show how some of them feel:

"A statement signed by some orthodox leaders of South India, including Mr. M. K. Acharya, M. L. A., says that the signatories have given their most careful consideration to Mr. Gandhi's civil disobedience movement, and feel it their duty to warn their countrymen frankly against the dangers of the movement.

"In the first place, they say, civil disobedience, even by individuals, is a terribly destructive weapon, which is morally justifiable only when employed against any specific wrong which can in no other way be redressed.

"Mr. Gandhi's campaign is for the very indefinite general purpose of overthrowing the existing system of government in British India, without having anything better readily to take its place — and this at a time when that system is already in the melting pot, and very hard constructive labors are required to evolve anything better.

"Secondly, mass civil disobedience, however controlled or directed, cannot but become violent."

As will readily be seen, the opinion of some of the responsible leaders of South India is that Mr. Gandhi is playing with fire in encouraging people to break the laws of the land. This agrees with what Mrs. Annie Besant, who was, not many years ago, a very influential person in Indian politics, says in her paper, *New India*: "Mr. Gandhi's preaching has roused the national spirit, but shapes it for violence while professing non-violence. How can villagers be trained to break one long-obeyed law, and be held back from breaking others, which press on them far more harshly, like the forest laws?"

The impression that one gets as he travels around India and talks with Indian business men, and those who have very much to lose by an unstable form of government in this country, is that, while there is much dissatisfaction in the country, and while Indians generally probably would be happier and more contented if they had their own government, yet, for the time being it is their opinion that the political leaders would do well to let matters rest where they are. The saner, more responsible, thinking class generally appear of the opinion that while dominion status or some other form of home rule should be the goal toward which India should strive, the time is not yet ripe for that sort of thing.

While the government in India is anxious to settle things in this country in a way that will be best for all concerned, it is not weak-kneed, nor afraid to act, if in its judgment it feels that it is necessary to do so. This is shown by the fact that not long ago the Governor General in Counsel promulgated anew the Press Act of 1910, which makes it a crime punishable by fine and imprisonment, to publish in any magazine or newspaper anything that is likely to stir up hatred toward the government, or encourage disloyalty and disobedience, etc. Already some publishers and printers have got into trouble over this matter.

GOVERNMENT IS STRONG

THE spirit of Government is further shown by the answer given by the private secretary to the viceroy in reply to a telegram from Mr. Mohamed Ali, an influential Mohammedan, appealing to the viceroy not to permit the situation in India to become any more tense than it was by the arrest of Mr. Gandhi. He said:

"I am desired to acknowledge receipt of your telegram of April 15 and to say that His Excellency recognizes the spirit of good will which prompted its dispatch.

"It is hardly necessary to say that His Excellency deploras the existing situation in the country. I am, however, to remind you how that situation has arisen. His Majesty's Government has announced its intention of convening a conference, the object of which is to

examine, in free consultation with Indian leaders, how the difficulties, which stand in the way of India's constitutional advance, may best, most rapidly, and most surely be surmounted.

"Unfortunately, some of these leaders, instead of accepting the hand of friendship proffered by His Majesty's Government, have rejected the way of reason in favor of destructive methods and have chosen to organize a widespread movement of disobedience to the law.

"Before this movement had actually been launched, His Excellency used these words on January 25 in his address to the Legislative Assembly:

"It remains my firm desire, as it is that of His Majesty's Government, following the recently professed wish of the British House of Commons, to do everything that is possible for conciliation in order that Great Britain and

We Must Eat

But *what* and *how* and *when* we eat are making of us a generation of dyspeptics. The diet that degenerates and the diet that regenerates are outlined in the article

Show Me What You Eat

WATCHMAN for November

India may collaborate together in finding the solution of our present difficulties. But it is no less incumbent upon me to make it plain that I shall discharge to the full the responsibility resting upon myself and upon my government for the preservation of peace and order, and in the fulfillment of this duty I do not doubt that I should have the full support of all sober citizens.'

"The policy of His Excellency and his government in regard to the solution of India's difficulties remains unchanged, but it must be plain to you that, so long as the law is openly defied, neither he nor his government can do anything but resist its subversion by whatever means may be in their power and in whatever way may seem most appropriate."

Both sides of this unfortunate controversy seem determined to carry their program through. Cool, collected judgment and a firm hand is needed on the part of Government, and patience, and co-operation is needed on the part of the public. Whether the contending parties will have sufficient of these qualities to bring them to a successful solution of the tangle remains to be seen.

