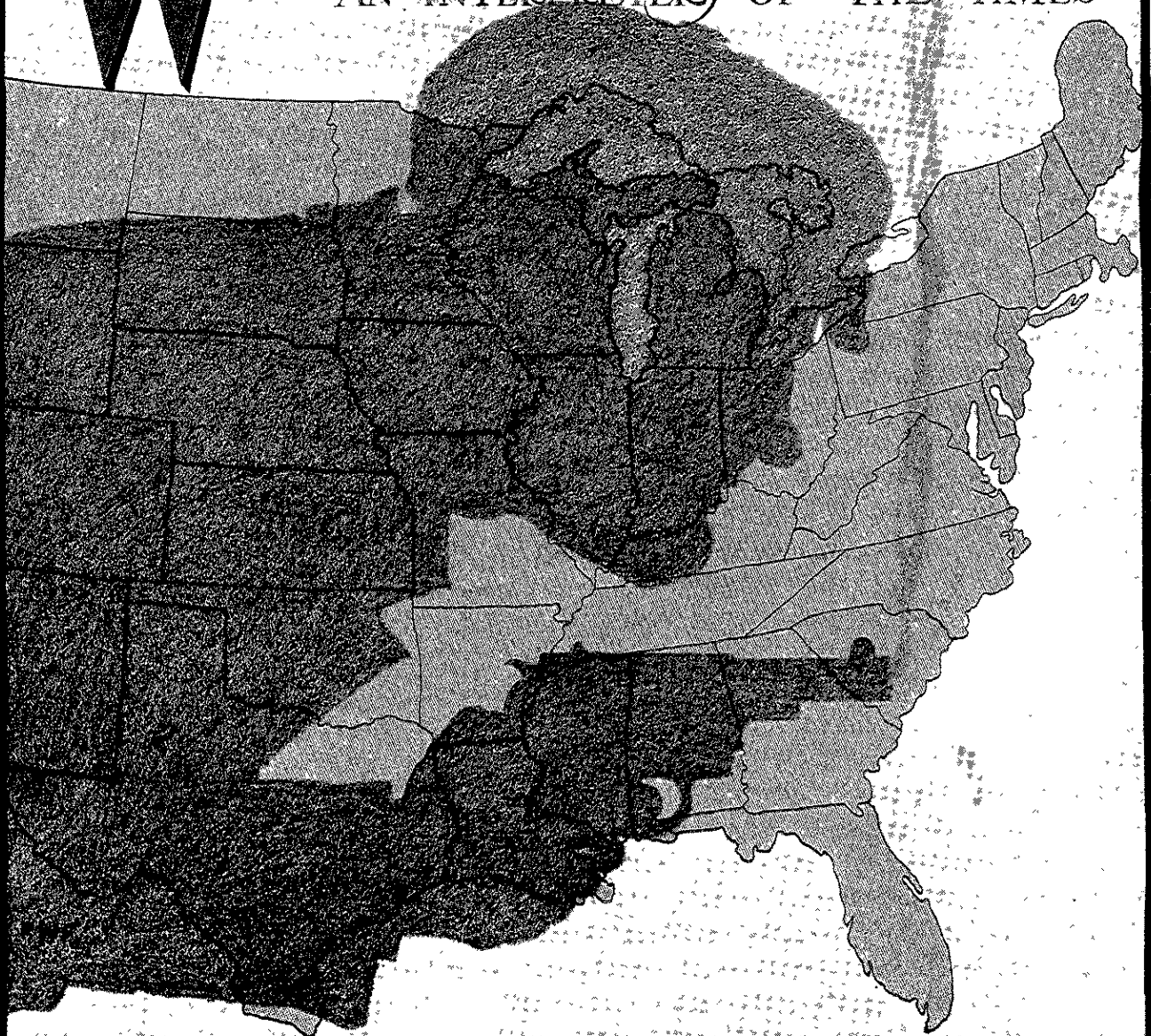


MARCH

# The Watchman

Magazine

AN INTERPRETER OF THE TIMES



25 Cents

The High Cause of Crime---Page 3



# The Watchman

MAGAZINE  
AN INTERPRETER OF THE TIMES

*Edited by Robert Bruce Thurber*



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XL, No. 3

NASHVILLE, TENNESSEE

March, 1931

## The News

Elihu Root, our astute statesman stalwart, says that treaties are not going to bring world harmony, but that the elevation of individual standards will bring it. In other words, only peaceful hearts will make a peaceful world. Wise Mr. Root. Pugs can't be pacific. Peace makers can't be other than peace lovers. Now, one step further — peace can't be in human hearts unless the Prince of peace is there.

The world's leading scientists now admit that they are in a quandary as to how to explain the universe. "One after another the theories put out by science have been exploded, and now science in its uncertainty has been forced to become idealistic and to drop the idea of a mechanical universe," avers the *New York Times*. In other words, there *is* a God after all. Soon evolution will not have a scientific leg to stand on. And God in the heavens laughs.

The new papal state, Vatican City, has just coined its first money. The largest gold piece has the figure of Christ on one side and of the pope on the other. Christ holds a globe and a scepter. At His feet cherubs hold a crown. Christ refused a crown at the hands of man once, and He does not accept it at the hands of the anti-Christ today. In spite of every Catholic effort to make it so, His kingdom is still not of this world. He does not sanction the union of God and Cæsar.

A learned psychologist, reading a paper before the American Association for the Advancement of Science, jars our complacency by stating that going to Sunday school, reading of the Bible, and knowing right and wrong make a boy or girl no better than the one who has no such religious training. But if that is the sum of a child's knowledge it is not religious training at all. It is religious doping. Religious training is seeing that a child forms right habits. But even that will not make him love and live morality unless his heart is first "born again" by the saving power of Christ.

Robert A. Millikan, noted physicist, has been doing a little experimenting which leads him "in the direction of a Creator continually on the job." He discovers that we can believe in science and religion at the same time without conflict. May we be excused while we congratulate ourselves for taking the short cut of faith in God's word to exactly the same point that our eminent friends the scientists reach after wandering about for years in the fields of facts and thought?

In a debate with atheist Darrow, the noted English Catholic, Chesterton, predicts a new religion formed of an amalgamation of old creeds expanded to include spiritism. Years ago we heard a prediction, based on Bible prophecy, that the time would come when Protestantism would reach out one hand to clasp the hand of Roman Catholicism and the other to clasp the hand of Spiritualism. Are we nearer the fulfillment of that forecast than we think? When it comes, look for the rack and the thumbscrew for heretics.

The Catholic church, through an encyclical by its head on "Chaste Wedlock," has scathingly denounced divorce and birth control. Laying aside for the moment the question of the virtue of the stand thus taken by the Hierarchy, we fail to understand how the Roman Church, as a church, has authority or consistency to pronounce on these subjects, even invoking civil laws, when that Church accomplishes the same purpose as divorce and birth control by its annulment of marriages, and its forbidding of priests to marry. According to the divine dictum "marriage is honorable in all." If, according to this encyclical, "among the blessings of marriage the child holds the first place," then to forbid marriage is to limit the birth of children,— which in its essential elements is birth control,— and for the same reason put forth by high-minded birth control advocates, namely, the good of the race. Is it too much to ask the Church to be consistent?

Entered as second-class matter, January 19, 1909, at the post office at Nashville, Tenn., under act of March 3, 1879, by the Southern Publishing Association (Seventh-day Adventist), 2119 24th Ave. N. Published monthly (except October, when semi-monthly). Price 25 cents a copy, \$1.00 a year.

# The High Cause of Crime

is more vital than its high COST

By L. Ervin Wright



HAT cost of crime comes high these days is the opinion of Judge James Pope of the Municipal Court of Los Angeles, who informs us that crime costs the United States alone at least ten billions of dollars a year and has taken the lives of more than 110,000 victims in the past jazz decade.

The present "alarming increase in crime," Judge Pope declares, "is the natural outgrowth of the age in which we live. Relieved of any restraint, the younger generation fails to observe the church teachings and sane living of their fathers, and the tendency is to disregard the obligation of citizenship.

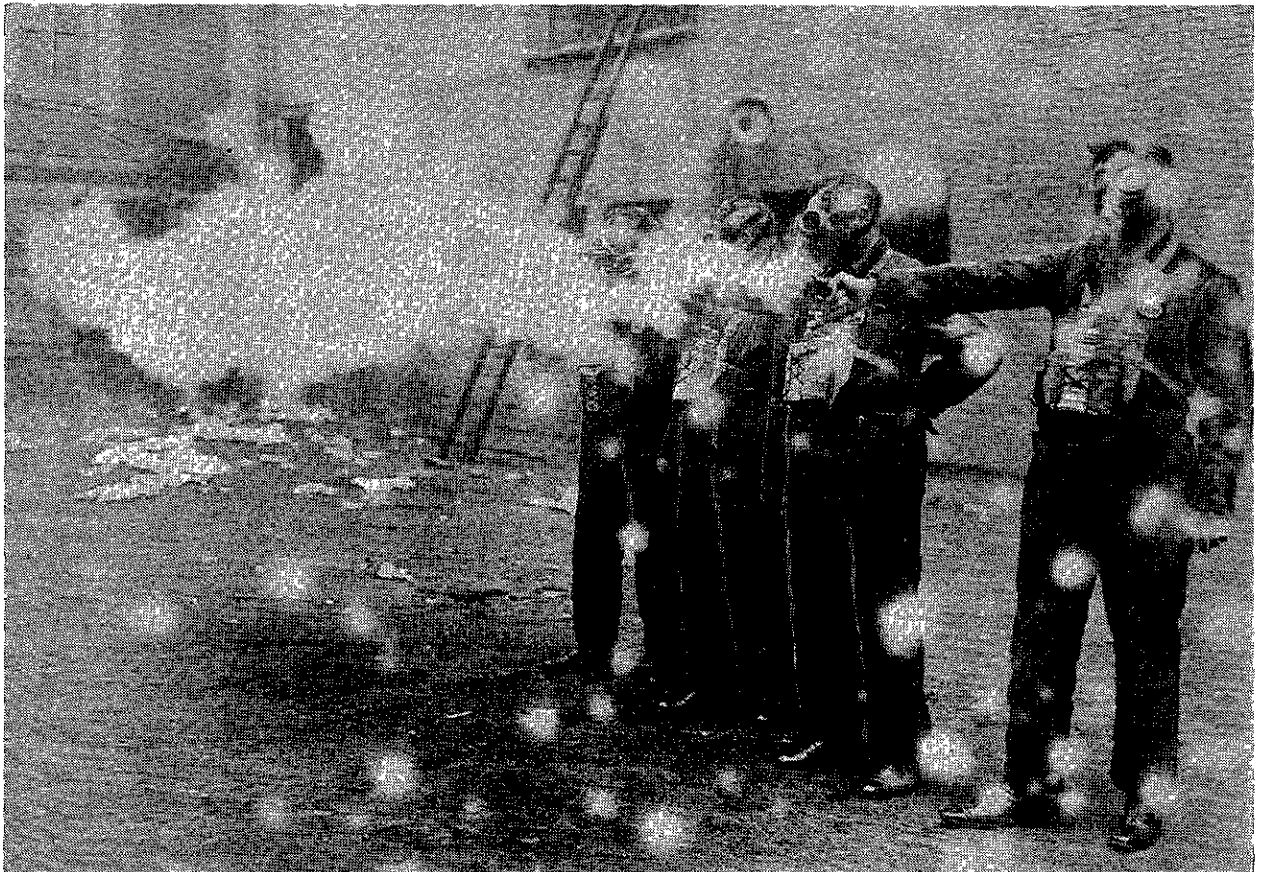
"The automobile has brought an increase in crime in several ways, and a disrespect for all law because of the regularity with which offenders have been able to 'square' minor violations.

"The suggestiveness of sex plays is another cause for the spread of crime, and the development of large cities has made criminal acts more prevalent. Our present prosperity has been a contributory

cause, owing to the fact that it has made America indifferent to all but the material things of life."

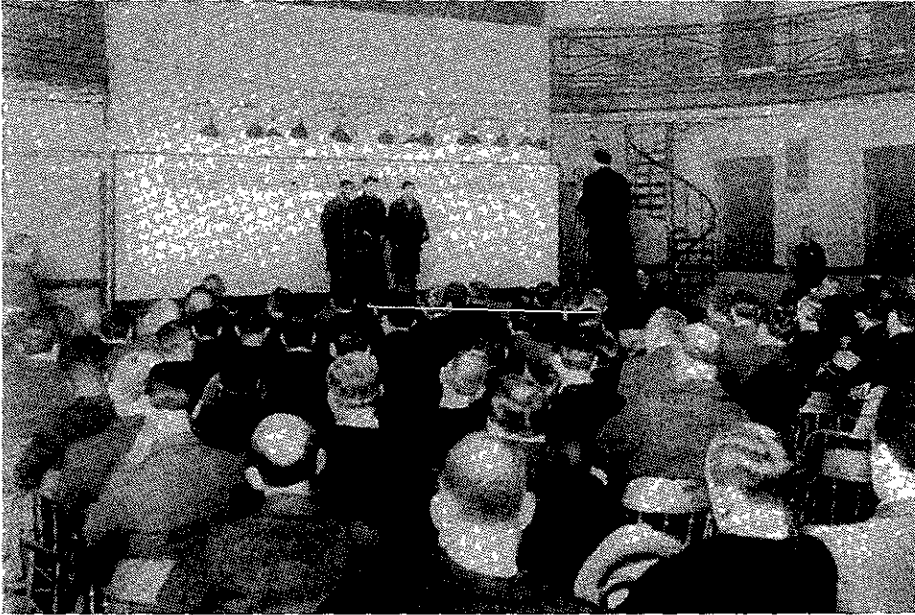
A prominent business man and writer on the Pacific Coast, G. M. Fontaine, touches the same great keynote of what is wrong with our youth. He says: "We have been reading one of these magazines which constantly tell parents how not to treat their children. . . . The substance of the advice given is that parents should avoid clashes of will with children, and so conduct approaching conflicts of judgment that neither parental authority nor the child's confidence shall be interfered with. Just how this is to be done and at the same time maintain a high standard of parental duty is not explained. We suspect it involves practical abdication of authority on the part of the parent.

"We recently had the misfortune to ride in a railroad coach from San Francisco to San Jose with



Herbert Photos, Inc.

In order more effectively to combat crime in America, a college for policemen has been established. Here are some of its students practicing with a new tear gas pistol



Herbert Photos, Inc.

Detectives of a city police force getting a line-up on three young criminals who have just been taken by the police dragnet

three of those indulged, self-willed children in charge of their mother, who seemed to be totally indifferent to the activities of the children and the annoyance they were causing many of the passengers. One of the small boys, about six years of age, while riding astride the back of the seat, tumbled into our lap, after being pushed over by the older girl. The only concern of the mother was, 'Dearie, you mustn't disturb the gentleman, because he may not like it.' Needless to say, the youngster continued to go through the same performances from the back of an empty seat further removed from us and to the complete disgust of many passengers close by. . . .

"Home rule is on the wane. More and more we hear from judges who control houses of correction and reformatories for wild girls and bad boys, that it is lack of judgment in the home that gets youth into evil ways. The idea of the writer we have been reading is that it is bad home policy to cross a child or to get in conflict with its judgment. To us this seems a straight road to giving boys and girls their own way in all things — to giving the child's will authority and control with no parental decisions that are final.

#### ESSENTIAL TO CIVILIZATION

"**A**UTHORITY to enforce must be behind all training; from the time a child is taught table manners and decorum until he is sent to school he must, unless angelic in disposition, be frequently corrected and reproved. **HE MUST BE UNDER AUTHORITY.** [Caps his.] Certainly he comes under strict authority in the public schools and the evidence of school teachers the country over is that insubordinate and unruly pupils invariably come from homes where they were given their own way with no authority that called them to strict account. . . .

"Authority is essential to all civilized life — in public government, in business, and the professions, in every human job and meritorious undertaking. Every good citizen recognizes and submits to authority—every employee, every executive, every common laborer, every judge, every banker, if you please, every politician, and everyone else — even our good president of the United States. Authority has a direct relation to all human life."

When, three generations ago, men began to teach that God's moral law of the Ten Commandments, that great

law of God's authority to regulate man's life, was abolished, they paved the way for the present age of lawlessness. Man has taken for his criterion of morality his own promptings; he feels responsible to no one but himself, and he acts accordingly.

#### NOT A DISEASE

**E**DWIN J. COOLEY, chief probation officer of New York City, blames our crime situation on several causes. Here are some of them: automobiles and pistols, moving pictures, hip flasks and drugs, city living conditions, glorification of the criminal in press and fiction, jazz and sentimentality, display of great wealth, failure to enforce laws, waning religious faith.

The fast life of today is rapidly destroying the American home. In the large cities in the residential sections at night, house after house is in darkness. The members of the family are either at the cabaret, the night club, the theater, the dance hall, or the club. The bright lights of the streets are supplanting the bright light of the home. With American home life at so low an ebb, it is little wonder that crime is increasing.

A lot of good people are deceiving themselves by believing that crime is a disease, and that by merely sterilizing our present criminals and the "unfit," civilization can save itself from crime.

But crime cannot be eliminated that way. "It is impossible to tell in advance who is going to commit a crime," Dr. Herman M. Adler, Criminologist for the State of Illinois, assures us. "It is like insurance; you can predict a good and bad risk, but not for certainty which house will burn down.

"Human behavior is not a specific thing; too many factors of chance enter into the commission of crime," this expert adds.



Those who believe that they can cleanse the race from crime by mental and moral tests might accomplish their purpose if the whole race were eliminated. The trouble is, we are all criminals at heart. The best of us like to "kid" ourselves that we are not, but, were it not for the grace of God and the promptings of His Holy Spirit, all of us would be classified as "criminals."

Because we may be able to pass a mental, physical, and moral test does not necessarily insure us from criminal tendencies. The man or woman who today leads the most exemplary life may tomorrow commit a most atrocious crime. Our newspapers are full of accounts of prominent and exemplary men and women giving way to anger, to hate, and other instincts.

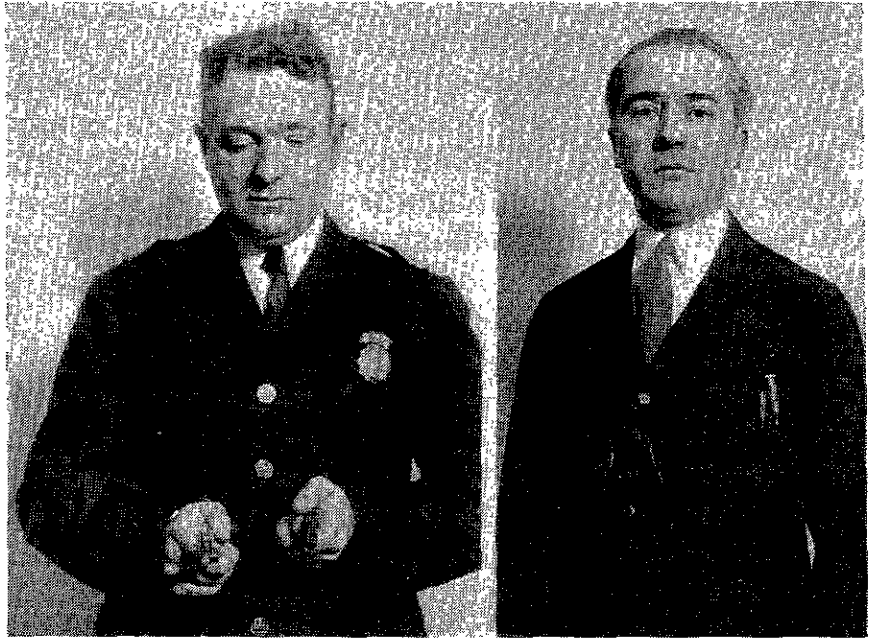
"Psychiatrists and alienists would not have forecast the atrocious murder committed by Loeb and Leopold, the two Chicago boys, who cruelly murdered a young playmate, from any mental or moral test possible today," Dr. Adler declares.

Many steal pins who look with horror on him who steals an automobile. Many raise the price of commodities who lower the wages of those they hire. Many tell black lies by insisting that they are white. Many give liberally to charity who refuse to recognize their next-door neighbor. Many insist that their children are never wrong and that their neighbors' children are never right. Many feel that the world was made for them and that the rest of humanity are their servants. Many congratulate themselves when they give five or ten dollars to God's work when they should have given hundreds or thousands. Many hate their neighbors or business associates, who would be indignant if classified with murderers. Many close a sharp business deal who insist that it is good business.

#### NEW HEARTS NEEDED

IT IS these and a thousand other similar sins that are eating out the vitals of modern civilization. Many may think that these distinctions are too fine, but we can't afford to fool ourselves. The little foxes are said to be the ones who spoil the vines, and all these traits if given a chance to expand will dwarf our lives or may unexpectedly break out into some startling crime. Inspiration tells us that "whosoever hateth his brother is a murderer." 1 John 3: 15. That sounds like a fine distinction, but that is God's distinction.

The trouble with most of us on this point is: we



Herbert Photos, Inc.

Revolvers disguised as fountain pens for use by the police in quick action against criminals

have our sense of right and wrong so blunted that we think we are doing right when we are instead doing wrong. We need new hearts — hearts that God can touch. We need to commit our lives to Him who can steer them safely through modern life with all its problems. We are all prodigal sons who need to return to our heavenly Father's household.

Modern Sodom still has a few Lots in it, who are crying and sighing for its abominations and its crimes. It is because of these that God's mercy still lingers, but impending destruction is not far off. Can we afford to trifle with sin? Remember Lot's wife.

◆ ◆ ◆

In an interview, President Hoover says, "Only children of a new generation — a new America — can stand against this future world. One of the biggest of all problems is to drive in this idea of the necessity of properly born, trained, educated and healthy, moral children to the voters and officials of America." Well said, except that it is more important that this new generation be *re*-born, be made new creatures. And this better plan also gives us oldsters a chance to regenerate America by being born again. Only spiritual heredity can change things.

◆ ◆ ◆

In his latest encyclical the pope of Rome says: "The civil law can assist the Church much in the execution of its important office if, in laying down their ordinances, they take account of what is prescribed by the divine and ecclesiastical law, and if penalties are affixed for offenders." Which is one way of restating the traditional Catholic stand that church and state should unite, with the church dominant. God save us from such a situation, which, if universally applied, would mark the flight of human liberty from the world, and a return of the religious persecutions of the Dark Ages.

# Alcohol and Tobacco Habits

Here is *Constructive Criticism on the Drink Evil*

By Daniel H. Kress, M. D.



**T**HIRTY-FIVE years ago my attention was first called to the intimate relation there is between food and the craving for narcotics. Alcoholics and tobacco addicts I found to be always fond of highly seasoned and stimulating foods, while liberal users of fruits were seldom, if ever, inebriated or tobacco addicts. Ever since, in treating these cases I have depended upon fruits, especially the subacid fruits, as one of the most valuable aids in destroying the craving for narcotics of all kinds.

The first case that came under my care and observation was the manager of the city railway of one of our largest American cities. He was suffering from what was diagnosed as an ulcer of the stomach. During the first week the pain was intense. He was placed at rest in bed, and at first he was given nothing but milk. Later he was placed on a bland diet, and still later orange juice was given quite freely. He made a gratifying recovery. Nothing was said about tobacco, for when he came he was too sick to smoke. About six weeks after his arrival he came to my office one day and said, "Doctor, I have just returned from a walk to the city. On my way up I walked with a man who was smoking a cigar. I found, to my surprise, that the smoke was actually offensive to me." This man had been a heavy smoker before he came to the sanitarium for treatment. He informed me that he had smoked none but the best cigars. He could not understand why the desire for the cigar should have disappeared, and desired an explanation. I could explain it only in one way: that during the time he was under treatment he had been on a diet that naturally created in time a distaste for the cigar.

## JUST NATURALLY DISAPPEARED

**S**OME years later while I was in Australia, an owner of fast horses, who had been living rather a fast life himself, came to the sanitarium for treatment. He had been suffering from rheumatism. I placed him on a special diet, composed largely of oranges, and requested him to give up among other things the use of tobacco. He expressed a willingness to co-operate and do anything to get rid of his suffering. The second day, however, he came to me and said, "Doctor, I am willing to do anything you tell me, but I must have my smoke. I cannot do without it." I said, "Very well, if you *must* smoke, do not smoke around the building, but go down into the woods where you will be unobserved." He did this day after day during the time he was with us.

When the time came for him to leave, I gave him

an outline of his diet, which included a liberal supply of fruit and especially oranges. About six months later he came back to the sanitarium, not as a patient, for he claimed to be in excellent health. He said he came to relate an experience he had had that he thought would interest me. He then told me how, when he went home he had no intention of ever giving up smoking, since it had been such a comfort to him. He said, "After a few weeks I found my craving for my accustomed smoke was waning. One morning I picked up my pipe and began to smoke as usual, but found I did not enjoy it as before. I thought the tobacco was too strong, so I purchased some mild tobacco, but that tasted no better. Then I tried still another brand with the same experience. I found to my surprise that I had lost all desire for the smoke which I once thought was impossible for me to give up."

## THE "FREE LUNCH" TRAP

**T**HIS in brief is the story he related. I have seen other cases before and since which have led me to conclude that it is practically impossible to live largely on fresh subacid fruit for any length of time, and retain a desire for cigarettes or tobacco in any form. The two cannot continue to dwell together. One or the other will be abandoned in time.

Heavy smokers, it may be observed, are always fond of highly seasoned and stimulating foods and drinks, especially of meats, which create a craving for narcotics. The craving thus created can be met with either beer, whisky, or cigarettes.

The saloon keeper in pre-prohibition days provided a free lunch for his patrons. On the free lunch counter were found all kinds of stimulating and highly seasoned foods, as sausage, liver, horse radish, mustard, pepper, and an excessive amount of salt. This kind of food he knew from experience he could afford to give his patrons, for it created a thirst that water failed to quench. Nothing but a narcotic would answer the purpose, and so it naturally led to the bar for a drink of beer and then another and still another. The saloon keeper was thus indirectly well paid for the free lunch he served his patrons. Question: "Why did he not serve oranges, grapefruit, or peaches to his patrons?" His own business sense would not permit it. While he could not give a scientific reason for it, he knew that that kind of lunch would have led his patrons away from the bar instead of to it and would have ruined his business.

In the absence of beer, the cigarette, because of its narcotic effect, will quench the kind of thirst created by these highly irritating foods better than water. This explains why the cigarette is in demand after such a meal, and also why alcohol and tobacco are such intimate associates. Where the one is, the other is sure to be found as a rule. Observing

Of the many inebriates under my care, practically all have been smokers, and most of them cigarette addicts. Not *once*, to my knowledge have I succeeded in getting any one of them to get rid of drink *permanently*, who did not give up cigarettes at the same time. All of those who came back the second and third time for treatment I found were those who had clung to cigarettes.

But back of both the cigarette and booze is the diet. If the injunction should be carried out, "Of every tree thou mayest freely eat," it would go a long way toward solving both the drink and the cigarette problem, now so perplexing.

#### SAFETY IN DIET

**P**ROHIBITION, in spite of the good intentions of its advocates, will never be entirely safe until more attention is given to the matter of diet in the American home.

In the Bible we find meat eating and the use of alcoholic beverages associated. Referring to a condition of immorality that prevailed and seemed incurable, the prophet said, they were "slaying oxen, and killing sheep, *eating flesh, and drinking wine,*" and in another place the admonition is given, "*Be not among winebibbers; among riotous eaters of flesh.*"

We may suppose that the mother of Daniel, the Hebrew captive, the youth who has ever since been held up as an example of what youth may be, understood the relation that food sustained to drink and to the development of character. She undoubtedly served her family with food that



By Ewing Galloway, N. Y.

Gathering grapefruit. The liberal use of citrus fruits in the diet is effective in the cure of the alcohol and tobacco habits

this led Horace Greeley to say, "Show me a drunkard who does not smoke, and I will show you a white blackbird."

The unfortunate thing is that many a God-fearing and praying wife and mother is daily placing before her husband and children the same kind of food formerly served in the saloon on the free lunch counter. It is no surprise, therefore, to find that the patrons served at mother's table take to cigarettes and later to bootleg whisky, in the absence of the saloon.