Perplexing as is the situation in India today, it is not the only, or the most serious, situation found in the world. China has been having its troubles for many months. Thousands have lost their lives, and mints of money have

been destroyed as a result of the war and turmoil in that unhappy country. While there is no actual war in Europe, yet things are far from being permanently settled. Peace is being talked everywhere but at the same time nations are afraid of each other, and will not dare to lay down their arms, for fear the other will take advantage of them. This unhappy world of ours seems destined to be plunged into war and bloodshed from time to time, and the innocent along with the guilty must suffer the consequences. Before one war is forgotten, another is seen threatening.

These conditions are signs of the times in which we live. We are told in the Bible that in the last days there shall be wars and rumors of wars. Nation shall rise against nation and men's hearts will fail them for fear of those things that will come upon the earth. As one looks out upon the world and studies the social, political, religious, and industrial conditions that exist today, he cannot but realize that we are indeed living in perilous times.

THE ONLY HOPE OF PEACE

WHATEVER adjustment is made to pacify the contending parties in the political tangle in India, however the warring factions in China are brought to terms, it will be for the present only. Lasting peace will not be found in any of these countries so long as the human heart is as it is. Selfishness, greed of power, and self-exaltation, lie at the bottom of all these troubles. The trouble and turmoil in the world can never be completely taken away as long as the root cause is in existence. The spirit of Jesus Christ in the heart is the only thing that can effectively settle such matters.

May His spirit brood over the world and hold in check the elements of strife and turmoil until the gospel of peace has been proclaimed to all the world, and every honest soul has had opportunity to hear and accept the gospel of peace as it is in Christ Jesus.

A BOUQUET for the missionaries has just been thrown by a former viceroy of India, who is also the son of a viceroy. Lord Lytton, viceroy in 1925, and son of the Lord Lytton who was viceroy in 1876, has recently said of the missionaries in India: "The great church missionary societies . . . are all doing splendid work. These men work in a spirit and temper far removed from that of the mere official. All the missionaries I have known, from Anglicans to American Baptists and British Salvationists, throw themselves into their work with the devotion of a life-long consecration to a high task. This atmosphere of surrender to a great purpose pervades all their work. . . . There is more peace within her [India's] borders since the missionary came than for many generations before."

The Foreign Missionary

(Continued from page 13)

telling us that the startling, stirring message of His judgment hour would go to the world with the swiftness and the power of an angel from heaven. On the other hand we are told that the missionary enterprise has failed and is going down in defeat. Which is true?

It is interesting at such an hour as this to be upon the mission field and to witness first-hand what is going on. The writer is a missionary in China, a land where, above all others, missions are said to have failed. Every now and then word comes to us that the missionary enterprise in this land is hopeless. We are told that missionaries have lost the ear of the nation. We hear missionaries themselves bemoaning the fact that at this critical time Christianity finds itself groping for a message adequate to meet the needs of the hour. We read that the combined literature sales of all the large mission societies put together is so small in amount as to be almost negligible, which is supposed to be a telling proof of the impotency of the mission movement in this land. We are told that during the troublous times of recent years the whole missionary structure has gone down in ruins.

Just what is so? That missions in certain quarters are facing difficulties we cannot deny. That literature sales of some of the larger missionary bodies are exceedingly small is undoubtedly true. That many missionaries have no particular message of value in this hour of crisis is a fact that is sad indeed. But what about the very message God said was to be given? What about the solemn announcement heralded on angels' wings that the "hour of His judgment is come"? What about the earnest call to all peoples and tongues to worship Him who made "heaven, and earth, and the sea, and the fountains of waters"? What about the fulfillment of the commission to go out and teach all things that He commanded us? Is the type of missionary work that is endeavoring to give to the world the startling, stirring message God has sent forth for this time to fail? Is it impotent and waning?

LARGEST CIRCULATION IN CHINA

IN ANSWER to these questions let us take a glance at some of the outstanding features of the missionary organization with which the writer is connected. We will confine ourselves to China, the country where missions are most doubted. One of the specific charges made is that the combined literature sales of the large societies are practically negligible. The writer since his arrival in China ten years ago has been engaged in literature work. Of the five periodicals issued by the house with which he is connected, one, the Chinese *Signs of the Times*, has the largest circulation list of any religious periodical in China, and probably the

largest circulation of any magazine of any kind, secular or religious, published in China. During the past year our paid circulation list has stood at over 80,000 copies per issue. If there is any other magazine in China having an equal circulation, we have not heard of it. These papers go into every province of China, and are circulated among shops, schools, offices, and homes. There is scarcely a corner of China where this magazine and its distinctive message is not known.