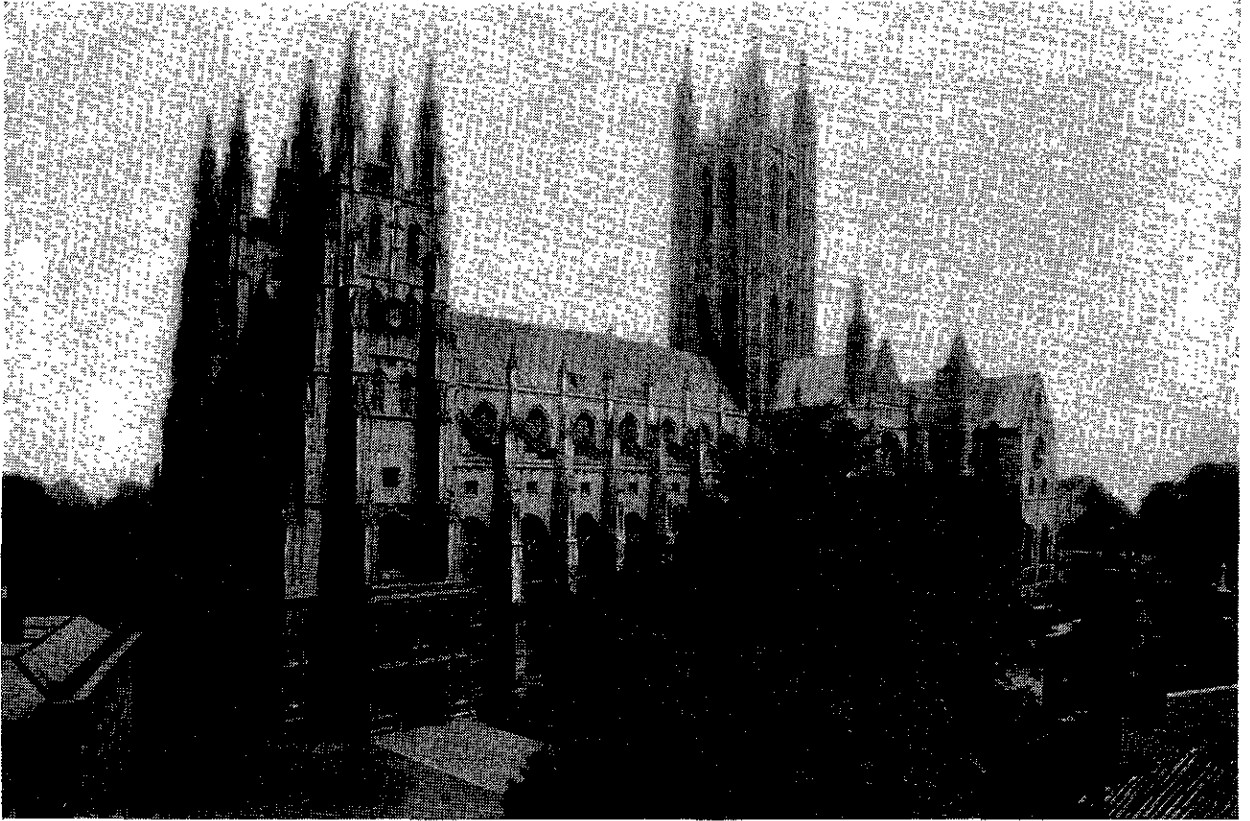
MARCH, 1931

created no desire for narcotics. This explains why Daniel when put to the test in Babylon, as he beheld the food on the table before him, "purposed in his heart that he would not defile himself *with the portion of the king's meat, nor with the wine which he drank.*" His request was, "Let them give us *pulse to eat, and water to drink.*" The flesh and the wine on Babylon's tables went together naturally, and so did the pulse and the water of Daniel's choice. If there were more mothers like the (Continued on page 27)

PAGE SEVEN

# Baptism by Immersion

## *The Historic Evidence*



*Boston Photo News Co.*

In many of the old cathedrals of Europe baptismal fonts may still be found which are large enough for baptism by immersion

**I**N MY travels through thirteen different countries in Europe six years ago, it was my privilege to visit some of the oldest Catholic cathedrals in the most ancient of the European cities. I saw churches that were established as early as the fourth century after Christ. In some of these old churches, which, of course, have been rebuilt many times, they still preserve the baptismal fountains, or lavers, as they called them. These are immense marble basins in which the people were baptized by immersion in the early centuries of the Christian era. Sometimes these baptismal lavers still stand directly in front of the church altar, and in some churches they are placed on pedestals in alcoves of the side walls, merely as relics no longer in use.

When you ask the priest what these were used for, and why they are in the church, he always replies: "These baptismal lavers were used in the early centuries by this church to immerse the converts as they came into the church. We no longer use them; we practice sprinkling now."

This testimony was so suggestive that immersion

### By Charles S. Longacre

was practiced by the early Christian churches instead of sprinkling that the writer was impressed to make further investigation as to what mode of baptism was employed by the early churches, to make certain that sprinkling was an innovation of more recent times, and unscriptural in its origin as a mode of baptism. In visiting the Greek Catholic churches in Roumania and Jugo-Slavia, we found that the Greek Catholic church, which is the established church of those countries and antedates in origin even the Roman Catholic church, has always practiced, and does still practice, baptism by immersion. The Greek Catholic church uniformly practices trine immersion.

Buddeus, an early historian, throws further light upon this subject as follows: "That the Greeks defend immersion is manifest, and has been frequently observed by learned men, which Ladolphus informs us is the practice of the Ethiopians." The Ethiopian churches of Abyssinia, which were founded by



Frumentius during the fourth century, never fell under the influences of the Roman Catholic church until the seventeenth century. These churches have always observed, and do still observe, baptism by immersion, and until they fell under the influence of the Roman Catholic church in the seventeenth century these Ethiopian churches throughout the entire Empire of Abyssinia observed the seventh day of the week as the Sabbath. The seventh day is still observed by most of the rural churches, which have not come under the influence of the metropolitan churches, which now observe Sunday, a Roman Catholic institution.

The fact that this ancient Christian church, together with the Greek Catholic churches throughout their entire history, has observed baptism by immersion, and the further fact that the oldest Roman Catholic churches throughout Europe still have the baptismal lavers in their churches, in which according to their own testimony the new converts were immersed during the early Christian centuries, are indisputable evidence that the apostolic churches practiced baptism by immersion, as the New Testament records disclose.

All the early church historians are unanimous in their testimony that primitive Christians were baptized by immersion. Not one of them even hints at sprinkling or pouring. Justin Martyr, A.D. 140, says, "I will now declare to you also after what manner we, being made new by Christ, have dedicated ourselves to God. . . . Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized; for they are washed *in the water* in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit."

#### DIPPED

**T**ERTULLIAN, A.D. 204, in speaking of the mode of baptism employed by the Christian Churches throughout Christendom during the third century, says: "The person [to be baptized] . . . is let down into the water, and with a few words said, is dipped. There is no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in

MARCH, 1931

a lake or in a channel; nor is there any difference between them whom John dipped in the Jordan, and them whom Peter dipped in the Tiber."

Tertullian uses the word "dipped" in referring to the mode of baptism. This is the real meaning of the Greek word *baptizo*, which is translated baptize in the New Testament. Nowhere in the Old or New Testament nor in Greek classical literature is the Greek word *baptizo* ever translated "sprinkling" or "pouring," but always either "baptized," "buried," "dipped," "immersed," "covered," "planted," "washed," "plunged," or "overwhelmed." These are the only definitions which are given the word *baptizo* by lexicographers.

Gregory Nazianzen, A.D. 360, a learned church historian of the fourth century, in speaking on the mode of Christian baptism in vogue in his days, says: "We are buried with Christ by baptism, that we also may rise again with Him. We descend with Him, that we may also be lifted up with Him. We ascend with Him, that we also may be glorified with Him."

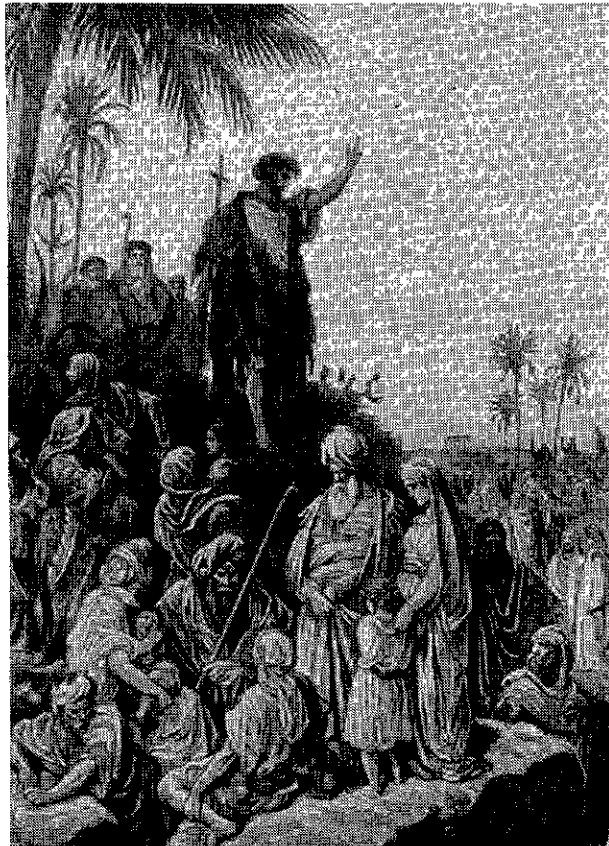
#### MORE TESTIMONY

**C**YRIL, of Jerusalem, A.D. 374, one of the learned men of his day, and bishop of the churches in Palestine, wrote of the Christian mode of baptism as follows: "As he who is plunged into the water and baptized is encompassed by the water on every side,

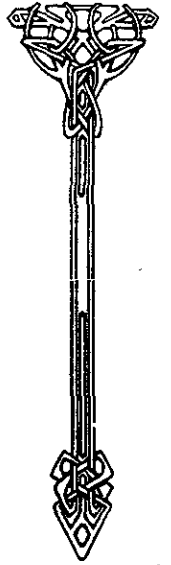
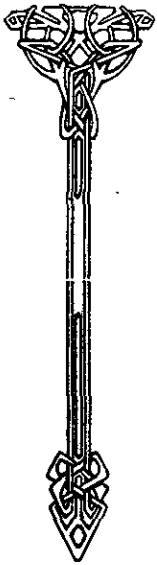
so they that are baptized by the Spirit are also wholly covered all over."

Chrysostom, A.D. 398, one of the ablest church authorities of the fourth century, in describing the Christian mode of baptism and its real significance, writes as follows: "To be baptized and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it, and therefore Paul calls baptism a burial."

The historian Mosheim, in tracing the mode of baptism as employed by the Christian churches during the second century of the Christian era, says: "The sacrament of baptism was administered in this [second] century, without the public assemblies, in places appointed and prepared for that purpose, (Continued on page 34)



John the Baptist preaching on the banks of the Jordan River where he baptized Christ by immersion



Keystone View Co.

The wailing place of the Jews at Jerusalem. In A.D. 70 the Jewish people were cut off from being God's chosen nation. They have reason to wail

# The Bible's Greatest Prophetic Puzzle

*Consult the Time-Table of Divinity*

(Third of four articles on The Hebrew People Through the Centuries)

By Robert Leo Odom

**Z**OROASTER, Buddha, Mohammed, and Confucius, founders of great Oriental religions, sprang up in the world like mushrooms overnight. No prophecy, no promise, no herald,—in fact, nothing before them told the world they were coming or what the nature and purpose of their work would be. They appeared unexpectedly, some suddenly, gathering a following of disciples.

But Jesus of Nazareth stands unique among the world's great religious leaders in that He came in fulfillment of 4,000 years of prophecy. Volumes of Scripture, abounding with prophecies and promises concerning Him and His work, had accumulated through the ages. Adam and Eve, at the fall, heard of the promised "Seed, which is Christ" (Galatians 3:16), who would come incarnate, to deliver the death-blow to Satan, and in doing so be wounded. (Genesis 3:15.) John the Baptist heralded His coming. The angels announced His arrival. The records of His life abound with allusions to prophecies that He fulfilled. Disputants were referred by Him to the Scriptures for foretold facts concerning Him. As for His disciples, "beginning at Moses and all the Prophets, He expounded unto them in all the Scrip-

tures the things concerning Himself. (Luke 24:27, 44-46.) When Herod demanded of the chief priests and scribes "where Christ should be born," they pointed out Bethlehem of Judah in Micah's prophecy. (Matthew 2:4-6; Micah 5:2.)

More than this, He came at Heaven's appointed hour. "When the fullness of the time was come, God sent forth His Son, made of a woman." Galatians 4:4. The very *time* of His coming had been foretold. The keynote of His message in Galilee was: "The *time is fulfilled*, and the kingdom of God is at hand." Mark 1:15. Jesus was ever conscious that His life was ordered by a divine program. "My time is not yet come. . . . Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come." John 7:6, 8. But when the soldiers came to arrest him in Gethsemane, He said: "Behold, the hour is at hand." Matthew 26:45. This fact that Jesus came and went on a divinely foretold time schedule is one of the indisputable proofs that He was the "Messias, which is, being interpreted, the Christ." (John 1:41.)

What *time* was fulfilled?

The remarkable time-schedule of Christ's life is found in the prophecy of the eighth and ninth chapters of Daniel. The vision portrays, under the symbol of a rushing ram, the rise of Medo-Persia in conquest and dominion of the world. (Daniel 8:3, 4, 20.) Clashing with this power, Greece under Alexander the Great, by the figure of a furious goat with a "notable horn," which "is the first king," came to

be the supreme political power. Following the death of Alexander, his four generals, like the "four horns," came up in his place to share among themselves the Macedonian empire. Ptolemy took Egypt; Seleucus, Syria; Cassander, Greece and adjacent countries; and Lysimachus, Asia Minor remaining. (Verses 5-8, 21, 22.) Lastly arose Rome, the "little horn which waxed exceeding great," seizing the scepter of the world. (Verses 9-12, 23-25; Luke 2: 1-8.) This is represented as a great persecuting power, the one that would be instrumental in the death of "the Prince of princes." The Roman governor, Pontius Pilate, and his Roman soldiers fulfilled this part of the vision when they put Christ to death at the instigation of the Jews.

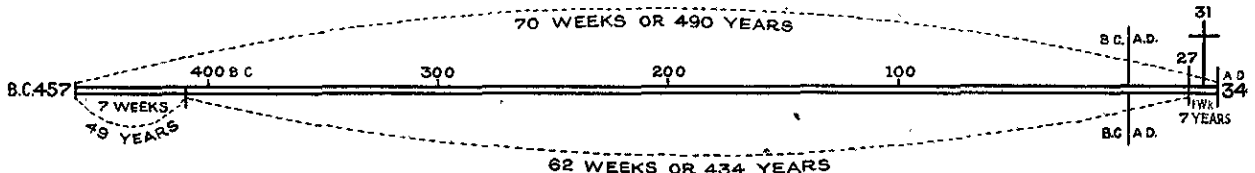
Finally, the vision closes with this statement: "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Verse 14. This part of the prophecy dwells specifically on *time*. It raises three questions: (1) When do the 2,300 days end? (2) What is the Sanctuary? (3) How shall the Sanctuary be cleansed? A previous article explained the Sanctuary or Temple, and a forthcoming one will treat of the cleansing.

Gabriel, the angel commissioned to interpret the vision for Daniel, explained at that time all the vision except the 2,300 days. The reason is that

restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." Verses 24-27.

#### BEGINNING OF THE TIME

**T**HE date from which the time is to be reckoned, is "the going forth of the commandment to restore and to build Jerusalem." At the time the prophecy was given, Israel was in captivity in Babylon, and Jerusalem lay desolate from its destruction in the siege by Nebuchadnezzar. (2 Chronicles 36.) Shortly after his conquest of Babylon, Cyrus the Great decreed (B.C. 536) that the Jews might return and rebuild their city. (Ezra 1.) Later Darius also decreed such an undertaking about B.C. 520. (Ezra 6.)



A chart which explains the puzzle of the 70 weeks

Daniel, having seen the carnage and gore of the rise and fall of empires, of the persecution of God's people, of the death of Christ, "fainted, and was sick certain days." (Verse 27.) The only information the angel had left was that the time would "be for many days." It would even extend to the last days, "for at the time of the end shall be the vision." (Verses 17, 26.)

Having recovered, Daniel sought to understand the time by searching in Jeremiah's prophecy of the seventy years of captivity of Israel in Babylon. While praying to God for light (Daniel 9: 1,2), Gabriel, whom he "had seen in the vision at the beginning," appeared, saying, "Understand the matter, and consider the vision." (Verses 21-23.)

#### JEWISH HISTORY

**A**LLOTTING seventy weeks of the original 2,300 days to the Jewish nation, Gabriel explained: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to

restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." Verses 24-27.

According to Ussher's chronology, also Sir Isaac Newton, Hales, Leathes, Goode, and others, that year of Artaxerxes Longimanus' reign was B.C. 457. The decree went into effect at the arrival of Ezra and his company at Jerusalem "on the first day of the fifth month." As the Jewish New Year began with Abib (Exodus 12: 2; 13: 4), in which came the Passover, a spring festival, the fifth month would be in the fall of the year. Hence, the fall of B.C. 457 is the date from which the time is to be reckoned.

From the decree of the fall of B.C. 457 "unto Messiah the Prince" would be 69 weeks (483 days), according to Gabriel. As this is a symbolic prophecy, the time is also symbolic. One symbolic day equals one literal year, as God said: "I have appointed thee each day for a year." (Continued on page 31)



Anne Shriber

Broken-hearted. What can be done for him?

**I**F YOU believe the Bible, as I do, you know that the first experiment in child training was not a success. Little Cain, who his mother thought was to be the savior of the world, turned out to be a consummate rascal. Moody and morose, he rebelled at the divine order of worship; jealous and passionate, he resented his brother's fair fortune and slew him; cringing and cowardly, he complained of the punishment in the life that was left him; eaten with remorse, he sullenly "went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." There he and his line were responsible for the birth of the city concept, of polygamy, of bloody war and oppression, until the wrath of God smote in a flood that wiped his race from the earth.

Now, I maintain that the reason all this woe and wickedness happened is that Adam and Eve were not successful in their raising of Cain. There are some, I know, who would blame it all on original sin, for which the modern term may be malignant heredity, occult suggestion, or emergence of the subconscious mind—take your choice. But if you believe the Bible you are not going to subscribe to the doctrine of arbitrary predestination or of damnation of infants. So I present to you the first-born of the race as a fair subject for the application of the art of child culture and character building; and from the results I deduce that his parents bungled. Suppose that he had some hereditary handicap—certainly less than any baby since; or suppose that prenatal influences inclined him to brood and sulk:

PAGE TWELVE

# RAISING

*Can We Improve on Adam  
and Eve as Parents?*



still, wise teachers could overcome those undesirable tendencies by cheerful environment, enticing incentives, and vigorous discipline. But evidently it was not done.

Let us not, however, censure too severely our first parents. They were young, inexperienced, and bewildered. It is not their condemnation I seek, but a lesson from their failure. Doubtless they learned much from it themselves, for they seem to have done very well afterward in raising Seth. But the great troubles of the earth have come from following that precedent of their first demonstration of how to raise Cain.

Take the present state of society, and particularly of that primary social unit, the family, and of its causal institution, marriage. It is all in a state of confusion comparable to that antediluvian age peopled in great part by Cain's descendants. Voices from the four winds are crying charges, excuses, denunciations, remedies, revolts, defenses. One cries out that marriage interferes with woman's rights, another that only the unambitious and unthinking would bind themselves in matrimony. One school contemptuously holds marriage to be but a temporary social expedient in the evolution of the race; another answers the challenge of childhood by advocating state control and tutelage. Meanwhile millions dive headlong into marriage; and as promptly as law or subterfuge permit, one out of every six pop out again,—most of them, like singed moths, fluttering back to the flame. To remedy infidelity, jealousy, and heartbreak, some publicists call for more liberal divorce laws, some for tighter laws, some for companionate marriage, some for concubinage, some for free love.

## RELEASE FROM RESPONSIBILITY

**B**UT in all the clamor it is noticeable that there is no demand for abolition of biological marriage, which is the core of the whole institution. All the advocates of free love and companionate connections and mutual-consent contracts and extra-marital relations, while they loudly proclaim marriage to be an outworn and oppressive institution, are not proposing to deny the biological urge nor to do away with sexual experience. And that is marriage in its primitive and basic meaning. What these protestants want is release from the inherent responsibilities of marriage and from the incompatibility of clashing temperaments, while indulging in gratification of

THE WATCHMAN MAGAZINE

# CAIN

By ARTHUR W. SPALDING

the primal urges, both the physical and the psychic.

No lover of his fellowmen could have any desire to prolong the unquestionable agonies of two persons chained together in mutual abhorrence and suffering. One can find a certain sympathy with those who exclaim against the injustice and barbarism of holding indissoluble the marriage vow when its only effect is to make two persons wretched and through them to poison the wells of social life. One can admit the logic of the argument that where children are involved it is a lesser evil to separate their quarreling parents and perhaps place the children in an institution, than to have those children constantly subjected to the devastating experience of emotional hurricanes.

## NO RELIEF IN REBELLION

**B**UT why must the alternative be divorce? Or why must it be an impermanent connection that provides for none of the issues of love? Surely there can be none who have ever known the joys of conjugal love who can think that estrangement and severance of marriage bonds make a more ideal estate. And surely experience has shown the intelligent world that the unfortunate children of such disrupted families not only suffer immeasurable damage in their own lives, but are the greatest source of crime against society. If any be ignorant of this fact, the records of courts will show it. The remedy for the woes of marriage lies not in slashing at the cords which uphold the destiny of the race, but in untangling the twisted lines and restoring balance to the swaying world.

It needs to be understood that the problems of marriage do not have their origin in the marriage ceremony. Every person is, in mind and disposition and character, a compound of spiritual chemicals; and when that compound is united to some other compound, there is going to be a reaction in accordance with their compatibility or their incompatibility. The question of marital harmony is not so simple as to be solved by the formula, "John, be decent; and Mary, be good." What a man is, that is the kind of husband he is going to make; and what a woman is, that is the kind of wife she is going to be. And what they are, they each have been deciding for all the twenty or thirty years of their lives before marriage. In other words, the success or the failure of marriage is determined by the education received by the husband and the wife while they are yet children and youth. If parents raise a Cain, self-centered and ungoverned, they are preparing him for marital and social woes; if they raise a Seth, well-balanced and self-controlled, they are providing for a happy home and a successful society.

Start with the cradle. Baby cries; he is picked up, cuddled, given his bottle. Resultant colic causes

greater disturbance, the household is upset, and the child, constantly more vociferous, is finally doped with paregoric to induce silence. As he grows up he is given cookies and cakes and candies between meals, and his whims make his regular meals most sketchy and unbalanced. He is underweight, anemic, and consequently peevish, passionate, quarrelsome, unhappy, the slave of his appetite, and without self-control. He is sometimes slapped and sometimes spanked when either parent's passions are aroused to the boiling point, but he is given neither instruc-



By Ewing Galloway, N. Y.

There is no stronger bond than that which unites understanding parents and children

tion nor opportunity to learn to control himself. When he reaches adolescence, the gift of new powers and the rush of new emotions finds him a weakling, unable to control physical or social impulses. He becomes the victim of his passions as of his appetites. He is irascible, fiery yet weak, morose under disappointment, and overbearing in power. When that youth enters marriage, his idea of the sacred estate is opportunity to gratify his lusts under legal sanction and to go raving mad at any obstruction of his will. His wife may be of the same stamp. The result is divorce on grounds of incompatibility, mental cruelty, extreme abuse, threats to kill, or what would you? That is raising Cain.

Go over the ground again. Baby is given a regular program of eating, sleeping, (*Continued on page 32*)



# ▶ ELBOW ROOM ◀

*and economic independence,—these are what the nations want. And they are ready to fight to get them*

By William G. Wirth



IF ALL the problems that need settlement in Europe today the most urgent is the dissatisfied condition of Italy over its present position among the powers. It will be remembered that Italy went into the World War on the side of the Allies on the promise from them that she would receive more territories. She felt that "Italia Irredenta" must come to her, that area particularly that is at the head of the Adriatic Sea. She received from the peace treaties part of this "Irredenta," but by no means all that she hoped for. Ever since, Rome has been nursing a grievance regarding this matter, which unless it is settled threatens to become a war menace to Europe. One of the principal reasons for the present friction between Paris and Rome is not altogether due to the question of an equal navy for both. Pride, of course, in the hearts of the Fascists who have done so much to revivify Italian national aspirations and to make Italy an aggressive power, prompts Mussolini to demand a navy equal to that of France. Behind all this is the essential fact that Italy does not like it that France has so much territory in the Mediterranean region, which Italy would like for her own nationals.

## AIMS AND ANTIMOSITIES

ITALIANS would like to hold parts of North Africa, but France stands in the way. Rome would like some territory in Syria and other parts of the Mediterranean coast, but France prevents. England also has possessions in this area, but France particularly has districts that look very good to the Italians; and so the issue is mainly between these powers.

This question of imperialistic designs, so marked today in Italian ambitions, is one of the greatest causes for world unrest and disturbance we have to reckon with today. Imperialistic ambitions on the part of nations have always been a danger to peace and the reason for international strife. But modern imperial ambitions, which are present today not only in Italy but other nations, are of a different kind. They are not the old love of conquest, the simple passion for land, the lust for getting that which belongs to others largely for the sheer joy of the thing. Those were largely the kind of Alexander the Great when he appropriated through conquest the Persians' empire and the lands of the East stretching to India; the kind that Julius Cæsar had when he went to Gaul and wrote about his campaigns

there, simply to show that he was a worthy leader and to fortify his political fortunes and designs.

Today the new imperialism is not simply to satisfy the lust for conquest; it is not the pastime of strong leaders. Today it is a political necessity, an economic demand, so to speak. Let us look briefly over the reasons for this feeling on the part of nations now that they must have land beyond their own borders, or, if not, at least spheres of influence, protectorates, etc. Having mentioned Italy, let us look at the situation there. Much of the Iberian peninsula is mountainous and therefore not very habitable; and yet the population of that country is increasing at the rate of about 450,000 a year, making about a million new Italians every two years or so. Is there any wonder that in November of last year Mussolini in a speech said his country would soon be insufficient in size to support its population? This explains his desire to get more land in the Mediterranean, and not the newspaper twaddle of vaunting Cæsarean imperialism. Mussolini is too wise to believe that the Cæsar type of conquest will go in these days; but he is up against the cold, hard fact of the need of more land for his increasing people.

We see the same situation in Japan. The Nipponese are unjustly accused of being exaggeratedly imperialistic in the old meaning of the word. This cannot be taken seriously. What is true is that the Japanese are growing at the rate of about a million new ones every year. With a country consisting of many uninhabitable islands and much unutilizable soil due to mountains, what are the statesmen of Tokyo going to do with these oncoming Japanese?

## SATURATION POINT BEING REACHED

THIS whole subject of population is one of the world's conundrums. It is a remarkable fact that during about the past hundred years the world's population has increased around one billion. In other words, whereas a century ago there were about nine hundred million people living on this earth of ours, today there are one billion nine hundred million people living on it. With the world still remaining the same size, it can at once be recognized that this presents a difficulty. The world ought to enlarge geographically, physically, to cope with this, but of course it does not. It stays the same size. Professor East of Harvard University and Professor Raymond Pearl of Columbia University tell us that if the rate of increase in population we have had during the past century keeps up during the century to come, at the end of one hundred years we shall have about five billion people on this globe.



International Newsreel

In every nation there is a strong communistic element which, dissatisfied with the present economic situation, continues to clamor for power and grow in influence

Better economic conditions, medical science and sanitation, and other modern factors of life saving and life increase, are accountable for this. Does not all this show how true the Good Book is in showing that we are living in critical times, times that will surely usher in the return of our Lord?

But there is another reason for this present form of imperialism we are experiencing today. We are living in an industrial, machine age. We are turning out — the Western civilized nations particularly — great masses of manufactured goods. These products have to be made out of raw materials, which are essential to the upkeep of present industrialism and commercialism. Take the great key economic needs of steel, rubber, oil, coal, chemicals. All industrial countries need these, and no one of them has all of them. All must do considerable importing of raw materials.

#### DEPENDENT ON OTHERS

**I**F it be thought we in the prosperous country of the United States are economically self-contained, we are wrong. Take steel as an example. Some have the idea that steel is a very simple product so far as its ingredients are concerned. It is not. Forty different commodities, assembled from fifty-seven

different countries, are necessary for its manufacture. The United States steel makers must get nickel from Canada, vanadium from Peru, manganese from the Caucasus, chrome from New Caledonia. The plain fact of the matter is that we in the United States cannot make a machine, an automobile, without securing some essential raw materials from abroad.

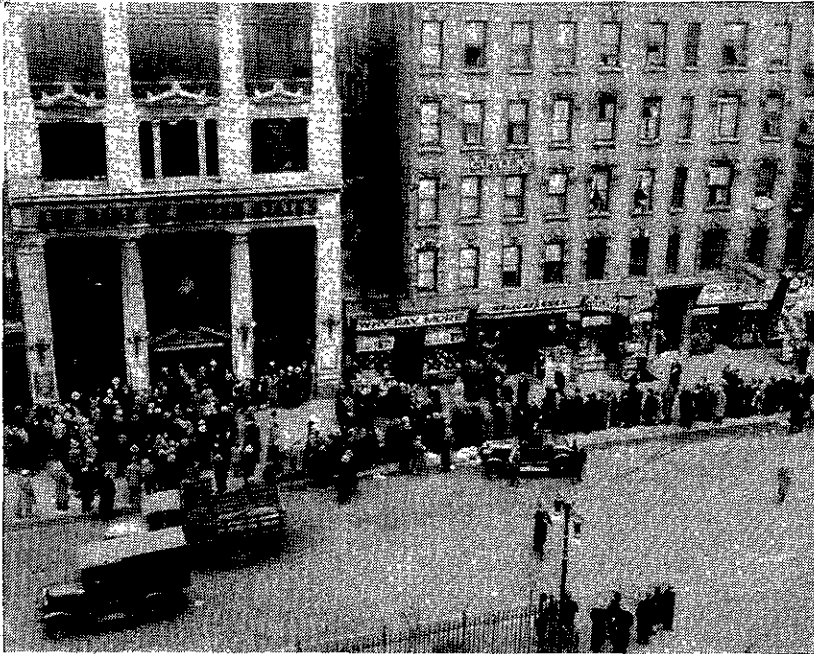
England must get food and raw materials from abroad. If I remember rightly, England's own production of food stuffs or supply is only sufficient to last six weeks. Her cotton must come from America or Egypt or elsewhere. And so it goes with all the industrial nations of Europe.

All this shows how vitally needful it is for the great powers to be imperialistically minded in the sense of being vitally concerned with what is going on in other countries than their own. There is a reason why Washington insists on the "Open Door" policy of John Hay in the Far East, the Near East, and elsewhere. Our factories must run; hence imports must be safeguarded so they can run.

In this connection, think of the investment abroad of surplus capital as a cause for this new kind of imperialism on the part of the nations. Millionaires and multimillionaires do not like to invest all of their capital in their own land. (Continued on page 34)



# The News Interpreted



*International Newsreel*

Bank failures during the past few months have been a sign of depressing times. Here is a long line of anxious depositors waiting at a closed bank in New York City

## The Future of Man

SCIENCE does not claim the gift of prophecy but it sometimes predicts. Noted members of the Society for the Advancement of Science, — a sociologist, an archeologist and a geneticist, — recently ventured into the unknown, and outlined the future of man as judged by his past.