Our books also have received large circulations. One of our recent books, first issued two years ago, has already exhausted six editions, and the seventh is just now going to press. Three months ago another new book was issued. Our

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first edition was for 100,000 copies. These had hardly come from the presses when the edition was already over-subscribed to the extent of 40,000 copies. Our second edition of 50,000 has just been completed. Our presses have been operating day and night to supply the demands from the field.

And this is being done in a country overrun by bandits, torn by war, smitten by flood, and stricken by famine,—among a people poverty-stricken beyond the comprehension of the Western mind, and only a very small percentage of whom can read. Moreover the literature going out from our presses is not fiction, it does not deal evasively or superficially with the tenets of Christianity or the issues of our times. But it gives the positive, unequivocal message that the hour of God's judgment is here, and that evidences on every hand indicate that the time of the second coming of Jesus is nigh, even at the doors. We feel from our own experience that the literature phase of our work has not proved a failure in China.

Another phase of our activity is medical work. From Kalgan in Mongolia of the north to Canton in the south, from Shanghai on the Pacific in the east to Tatsienlu on the borders of Tibet in the west, we have our medical institutions in China endeavoring to do for the sick here today the work that Jesus did for the sick in Judea in His time. So prominent a feature was this in the work of Jesus that it drew to

Him all classes, poor and rich, including some of the most prominent men in His land.

ROLL CALL OF THE GOVERNMENT

JUST to give a brief glimpse into what our work along this line is accomplishing in China let us refer to the work of only one of our institutions, the Shanghai Sanitarium. This institution was erected only three years ago. We will quote from a memorandum prepared by the Medical Director, Dr. H. W. Miller, of the work of only one day, March 16, of this present year. Writing of his activities that day Dr. Miller says:

"In making my rounds I called upon Tong Shao-Yi who with his family has been in the Sanitarium for the past month and a half. Mr. Tong is the veteran statesman of China, formerly Minister of Foreign Affairs, and for many years general manager of the railways of China. I then called upon Mr. Tai, who is the Chairman of the Board of Examinations of the Nanking Government, and is a recognized leader among the scholars of China. In the house we have many other leading men as patients, — bankers, statesmen, and missionaries. Among these is Doctor Feldt, the head of the Methodist work in North China who is here for a medical examination and operation. An early caller was General Tan Yen Kai who came from Nanking for a check up. General Tan is chief of the Executive Yuan. He has one of our graduate nurses at his home as his private nurse and has installed at the cost of Taels 25,000 a small hydrotherapy and electrotherapy unit at his home in Nanking. After seeing him, I saw Dr. H. H. Kong, who was also waiting for an examination. He is the Minister of Commerce, Industry, and Labor. Passing into the hall of the Sanitarium I met Mr. Sun Fo, the Minister of Railways and the son of the late Sun Yat-sen. About eleven o'clock this morning Minister Wong, head of the Department of Communications, who had been with us as a patient about a month ago, entered the Sanitarium for a prolonged course of treatment. Following this Mrs. Kong brought out the Chairman of the Legislative Council, Dr. Wang Chung-Hwei, who is head of the highest court of Shanghai and chief judge, one of China's best known and most respected men. As we were just coming downstairs Dr. C. T. Wang and his wife had also just come in. Dr. Wang is the Minister of Foreign Affairs of the Nanking government. Altogether here today we had the larger number of the members of the executive body of the new government of China, all of whom are splendid friends of the institution."

It might be added that President and Madame Chiang Kai-Shek are frequent guests of the sanitarium and are among its most hearty supporters. President Chiang has offered to put up a

Sanitarium at his own expense in Nanking if we will furnish the staff to run it. The Shanghai Sanitarium has just lately greatly extended its field of activity by erecting in the center of Shanghai a six-story, 150-bed hospital clinic to take care of the sick poor. This institution is the second largest hospital in Shanghai. It was erected and fully equipped entirely with funds locally contributed by friends of our medical work. Certainly the medical phase of our missionary activity gives no evidence of being on the wane.