The sociologist predicted that there will be quicker changes and less peace; infancy will be prolonged to forty years; laws will be less and less majestic, and morality as now conceived will be no more; more machines will make everyone wealthy; children will be scarce, and everyone will be highly educated; divorces will increase, family life lose its functions, and babies be reared on bottles; an injection of a skillfully balanced proportion of secretion from the ductless glands will at once make a man a Christian, endocrinologists will replace preachers, and the evolution of religion will be profoundly affected; man may even be produced synthetically, made from chemicals.

The geneticist sees a happier, fuller life; Methuselahs in age; absolute birth control; 3,500,000,000 world population in A.D. 2500; amalgamation of the races; ingenious use of the sources of power — water, tides, wind, light, heat; a universal language; yet war will continue to be the great adventure, perhaps to keep down a population grown too

numerous by the prolongation of life through the cure of diseases.

The archeologist, judging particularly from the past, believes that culture and civilization have almost reached their peak for this age; and we will have to do everything possible to avert a crash; such crashes have come in the past because man's natural achievements outran his social wisdom.

Without comment on these scientific guesses, we might contrast man's future as viewed by God, the only prophet to be depended upon. "Evil men . . . shall wax worse and worse." 2 Timothy 3: 13. There will be "perilous times," "for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5. "There shall arise false Christs, and false prophets, and shall show great signs and wonders." Matthew 24: 24. "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. "Men shall run to and fro, and knowledge shall be increased."

Daniel 12: 4. "The spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathered them together into . . . Armageddon." Revelation 16: 14, 16. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. "The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 26, 27. "The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Daniel 7: 27. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Revelation 21: 4.

## Solving Problems

OUR interpretation of current events does not attempt or profess to solve the world's problems. We are often chided for not taking a definite stand on, or not offering solutions for, certain great questions of the day. How would we solve the problems of race relationship, divorce, birth control, war menace, unemployment, crime, predatory wealth, child labor, and a score of others? Our readers sometimes wonder why we, in common with many other religious magazines, do not fill our pages with contributions from the best minds on ways out of the difficulties which these problems present.

We are accused of living in dreams rather than in realities, of sidestepping vital issues that affect everyday life, or postponing all joy to the future state. These threats to peace and happiness are with us. Why not roll up our sleeves with our brothers and go to work to make the world a better place to live in?

Here is our stand: First, we start at home and begin to find a way out by our own personal conduct. We work hard, love our neighbors, obey the laws, honor God, share with the needy, and stay married. Second, we teach and preach and write principles and methods that will solve these life problems if acted out, in so far as education and agitation can solve them. Third, we applaud and support every movement to make the world better now. We denounce crime, war, grinding of the poor, divorce, alcoholism, and all other glaring evils.

But we know these problems cannot be satisfactorily solved by all the efforts

# The News Interpreted

of man, individually and collectively, to solve them. Hence we waste no effort on world peace moves, more legislation, or political lobbying. We read in history of Alexander, who untied the Gordian knot by cutting it with his sword. There is but one solution to all world problems — cutting out the root of all of them. That root is sin in the human heart. We are concentrating on that, knowing that the other problems will solve themselves if the problem of sin is solved.

God is dealing with sin in His own good and wise way. His solution of its elimination is the return of Christ

Christian, citizen, neighbor, philanthropist, peacemaker, parent, or worker than the one who lives in view of Christ's imminent advent. We can't "love His appearing" without loving Him. We can't love Christ without being Christ-like. And He "went about doing good."

## The Cloud Over Europe

IT IS not a death-dealing fog in a Belgian valley, but the gloom of pessimism that haunts the nations that suffered agonies in the World War and are still bowed under its burden. It seems that the harrowing experience was

not enough to teach its lesson to the children who grew up in the shock of it and are now coming into political power. There arises a new generation that knows not the horrors of war and seems too willing to try again the gauge of battle to secure its desires. In vain do older heads try to mend differences peacefully.

A French writer pictures the dangers of the next war as not from kings and statesmen instigating it as was done in 1914. It is the people now who demand war to gain for them what they want. Present leaders, like Mussolini and Stalin, even though dictators, have reached their powerful positions by the will of the masses, and look to the masses for support. And these two men are the firebrands of Europe; all protestation to the contrary notwithstanding. Protests for peace sounds too much like whistling to keep up courage.

Quoting from Henry K. Norton in the *Outlook* for January 21, 1931: "Even if we accept as literally true the conclusion that no government in Europe is planning or wants war, there remains the disconcerting fact that many of the governments of Europe are demanding and striving for things which they fear may provoke war. Their general staffs are planning for that contingency and they have their deadly

time-tables just as they did in 1914. It has been fairly conclusively demonstrated that nobody wanted war in that year — but they got it.

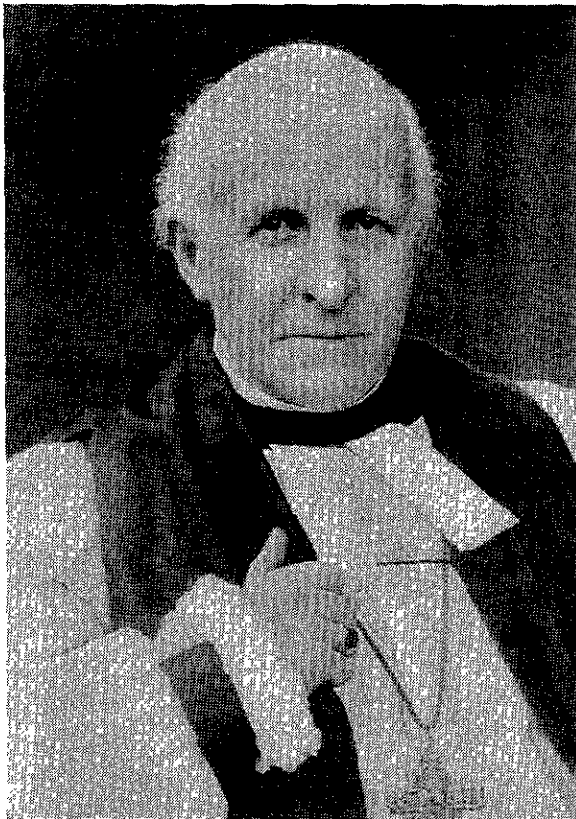
"The present structure of world peace stands upon a foundation hardly more secure than that of 1914. In many respects the situation in Europe is similar to that which existed in that fatal year. There are deterrent factors which did not exist at that time, but it would be folly indeed to ignore the forces that are pushing the nations toward a new conflict.

"There is plenty of dynamite lying around Europe. Therein lies the real danger to European and world peace. It may be assumed that all of the existing governments under existing circumstances would prefer peace to war, but all of them are open to the charge of preferring something else to peace. To further their demands they are resorting to all the old methods which have heretofore culminated in war — increase of armament, offensive and defensive alliances, diplomatic intrigue and the exacerbation of national sentiment to the point when even war would be looked upon as a relief.

"The destructive forces may be kept under control. They have been before. The United States and Great Britain have every interest in assisting to check them, but despite such pressure as these two powers have so far brought to bear, Europe is lining up in battle array. The immediate intention on each side may be merely to threaten and intimidate their opponents, but it is of such inflammable stuff that wars make themselves."

And America will not be immune if Mars breaks loose again. As says Mr. Norton: "Whether there shall be peace or war in Europe is the major issue for Western civilization. It is doubtful if there is any single issue of more importance to any European government, because another general war would greatly reduce the expectation of life of most if not all of them. For the United States a repetition of 1914-1918 would be an appalling catastrophe even if we did not become militarily involved. Our chances of staying out would be none too good."

Our word of interpretation is: Armageddon is inevitable. We will stave it off as long as possible, that the "gospel of the kingdom" may be given to the earth. But its awful catastrophe will only bring nearer the peace that follows it, when Christ returns to claim His own, and "maketh wars to cease unto the end of the earth." Psalm 46: 9.



International Newsreel

The Archbishop of Canterbury, who envisions the reunion of all Christian faiths during the present generation because "they are in communion by virtue of their existence in the common bond of faith and order." Divine prophecies predict the same things but only as under the dominant leadership of the papacy

to this earth. "To them that look for Him will he appear the second time without sin unto salvation." Heb. 9: 28. So we are looking for Him; and our chief interest is to persuade all who will to "look," that He may come soon. The rest will be easy.

As to being interested and active in present realities, we call the world to witness to the facts. There is no better

# ★ When the STARS F



HE disciples had been showing Jesus "the buildings of the temple," doubtless with much pride in the magnificent structure; but Jesus had said unto them, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

It seems that in their minds the destruction of Jerusalem and the temple was associated with His second coming and the end of the world. So, "as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 1-3.

In the discourse that followed, He answered both phases of their question, speaking first of the one and then of the other; but of His second coming and the end of the world, He said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Verses 4-8.

He made it plain that all these things might be looked for in the natural course of events, and that a long period of time must elapse before any of the signs of His coming would appear.

Then in the verses following, He brings before them that period of persecution of the church, in which the papacy held sway over the nations, which time is commonly called the Dark Ages, and very aptly so, for during this time education, such as it was, was confined to the priesthood; ignorance and superstition prevailed among the masses; all the arts and sciences waned; the word of the Lord was forbidden to be read among the people and all but destroyed; and gross darkness covered the earth to such an extent as was never equalled before. Moreover, untold millions who sought to worship the true God were slain by fire, sword, and wild beasts, and subjected to every conceivable torture that devils in human form could invent.

#### DAYS OF PERSECUTION SHORTENED

THIS same period of persecution is marked off in several time prophecies as lasting 1260 years. But in verse 22 Jesus says: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

He does not mean that the time of papal supremacy should be shortened, but that the persecution of that time should be cut short. And so it was.

The Reformation started by Wycliffe, Luther, and others, weakened the papacy; and its power was partly broken a number of years before the expiration of that prophetic period.

Jesus then proceeds (verse 29) to give the first signs of His coming that would appear, which were such as to attract the attention of the entire world as nothing else could: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light."

Notice how minutely the language sets forth the idea intended: "After the tribulation of those days" has ceased — not after the expiration of those days.

#### EXACTLY ON TIME

MARK 13: 24 gives it even more plainly: "In those days [that is, within that period of 1260 years], after that tribulation, the sun shall be darkened, and the moon shall not give her light."

One of the most destructive and relentless agencies employed by the papacy in this work of persecution was the Jesuits, an order founded by Ignatius Loyola, and established by Pope Paul III, 1540. Their activities were officially stopped by papal bull in 1773. Papal supremacy actually ceased in 1798. So we may look for the first of these signs between 1773 and 1798, and so we have it.

In 1780, or just eighteen years before the pope of Rome went "into captivity," as the prisoner of General Berthier, of the French army, the sun was mysteriously darkened, and on the night following the moon refused to give her light.

Of these phenomena we read: "On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night.

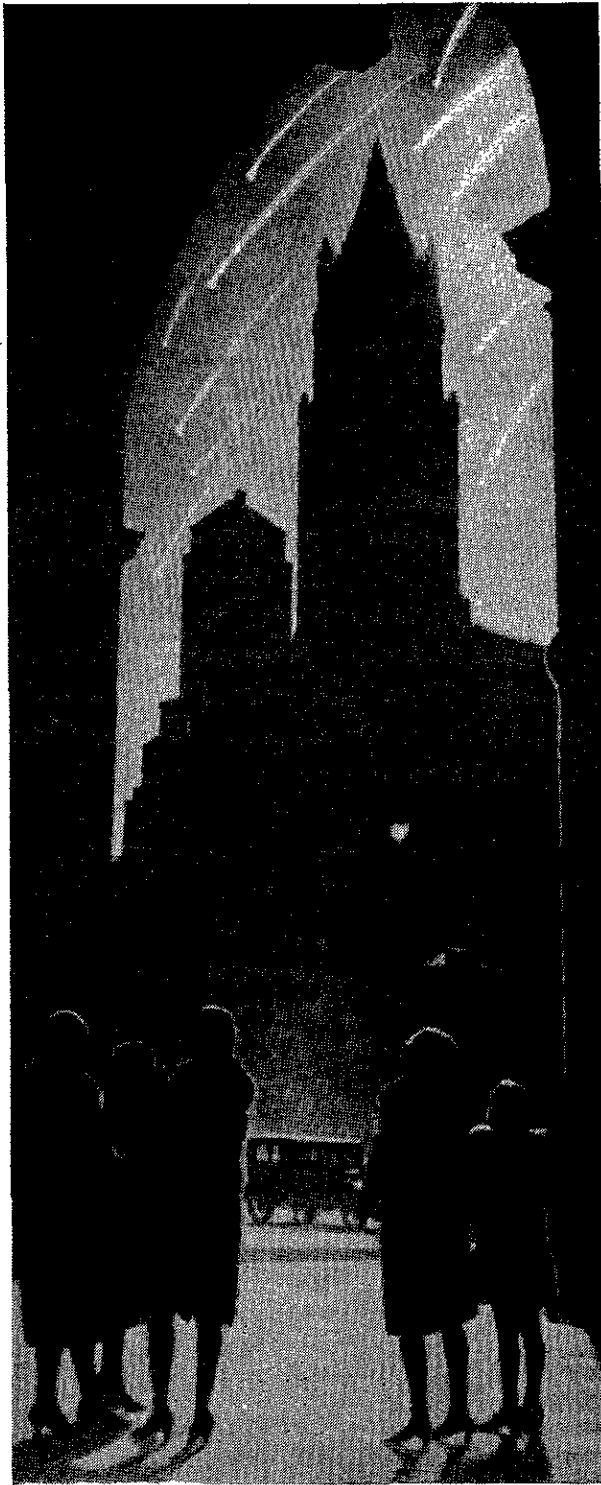
"The causes of these phenomena are unknown. They certainly were not the result of eclipses."—*"The Guide to Knowledge, or Repertory of Facts,"* edited by Robert Sears, p. 428. New York, 1845.

"This strange darkness increased until by noon the people had to light candles to eat their dinners by! Lights were seen in every window, and out of doors, people carried torches to light their steps. Everything took a different color from what it had by sunlight, and consequently the strange reflections of the torchlights were in keeping with the marvelous



# ELL *from* HEAVEN

By Joel M. Coward



*International Newsreel*

If we should see a star shower in our day, what would it mean?

and changed appearances of everything earthly.

"Hosts of people believed the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask forgiveness; multitudes rushed into the meetinghouses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker! . . .

"The darkness somewhat increased all day, and before time of sunset, was so intense that no object whatever could be distinguished. Anxiously and tremblingly, people waited for the full moon to rise at nine o'clock, and even little children with strained eyes sat silently watching for its beautiful beams to appear. But they were disappointed, the darkness being unaffected by the moon. The most feeling prayers ever prayed in Antrim were at the family altars that night. Children never had more tender blessing than these mothers gave them that night. They slept soundly for the most part, but the parents chiefly sat up all night to wait and see if the glorious sun would rise again. Never dawned a lovelier morning than that 20th of May! Never were hearts more thankful on the earth! Even thoughtless people praised God!

#### DETAILS OF THE DARKNESS

"SO MUCH were the whole population affected by this event, that, at the succeeding March meeting, the town voted, March 9, 1781, to keep the next nineteenth of May as a day of fasting and prayer."—*History of the Town of Antrim, New Hampshire,* Rev. W. R. Cochrane, pp. 58, 59.

"The dark day of New England came May 19, 1780. . . . Near eleven o'clock it began to grow dark, as if night were coming. Men ceased their work; the lowing cattle came to the barns, the bleating sheep huddled by the fences, the wild birds screamed and flew to their nests, the fowls went to their roosts. . . . Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come. Some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness. . . .

"At night it was so inky dark that a person could not see his hand when held up, nor even a white sheet of paper."—*History of Weare, New Hampshire,* 1735-1888, Wm. Little, Lowell, Mass. p. 276.

As to the extent of this strange darkness, Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Mass., says in "Memoirs of the American Academy of Arts and Sciences": "The (*Continued on page 33*)



# LIFE MESSAGES

## BRACE UP

By B. M. Heald

**T**O BE fagged is to be tired of being tired. Some people are born tired. Others acquire tiredness, and still others have it thrust upon them, and it seems to afflict about all classes alike—the high-toned, the low-toned and the no-toned. But unless paralyzed, there is little excuse for dragging one foot behind the other.

The most dangerous time for being afflicted with that fagged-out feeling is between the ages of thirty-eight and fifty. However, if you have lived sanely and sensibly and have passed the age of fifty-five, you are quite sure of living until seventy-five. But between thirty-eight and fifty look out.

The majority of moral break-downs come during this age. More bank embezzlements, divorces, desertions, and dastardly deeds are committed at this time of life than at any other. Why? Because there has been a background of abnormal bodily abuse.

Brain-fag is caused by worry, anger, agitation, and an antagonistic attitude of mind. Brain-fag follows in the path of brain storm. There are groups of causes. Impure imagination is one.

Between thirty-eight and fifty, our weaknesses often get the better of us. We become victims of vice and violence, and like the "one hoss shay" we go all to pieces in one short day.

Don't wait until you begin to fag. Begin now to check up, cheer up, and clean up the present. The past is beyond recall. Let bygones be bygones. Brothers, you have a bright, clean future and you can redeem the time.

**Y**OU must master your mind. Master melancholia. Be mirthful, merry, and moderate in all things; and above all, dodge drugs and dopes.

Watch your food. Ninety per cent of fagged-out people have played-out stomachs. You may buy a classy new car and a cozy new cottage, but your stomach is the only stomach you will ever have and it's yours forever. Take good care of it. You don't put spicy sauces in your eyes. Why do you put them in your stomach? Its lining is as delicate as that of the eye. You can't blame your stomach for non-support, treating it as you do. No sensible, self-respecting stomach will stand for such a strain as you are giving it.

You need not fag at fifty. Your body, brain, and

blood should be best at that age. With a half-century of wisdom and work behind you, and a fearless future ahead, why should you worry? The best part of your life is just ahead.

The average length of life should be threescore years and ten, so if you are thirty-five, you know where you are going and are halfway there. At fifty, you are more valuable than at half that age.

**B**UT you can't destroy your body and mind and expect to have health. You can't eat your cake and keep it at the same time. Do you want kick and snap in your knee joints? Do you want clean thoughts, teeth, and tonsils? Do you want to feel fit? Then eat vitalizing vitamins and vegetables. Drink plenty of pure, sparkling water. It will clear up your complexion, aid your digestion, and won't keep you awake nights either.

Remember, nights were made to sleep in, so you won't fag out. Don't spoil your nights at the craving call of caffeine. Caffeine is a habit-forming drug. It stimulates and spurs you, but you fag out afterward.

Get acquainted with nature's laws. Remember, it is as much a sin wilfully to violate nature's laws as to violate the laws of nature's God.

You don't want to spend your days living in a sick body. But remember you cannot get well doing the very things that produce sickness. Neither can you get well thinking about your liver kinks and stomach aches. What you need is the regenerative, restorative power of nature *in* your body. Healing of the body comes from within—not poured in from a bottle, or spread on from a box. Nature does not bother with pills, potions, and panaceas to bolster itself up. Health building is done under contract with nature. Disease is no little devil that gets under your skin. Disease is merely having some part or parts of the body that are not properly functioning. Pain is only a warning that there is something wrong. It is nature's danger signal hung out.

Do you want to know about nature's cures for fagged and sick bodies? Well, here are a few: proper diet, pure water, fresh air, radiant sunshine, happy thoughts, buoyant music, massage, vibration, heat, light, electricity, hygiene, radium, oxygen baths, sun baths, electric baths, Russian and Turkish baths, baths inside and out, exercise, sleep, rest, faith, hope, charity.

# Beyond Death --- What?

By Heber H. Votaw



EVERYBODY is affected by what the future holds; and at some time must consider it, if only casually and curiously. While enjoying good health few, if any, feel concern regarding death, but when sickness grips the form and disease wastes it away, most, if not all, long for some knowledge of what lies beyond. Long ago a man, whose experience was such that he is today used as a symbol of all whose sufferings are extremely severe, cried in his distress, "If a man die, shall he live again?" Job 14: 14. Job's query must have come to the mind, if not to the lips, of every adult at some time.

From the recurring seasons some have thought that we are justified in concluding that all is not ended by death. The universal desire of man to live eternally has been accepted by others as proof that he will do so. That civilized nations and savage tribes alike have generally held the belief that death cannot be the end of the human race, persuades still others that man is by nature immortal.

In the attempt to find an answer to his query, man has appealed to Nature, but she is silent. No lesson learned from her can remove our doubts or satisfy our desire for information concerning the hereafter.

THE speculations of philosophy, while they intrigue our minds, leave us unconvinced. In our hearts we are compelled to admit that the theories men have evolved are guesswork, pure and simple. In the whole range, from the dark claim of the infidel that man dies like the brute, his extinction being complete and eternal, through the fog of the pantheistic claims that all life is one, whether plant or animal, and that our elements may have a part in the growth of a beautiful flower or a sturdy tree or a humble blade of grass, and thus be preserved in essence, at least, to the theory of transmigration by which the soul is supposed to pass up and down the scale of life for millenniums, ever hoping to reach Nirvana — extinction — as its highest goal, not a soul-satisfying thing can be found.

Even an appeal to those who are entering the "dark valley" does not help, for the curtain of the tent into which

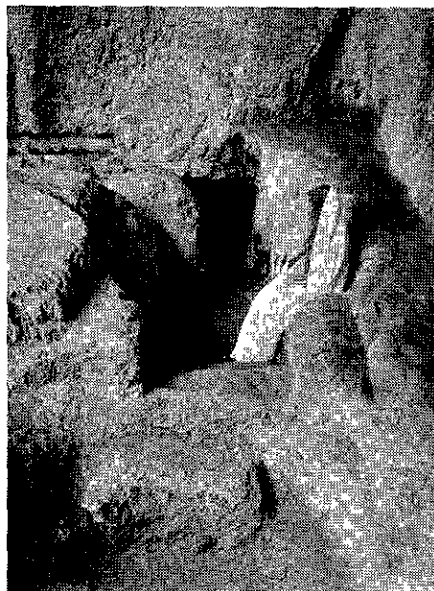
they enter, never outward swings. Attempts to communicate with the dead, whether through the voodooistic rites of the savage, or the medium of a modern necromancer holding a service in a beautiful temple, never have been satisfactory and often have been disastrous.

Man unaided is doomed to failure in his search. Only divine revelation can give the sufficient answer. We must know the truth. "Truth has angels, Christ, and God upon its side." What do the Scriptures say? In an earnest desire for light and truth let us scan their sacred pages, forgetting preconceived ideas and remembering that theological phrases are not inspired and may be misleading.

BECAUSE the word "immortal" is used with great frequency in a certain type of religious discourses, many have concluded that it is commonly found in the Bible. As a matter of fact, it is found just *once*, and it refers to God. The text is, "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever. Amen." 1 Timothy 1: 17. Let us not forget this. It will bear repeating that in the one use of the term, God is described, not man.

The word "immortality" is found five times in the Bible. God alone has it by nature and by right (1 Timothy 6: 16), but this inestimable boon has been brought to light through the gospel and made manifest to us through the appearing of our Lord and Saviour, Jesus Christ (2 Timothy 1: 10). With all the provision that a loving Father has made there is something still for man to do. He must "by patient continuance in well doing seek for glory and honor and immortality." (Romans 2: 7.) We do not seek for that which we already possess. If man had it he would not need to seek it.

In the midst of earthly strife and turmoil, the believer will recognize that before his heart's desire can be realized, this mortal must put on immortality. (1 Corinthians 15: 53.) Though the time seems long, nevertheless the promises of God cannot fail, and in that glad day when this mortal shall have put on immortality (verse 54) all the frailties of our present flesh will be forgotten in the glorious freedom of a body released from the effects of sin.



By Ewing Galloway, N. Y.  
For millenniums the world has been waiting to know the secrets of the tomb

# A Monk Defies a Lord

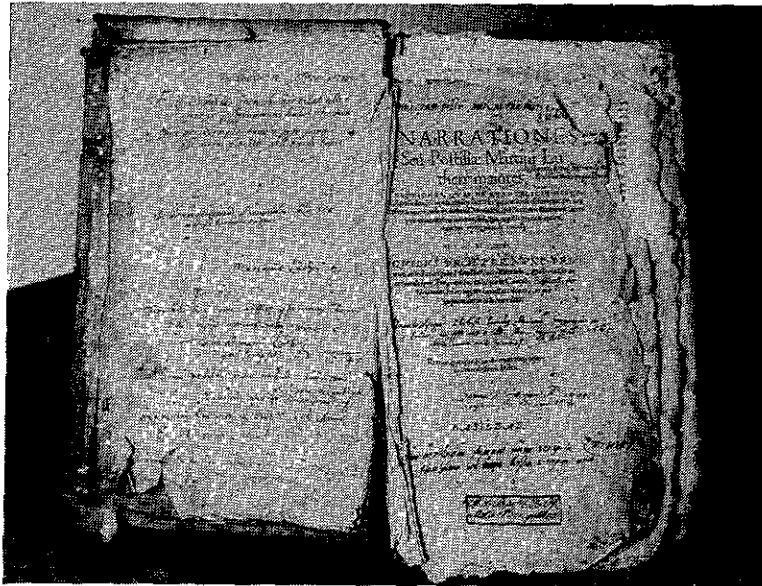
*The Emergence of the Protestant Reformation*

By Keld J. Reynolds

**O**N A certain day in the winter of the year 1511, in the city of the popes, and inside a Catholic shrine whose hanging lamps half revealed and half concealed the gorgeous decorations on columns and walls and ceilings, a young monk was seen slowly climbing Pilate's Stair on his knees. His serious eyes were fixed on his goal, the stairhead, so he did

had erected his theology. Upon it he had built his moral courage.

Then he had gone to Rome, his mind filled with anticipation of the spiritual refreshing in store for him. For was he not going to the Catholic capital, to worship in the church of the fisherman-apostle, and to see with his eyes the Holy Father, Heaven's ambassador? But a rude awakening came to him. Devout enough to be impressed by the atmosphere of ancient sanctity, but too well-educated to be easily imposed upon, the young Augustinian doctor of philosophy and Wittenburg professor readily saw through the sham and the mummery of the Roman scene, the hypocrisy and venality of the princes of the church, who made a mockery of their own mass, the most sacred sacrament of their church. It was the shock of what he saw in Rome — the crying contrast between the New Testament in his heart and the old church before his eyes — that turned Luther into a reformer. Historians date the opening of the Protestant Revolt six years later, but in reality it began here, in the heart of its leader, when he first grasped



Keystone View Co.

The tattered leaves of Luther's original Bible

not see the amused and supercilious glances exchanged by the Romans loitering in the church, to whom the monk's garb and face proclaimed him an Augustinian from across the Alps, one of the simple-minded barbarians who still took his religion seriously.

But in a moment the amusement on the faces of the bystanders changed to a look of incredulous amazement, for the young Augustinian suddenly arose to his feet, and casting a challenging glance at the others, he turned and walked down the sacred stair and out to the street. Those who stood near his path thought they heard him say slowly to himself as he left the church, "The just shall live by faith." But they did not understand the significance of the scene until, six years later, word came out of the north that this same German monk had started a revolution against the Roman hierarchy.

Years before, Martin Luther had found that he could not save his soul by means of penance or ceremonial. He had gone through a vivid experience of conversion, and had found his light in the truth that salvation comes through faith. This conviction had given his life the center it needed. Around it he

the full force of Paul's statement.

Luther went back to his classroom at Wittenburg unaware that the whole course of his life had been turned. No one was more surprised than he when the posting of his ninety-five theses against church practices shook Germany to its foundations in 1517, so gradual had been his growth away from the church.

## A NEW MOSES

**B**UT at last he realized that he was destined to blaze a new path. Then it was that the true temper of the man showed itself. Seeing that already many were looking to him for leadership — a new Moses to take them out of Egypt—he accepted the situation and boldly set out. With a series of pamphlets in which the religious and patriotic appeals were skillfully blended, Luther sounded the keynote of the revolt and mobilized his forces. And in December, 1520, an event occurred that was a fitting climax to the nine-year metamorphosis of the monk into the rebel and the leader of the Reformation forces.

A papal proclamation had been sent out against Luther. Couched in characteristic language it began, "Arise, O Lord, plead Thine own cause; remember the foolish man reproacheth Thee daily; the foxes are spoiling Thy vineyard, which Thou hast given to Thy Vicar Peter; the boar out of the wood doth waste it." There followed forty-one propositions, said to be Luther's and heretical. The bull ended by giving Luther and his followers sixty days in which to recant, with excommunication the alternative.

#### BEGINNING A NEW ERA

**E**XCOMMUNICATION — that awful doom, ostracism in this life and the closing of heaven in the next, as every devout Catholic believed — was no light matter to a man of that time. Kings had been humbled by it. But it meant nothing to Luther in his new-found faith. The "boar out of the wood" met the situation with characteristic boldness, decision, and a touch of the dramatic. He posted a notice inviting the Wittenburgers to witness the burning of the Constitutions and the books of theology. The townspeople, students, and teachers flocked outside the city to see the novel sight of a monk openly defying the Universal Church. A professor set fire to the pile of books. Then, amid a solemn silence, Luther laid a copy of the pope's bull on the flames, saying as he did so, "As thou hast wasted with anxiety the Holy One of God, so may the eternal flames waste thee." The students, sensing the solemnity of the occasion, sang a "Te Deum." They had witnessed the rebel's formal declaration of independence from the medieval church, the unchaining of conscience, and the opening of a new era, and they seemed to know it.