SCHOOL NOT CLOSED

ANOTHER line of work in which we are actively engaged is the educational work. We are operating 108 schools in China, scattered throughout the land. One of these is the China Theological Seminary, located within thirty miles of the capital, Nanking. This school although carrying on a work in educational lines that is vastly different from that prescribed by the government, is conducting a work so unique and so effective that it has the full respect of the government educational leaders. The school has not registered with the government, but it has not been closed down. It is continuing with the distinctive program of training the youth that come to it for one particular purpose. Yet so highly is the school thought of by the educational leaders of the country that

the Nanking government itself is one of the leading customers for the industrial products of this school. Many of the government officials, leading educators, and important industrial leaders are frequent visitors to the school, and are hearty supporters of the institution in the practical and uplifting type of education for which it stands.

In evangelistic activities the work of our organization is likewise forging ahead. In spite of the hardships of war, pestilence, revolution, anti-Christian propaganda, our work has not gone down in defeat, for our membership list stands double today what it was eight years ago. Some sections have shown particularly rapid gains, the membership in North China having doubled within the past four years, and that in West China having quadrupled in the same length of time. Our evangelists are operating in every province but one of China, and we hope to enter that province soon with personal evangelistic work, while our literature has been going there for years.

In these lines we have but briefly referred to some of the outstanding features of our work in China. But we believe they are sufficient to prove that our endeavors in this land have not failed. We have not had time to refer to others of the 135 countries and the 347 languages in which we are conducting our operations. We have not had time to point out the significance of the fact,

that, rather than curtailing our operations we have during the last year for which we have our statistical records, 1928, added a new language to our work every five days. We have not had space to refer to the other missionary organizations that likewise have not shown declines, but are continuing their efforts more strongly than ever before.

No, missions have not failed. Men may fail because they have lost their vision; organizations may fail because they have strayed from the source of their power; but the message God has for this world will continue to be given till the end of time. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

A BLANK SPACE labeled Ruba Al Khali (Sandy Desert) fills a great triangle on maps of Arabia. Here an area as large as France and Spain awaits its Byrd, barriers of sand and heat having proved more effective against explorers than ice and cold. But a break has been made through this "last frontier," and Bertram Thomas, British adviser to the Sultan of Oman, has explored the unknown edges of "the great sands," and made a two-day plunge into them, being turned back for lack of water. In the decreasing portions of the earth's surface left unexplored we find geography agreeing with prophecy that earth's history is running to its close.

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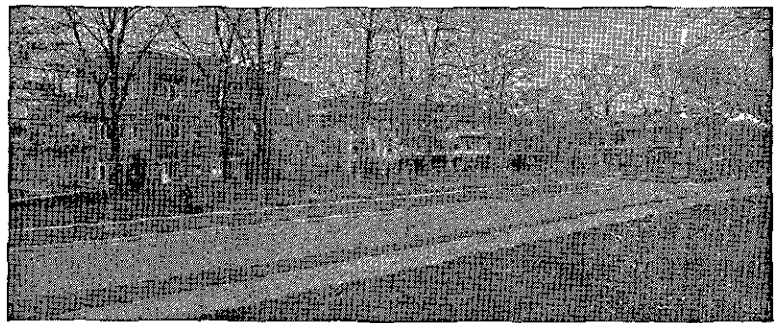
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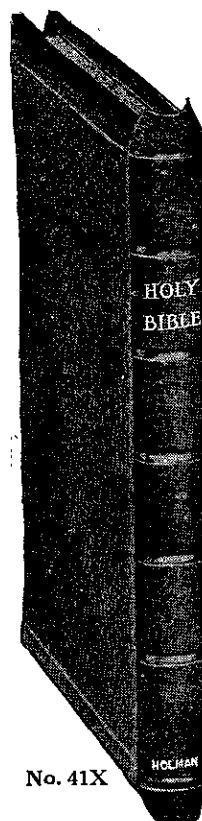
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<i>Christ is tempted. He beginneth to preach.</i>		ST. MATTHEW, 4, 5.
13 ¶ Then cometh Jē'sus *from Gāl'ilee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 26.	13 And leaving Nāz'a-rēth, he came and dwelt in Cē-pēr'na-īm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 9.	14 That it might be fulfilled which was spoken by E-sā'ias the prophet, saying,
15 And Jē'sus answering said unto him, Suffer it to be so no w: for thus	¶ ch. 2. 22.	15 The *land of Zāb'u-lon, and the
	¶ Dan. 9. 24.	
	¶ Mark 1. 10.	

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