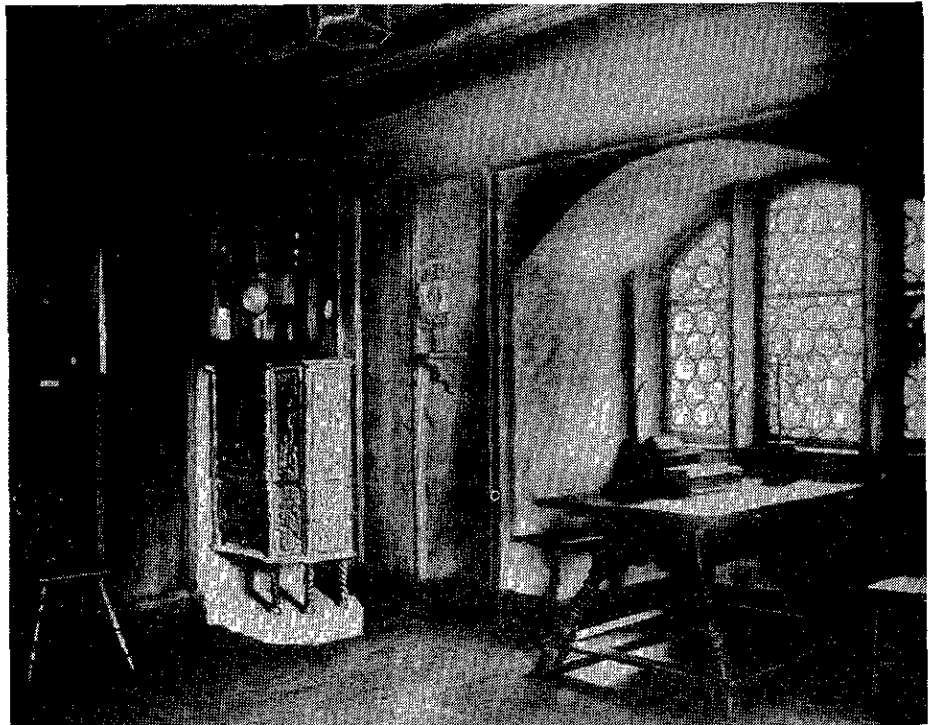
The Protestant Revolt is one of the outstanding historical examples of a situation that is supernaturally handled. No amount of fact juggling nor the skillful shifting of emphasis can destroy the impression that in this great movement Europe was a gigantic board on which human chessmen were moved about by the hands of the unseen contestants in the conflict of the ages, the controversy between God and Satan.

The new historians make much of the inexorable

continuity of history. And it is true that there is a marked continuity, a march from cause to effect, in the human drift. Even in the preparation for the Reformation period that continuity is plain.

Politically, feudal division had given place to a new nationalism. And the kings were more impatient of papal control and authority than had been the barons. The early period of the revolt saw the political field dominated by Charles, ruler of the German States, the Low Countries, Spain, Spanish America, and the Philippines, this whole structure supported by the fabulously rich mines of Mexico and Peru. And Charles, good Catholic though he was, was too powerful to allow the popes to interfere in his secular affairs, a circumstance that later aided the reformers.

The Crusades had brought the barbarian West into contact with the more cultivated East. Out of this had come an intellectual revival, the Renaissance, in Italy little more than a revived classicism, but on the other side of the Alps, among the more practical and forthright Teutons, a serious examination of their



Keystone View Co.

Luther's room in the Castle of Coburg, where he faced many of his most difficult trials

social, political, and religious foundations — an examination that missed nothing, least of all the outstanding institution of the time, the Papacy. And this examination had led to dissatisfaction, for it revealed the inherent weakness of some of the foundations.

At the same time the discovery of the Western World had fired the imagination of Europe and had shaken its social structure down to its lowest serf stratum.

And the invention of print- (Continued on page 28)



# TO ALL THE WORLD

*Foreign Missions Have Reached a Crisis*

By GERALD A. MINCHIN



IT WOULD be well for all earnest Christian people to face frankly the fact that the cause of modern missions has reached an unprecedented crisis. Inevitably, a changing emphasis in religious belief will result in a change in religious practice. Perhaps the fiercest attack on this cause since the Boxer uprising of 1900 has been made during the past several years.

A candid investigation of the situation will reveal certain significant facts, which are not always given the publicity they deserve.

In Moslem lands there are 100,000,000 women and girls unreached by the gospel. Out of Burma's 35,000 villages, but 2,333 are Christianized at all. There are 10,000 villages in Ceylon without a resident Christian. Afghanistan's population of 8,000,000 Moslems is closed to missions. Three fifths of Madagascar are untouched by the Christian message, while there are 650,000 unevangelized in the Pacific Islands, half of whom are in unexplored Papua. There are no Christians in Nepal, Bhutan, and Tibet, while 500 native Indian states remain unoccupied. South America claims 30,000,000 Indians unreached by our faith.

While we give place to none in our rejoicing and satisfaction at the conquests of the gospel in countless lands and languages, these figures given by *The Missionary Review of the World* are nothing less than startling.

## THE TASK

IT IS said that "if Christ had started on the day of His baptism to preach in the villages of India, and had continued since then up to the present, visiting one village each day, He would still have 30,000 villages to visit." A contributor to the *Japan Advertiser* figures that at the present rate of increase, one per cent a

year, it would take 10,000 years to make Japan Christian. In fact, there are probably 40,000,000 people in Japan who have scarcely heard of the name of Christ.

In spite of this tremendous challenge to the church, the cause of missions, so far as nominal Christendom is concerned, is on the decline. Approximately 1500 new recruits are required annually to make good the losses due to death, retirement, etc., in the ranks of the 30,000 Protestant missionaries in the field. Last year, a banner year, 847 sailed for foreign shores.

## THERMOMETER GOING DOWN

EVEN after we have allowed for the greatly increased number of native workers, these figures, whether we like it or not, have but one significance. This condition is directly due to the falling off of mission gifts. Gifts of eleven large denominations have been steadily declining since 1921, a peak year, and where gains have been made, they are not commensurate with the increase in membership or building funds. Unquestionably, the Seventh-day Adventists are carrying on, proportionately, the most ambitious program of this day.

But mission funds are only an index of the spiritual condition of the church. We must look for the cause of this slack mission program in current religious philosophy.

We do not believe that the task is too difficult for the church. We will not admit that there can be any condition or set of conditions that can withstand the influence of the gospel when presented in its purity and backed by the lives of its ministers. The reason for apparent failure must be sought within the walls of the church.

The sorry fact is that the churches are becoming charged with the idea that, after all, their faith is not necessarily valid for all peoples and for all time. There is a widespread belief that Christianity is a passing phase to be superseded by a more complete revela-



*Herbert Photos, Inc.*

To the millions of veiled Mohammedan women the gospel is yet to go

tion, and that Jesus was but one of a line of teachers.

We are urged to recognize and accept the good in all religions, and, by a species of eclecticism, formulate a creed that will satisfy all needs. Now that sounds rather attractive, but a little thought will show that any good to be found in any other religious system is Christian. Our faith embraces, in essence, all the good there is to be discovered.

Christianity must displace other religions, not merely improve them. Our faith is unique. There can be no compromise with false systems. How many Christians sense the responsibility laid upon them in making the claim in the face of 1,200,000,000 of their fellow beings, that Christ is the Way, and the Truth, and the Life, and that no one cometh unto the Father but by Him? True it is that the Spirit is not limited to the church. God reveals Himself to the heathen through nature and by conscience, where His chosen channel, the Scriptures, is missing. "When Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." Romans 2: 14, 15, A. R. V. We are willing to leave the question of their destiny to a merciful God. The fact remains that the very center and core of Christian belief is the revelation and salvation of God in Christ Jesus.

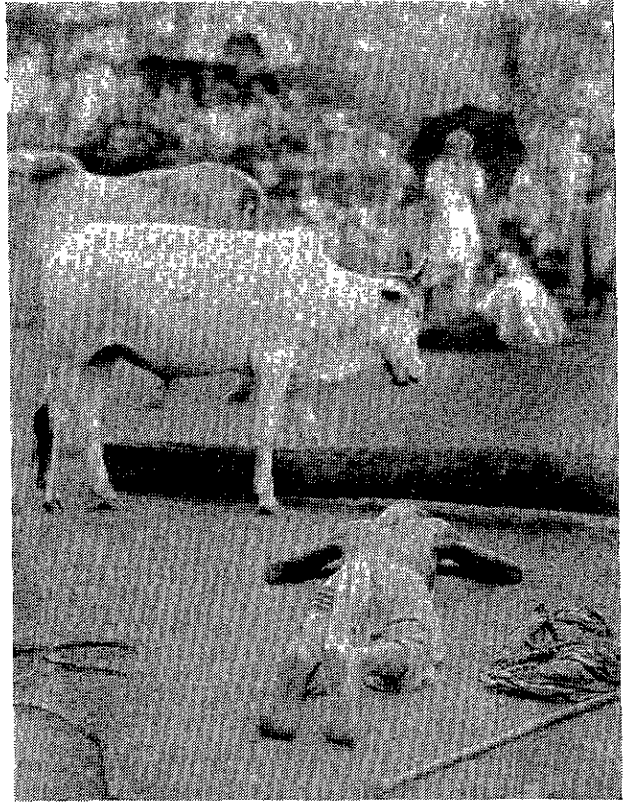
As frequently happens, a very commendable motive on the part of the church has taken shape in a disastrous form. It is true that we of the West have somehow confused Christianity with our particular brand of civilization. The resulting hybrid has too often been passed on to our needy neighbors.

#### THE GREATEST PERIL

**C**ERTAINLY the Christian church in China or Japan must develop features characteristic of the civilization in which it grows. It is unnecessary and undesirable that we have our Chinese and Japanese brethren eating, drinking, clothing, and living exactly as we do. Some church forms, when not Scripturally enjoined, should be modified to meet the peculiar circumstances of a new environment. But this does not give license for a wild letting down of confidence, placing the Christian revelation on a bargaining basis with Buddhism and Confucianism. There is no worthy feature in any of those systems but what is incorporated in Christianity.

The great peril facing the missionary enterprise today is not found in heathenism but in a paganism partly purified by Christianity. The Dark Ages were, in no small measure, the result of the Emperor Constantine's effort to placate both the Christian and pagan elements in his domain. The present confusion of ideals throughout Christendom is largely traceable to an effort to compromise with false systems.

MARCH, 1931



*International Newsreel*

Prostrate in worship before "sacred" cattle in India. The heathen world has much from which Christianity can free it

This is no arrogant assumption of authority. The really successful missionary will always have a sympathetic understanding of the religion which, by his very commission, he is bound to displace. But sympathy with a sick man does not mean that one need contract his disease. He will apply a remedy.

It is not sufficient that a man be brought merely to an admiration of Jesus. The East admires Him. Too many are content to let it rest at that. Gandhi has a great admiration for Him and emulates many of His practices. That is not sufficient to satisfy the demands of the gospel commission, but we can hope that this admiration may be a stepping-stone to a great conversion. The Hindu is not merely in need of another religious system; there is none more religious than he. He needs the transforming power in his life that Christianity alone can supply.

#### ADMIRATION NOT ACCEPTATION

**P**ERHAPS India is the most striking example of the influence of Christ on an Eastern religion. Hinduism has been greatly enriched by the contact, and it is this Hinduism, touched by the Christian spirit, that Gandhi finds so satisfying. But this purified Hinduism will not accept Christ as final and supreme.

Indeed, the results of the permeation of Western ideals in the East, such as the freedom of women, good as they are, are a matter of great (Cont. on page 30)

# From Uttermost Depths to Uttermost Heights

*This is God's plan for men*



OD is able to reach to the uttermost depths to which the sinner has fallen and lift him to the uttermost heights. This wondrous truth is given us in the promise, "He is able also to save them to the uttermost that come unto God by Him." It is good to know that grace is so abundant that it always exceeds the greatness of sin, and brings salvation within the reach of the greatest sinner. Many have remarked, "I shall be satisfied if I can only have a humble place in the household of God. It will be enough for me if I can just be saved, though on a very narrow margin." That indeed would be good, yet none are to experience such salvation. It is to be an "abundant entrance" into God's kingdom. It is everything or nothing. None are to win the race by a hair's breadth or by just barely reaching the mark. It should be understood that uttermost salvation is more than that. It makes a son of man a son of God. It makes him a member of the household of God in whose "presence is fullness of joy" and at whose "right hand there are pleasures forevermore." The redemption is complete, to the highest, fullest, greatest degree.

## NO HALF-SAVED MAN

SUCH salvation is not experienced by slight effort on our part. It is radical and far-reaching. It calls for the whole man. The heart must be wholly for God. There can be no fifty-fifty relationship to right and wrong. "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." These words of the Master draw a definite dividing line. There is no such thing as a half-saved man. God will be enthroned only where He can be supreme. No remote recess of the heart can be reserved for a rival ruler if He is to reign within. Such promises as the following are misunderstood by many: "Look unto Me, and be ye saved, all the ends of the earth." Isaiah 45: 22. There is "life in a look," as expressed in the song, if that "look" leads to one's going all the way in pursuit of life. We must look to God as our only saviour, but there must be more than a casual, feeble faith, which results in the cherishing of a supposed hope without a definite and positive experience of turning from sin and walking with God. Many there are in the Christian world who have scarcely touched salvation with the tips of their fingers.

"Ye must be born again" is Christ's language to Nicodemus, when making

known to him his need of "uttermost" salvation. Paul points to the fact that this new birth is a "washing" and a "renewing" process, which is accomplished by the Holy Spirit. "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost." Titus 3: 5. A saved man will be a changed man. He is more than a reformed man.

By Edwin K. Slade

nature" in no less measure than Christ became partaker of the human nature.

There can be no intelligent faith in God's grace to save apart from a moral law, for we are not saved from obedience; we are saved unto obedience. God is not changeable; His standard of right conduct,—His rule of action for His subjects,—is as unchangeable as is His nature. His purpose in redemption is to restore men to obedience to His law. That law is but a transcript of His character. The Captain of our salvation, "in bringing many sons unto glory," restores men to full and perfect obedience to heaven's law. We cannot be saved by our obedience, but by grace we are saved unto obedience. The law is written in the heart, and the love of God is shed abroad in the heart, from whence are the issues of life. We have gone only part of the way when we accept of justification. That is a necessary and important step; but if we go all the way, we shall experience sanctification. From the gift of imputed righteousness, we shall pass to the experience of receiving imparted righteousness.

This uttermost salvation calls for a choice between right and wrong. We shall walk after one of two leaders, either the flesh or the Spirit. We shall obey the cravings of the flesh unto death or the leadings of the Spirit unto life. We must choose to go God's way. It is as impossible for Him to save us when we choose to disobey as it is for us to save ourselves by our own obedience. Sons of God will walk as He leads. "For as many as are led by the Spirit of God, they are the sons of God." Romans 8: 14.

The fall of man was to the uttermost depths. The love of self that took the place of divine love in his heart is as complete an expression of the fallen nature as the love of God is of the unfallen nature. They are both fundamental; the former being the basis of every evil thought, way, and work, while the latter lies at the foundation of the perfect character.

## COMPLETE CHANGE

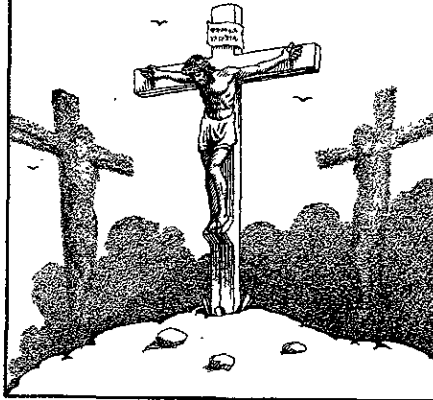
IN FULL salvation the love of the world will be supplanted by divine love. The change will be complete. "If any man love the world, the love of the Father is not in him." The love of the Father will be in those who, through the new birth, have become His sons, because "the love of God is shed abroad

## Repeating Calvary

By NATHANIEL KRUM

*The Jews? They killed Thee not.  
The Romans? No! But I,  
By my great load of sin, decreed  
That Thou for me should'st die.*

*Oh, keep me by Thy might,  
Dear Lord, from sin's dark stain,  
That my transgressions nail Thee not  
To Calvary's cross again.*



No reformation has ever gone far enough to remedy the "desperately wicked" heart of man, and there is no hope for help to make such hearts right except by the new birth. A reformed man is yet a son of man. He can become a son of God only through being born again; and by that birth and that sonship he falls heir to the legacy of the divine nature. This law of heredity holds true in such sonship to the fullest extent, and makes real the hope that "we shall be like Him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Sons of men are made sons of God just as truly as the Son of God became a son of man. This sonship is so real and this salvation is so full as to make us "partakers of the divine

in our hearts by the Holy Ghost which is given unto us."

Lifted from the lowest depths of degradation and sin to the highest heights of glory and virtue! We marvel at the greatness of God's purpose as expressed in such premises as, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne," yet such is His plan as stated in other words as follows: "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Revelation 5:9, 10.

Rescued from slavery and bondage to heavenly freedom and royalty! Redeemed from death and debasing sin to reign forever in glory! Of the new Jerusalem, which the saved will inherit, it is said: "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Revelation 21:24. It is not the glory and honor of earthly monarchs that is mentioned here. Their pomp and pageantry would add no glory to that place. It is not for such, but for the saved who are to "inherit glory." It is the completion of the gospel plan, the culmination of the blessed hope, and the full fruition of Him who saves to the uttermost.

## Alcohol and Tobacco Habits

(Continued from page 7)

mother of Daniel, there would be more men like Daniel, and not until we have mothers like the mother of Daniel will we have young men like Daniel.

Women may and should do their part at the polls in voting for Prohibition, but they can do more in the kitchen than at the polls in making Prohibition safe.

Several years ago a few American representatives attending a medical meeting held in Paris, were entertained in London on their return at a special meeting given in their honor. I had the pleasure of being one of them. Different ones were called upon to speak. Among them was a woman lecturer internationally known. As she spoke, she said she could sympathize with the women of England who drank beer to excess. At that time beer drinking among women in England was common. There were, in fact, more arrests for drunkenness among women than among men. She said, "The reason why I can sympathize with these women is because I know something of the craving they have for beer and how

difficult it is to give it up." She continued, "Fifteen years ago I gave up the use of beer, but my craving for it is just as strong now as it has ever been." This remark rather surprised me. At the close of the meeting she invited my wife and me to spend an evening with her at her home. She entertained us royally, and as is customary in England, she had a special supper. When I observed what was on that table, I

## A Wayside Spring

By I. A. ARMSTRONG

*A spot I know where waters gush  
From solid rock and cool green sod,  
Where brooklet starts with dash and rush  
Like thoughts away from God.*

*A calm, cool spot where willows throw  
Their swaddling shade o'er infant brook,  
Where gentle breezes whisper low;  
They hold their breath to look.*

*And travelers seek this lovely spot  
Where gurgling water calls them first;  
But oft its music starts a thought  
That slakes the spirit's thirst.*

*I stopped there once to drink and rest,  
And thought of other weary men  
Who on life's battlefields are pressed,  
Who need to drink again.*

*Then all unasked this query came,  
Could I be like this wayside spring  
To call men from their strife and fame  
To founts that heartsease bring?*

*Then place me, Lord, by busy road  
Where those who strive and toil pass by,  
That they may rest the weary load,  
Think gentle thought and high.*

*And let my spring of life o'erflow  
In shady nook by paths of men,  
That they may drink and rest and go  
Refreshed to try again.*



concluded I had found the secret of the craving she possessed for beer.

A short time before this at the close of a lecture I gave in the city of Liverpool, a woman sent up a request to have a talk with me. She said to me, "Doctor, I am a drunkard," and then related how at times she would walk past a saloon, determined not to enter, but invariably would turn back and take a drink, and then not stop until she was intoxicated. She then told me she never knew the taste of beer until her physician advised

her to take some Porter to encourage the flow of milk after the birth of her second child. "After taking that first drink, I could not keep away from it, although I did not like the taste of it," she said. When I went to the home of this woman and found out what she ate, I understood why she possessed this craving for alcohol. I related this incident to this lecturer on temperance, and said to her, "You possess the same craving this poor inebriate does. The difference between you and her is, you have will power sufficient to resist the temptation offered by the saloon and she has not." I then said to her, "If in some way we could remove this craving, this poor creature would be just as secure as you are, even if she is lacking in will power; and in order that this may be accomplished, we must teach her to eat foods that are not irritating or stimulating."

### NOT GOD'S FAULT

AT THE close of another lecture in which I referred to the causes of the craving for alcohol and tobacco, a national evangelist of the W. C. T. U. who was in the audience came to me and said: "Some years ago at the close of a gospel talk I gave to mothers on the text, 'Train up a child in the way he should go; and when he is old, he will not depart from it,' a mother came to me and, with tears in her eyes; said, 'Mrs. Henry, I have been greatly impressed with what you have said, but can you tell me why my son, an only child whom I dedicated to God before his birth, and tried to bring up right, is filling a drunkard's grave?' I replied, 'I do not know how to answer you, but one thing I know, the fault is not on God's side.' This was the only thing I could say, but now I know why the young man died a drunkard, for I know something of the food that mother innocently prepared for her family."

While conducting a clinic in the city of Chicago for the cure of cigarette addicts, I had an opportunity to study more fully into the relation the craving they possessed for cigarettes sustained to the food they ate. Two cases are all I need to refer to for the purpose of illustration. One was a chef in a leading hotel in the city. He smoked about eighty cigarettes a day, he informed me. When I told him, among other directions, to eat freely of fruits, especially the subacid and acid fruits, he replied, "I never eat fruits, although the finest fruits coming to Chicago pass through my hands."

"Well, what do you eat?" I inquired. He replied, "I am a very simple eater. For breakfast I have a piece of ham and an egg and a couple of cups of coffee. For dinner, some kind of meat and

vegetables." He acknowledged that he was a liberal user of pepper, mustard, horseradish, and salt. I felt certain that this man could never overcome the craving for cigarettes so long as he ate as he did.

Among those who came to be treated was another case that was of special interest. A young man who confessed to smoking thirty or forty cigarettes daily, when I requested him to give up the use of meats and highly seasoned foods and stimulating drinks and whisky, replied, "That reminds me of an experience I had some time ago." Then he told me how in stealing a ride on a freight car, he was locked in. He said, "There was nothing in the car but apples. I had to eat apples or go without food altogether. I had cigarettes and matches, but by the third day I found I was unable to enjoy my smoke, and during that day I went without smoking." Not until he came out and had access to the foods of his choice, he informed me, did the craving for cigarettes again return.

The best results from the use of acid or subacid fruits are obtained when they are eaten near the close of the meal in place of the delicacies so commonly used.

When Moses, the great leader in dietetic reform, sent out the spies to the land of Canaan, he said to them, "Be ye of good courage, and bring of the fruit of the land." They returned, carrying between them a cluster of grapes, and said, "This is the fruit of it." When they entered the land of promise, we read, "They did eat of the old corn of the land . . . unleavened cakes, and parched corn, . . . they did eat of the fruit of the land of Canaan that year." Fruit constituted an essential part of the food of the people whom God led out of Egypt to the land of promise.

Fresh fruits are always preferable to canned or preserved fruits. When fruits are as freely made use of as they should be in our American homes, alcohol and tobacco will cease to be a problem. My advice to those desiring to give up cigarettes is when tempted to reach for a cigarette, reach for an orange or grapefruit instead.

## A Monk Defies a Lord

(Continued from page 23)

ing had given a tremendous incentive to education and the diffusion of learning among all classes, especially along religious lines. It was no mere chance that the first product of the European printing press was a Bible; it was evidence of a deep and living interest in religious matters. Even the peasants were not left out. For them the Brethren of the Common Lot conducted schools where the Bible was studied and its message discussed. Europe swarmed with lecturers and writers, and public preaching became popular in the hands of such godly men as Wycliffe in England and

PAGE TWENTY-EIGHT

his pupil Huss in Bohemia. Everywhere men were seeking a new philosophy of life and the spiritual comfort that the old church was no longer giving them. Everywhere there was evidence of a deepening of the hold of religion upon life—a religious development high enough to be dissatisfied with its state and conscious of the inadequacy of its institutions.

Running counter to this revival of popular interest in religion was the rapid and steady deterioration of the Papacy, though the occupants of the fisherman's throne had never been supported by loftier claims. In 1324 Triumphus had declared the decisions of God and the popes to be always the same. An orator at the Fifth Lateran Council had addressed Julius II as "Tu alter Deus in terris." In 1516, on the very eve of the revolt against the papal system, Leo had solemnly reaffirmed the claim of Bouiface VIII, that not to obey the pope was to commit a soul-destroying sin.

But the popes were not worthy of the position they claimed. And their deterioration carried with it the spiritual decay of their clergy. For an institution is only the lengthened shadow of its leader. What the head is the body becomes.

### THE GUIDING HAND

WERE the historians gifted with spiritual discernment they would see in the experience of Luther in Rome, in 1511, an event outside the historical stream, an event as truly of divine origin as the conversion of Saul on the Damascus road. For there was nothing in his background that would serve to explain why Luther, of all the thousands of men of this period who had read and pondered the text, should clearly see, in terms of the church, of society, and of the relation of the individual to his God, the meaning of Paul's statement, "The just shall live by faith."

There is also evidence of a hand, other than human, guiding the affairs of Europe during the years when the Reformation was forming. It is a remarkable fact that on several occasions when the emperor Charles had in his mind to crush the movement, and when the opportunity seemed to offer, something would occur to distract his attention, until, in the end, the Reformation had developed beyond his control.

For example, after the condemnation of Luther at Worms, in 1521, but three days before the publication of the ban against him, a war broke out between Charles and France, which engaged the full attention of the emperor for some time. A secret alliance of the pope and the French king, growing out of this war, angered Charles and turned him against the head of the church, with the result that in 1526, at the Diet of Speyer, virtual amnesty was granted the Lutherans.

At the second Diet of Speyer, in 1529,

the Catholic princes held the balance of power and voted repressive measures against the Protestants, determined to crush them. The German Reformation seemed doomed. But a terrible danger beset the empire. The Turks came hammering at the gates of Vienna. Everything else was dropped to meet the danger. And the Catholic legislation went unenforced.

The powerful Protestant nobles now formed leagues of their own and did as they pleased during a period of years while the emperor was in Spain.

Finally, his hopes of a reunion of his subjects blasted by his failure to arrange a general council, the emperor, now old and broken, retired to a monastery, leaving the rebels in control of North Germany, with the chance of winning more, since each prince had the privilege of deciding what the religion of his territory should be.

### RESULTS

GERMAN recognition of the rebels was only the beginning of the revolt against Rome. Europe was yet to be bathed in blood, for which both sides were guilty. Whole provinces were left without inhabitants by the savage contestants, both of whom, strange to say, invoked the aid of the loving Christ and the Father of all. But finally, out of the butchery and the ruthless savagery of the religious wars, Europe learned a lesson of toleration. And in the West a new age was ushered in and a new example was given to the world of the separation of church and state and of full religious freedom, the child of democracy. The rebels had built better than they knew.

Much of which the West boasts it owes to this movement that began the emancipation of the mind and the building of the modern man. Out of the Reformation grew democracy, for the rebels laid emphasis on the worth and dignity of the individual in the sight of God. Out of it grew popular education of the masses, for the rebels taught that every man must be able to read the Scriptures for himself. Out of it grew modern nations, for the revolt tore loose the arms of the international Roman octopus that had been gripping the European capitals. Out of it grew the recognition of the equal responsibility and the equal dignity and worth of all men before God, in that every man is his own priest and must be left alone to be guided by his own conscience, that every man must decide for himself his eternal destiny, a matter over which no other man may have any control. And out of it grew a Catholic system whose glaring abuses had been removed and which was again a church. Sectarianism, too, is a result of the Reformation, a necessary result of full freedom of religion. If it is a disadvantage, so be it. It is a small price to pay for the freeing of the mind and for the complete separation of religion and politics or government.

THE WATCHMAN MAGAZINE





CHRISTOPHER P. CONNOLLY, in an article in the October number of *Religious Education*, computes from government figures that Prohibition has saved Uncle Sam more lives than he lost in the World War.

A MUSICAL COMEDY was presented by television on January 12, by the Western Television Corporation through the Chicago station W9XAO. The audience was composed of a thousand owners of television receiving sets in the Midwest. Thus this marvel of distant sight grows in practical use, and the field of rapid communication is enlarged.

THE HIGH COST of Prohibition enforcement (\$12,000,000 a year, Congressional appropriation) is one of the great arguments of the wets for repeal of the Eighteenth Amendment. If that argument is good for Congress, it is good for New York City. Police expenditures there are \$47,000,000 a year. Let's repeal all law in that metropolis.

PROHIBITION is making drinkers of our boys and girls, cry the wets. Evidently not in certain parts of Chicago. Listen to Judge Mary Bartelme, of the Chicago Juvenile Court: "In 1913 when I began to hear girls' cases, eight or ten girls a week were brought to me on the charge of intoxication. *I do not now have one in three months.* They have almost disappeared."

WHO STARTED THE ELECTRON? This question was put by a famed scientist to a class in the Northwestern University. Neither lecturer nor class attempted to answer. Dr. W. Lee Lewis, the speaker, went on to show how chemistry, physics, and all science must stop before the question. "Who started it all?" "We must go to the philosophers for that," he said. No. Better go directly to the One who did the starting, the Creator of the universes and the earth, from whom whatever real knowledge either scientists or philosophers have is derived.

THOSE WHO SIGH over the corrupting influence of liquor on politics at present, and blame it all on Prohibition, have short memories. According to Gen. Leroy T. Steward, who was general superintendent of police in Chicago in 1909 to 1911, all those connected with the liquor business, from the brewers down to the local saloonkeepers, were constantly interfering with the police in their efforts at law enforcement. They blocked every effort to improve conditions. The saloons of those days were no more lawabiding than the speakeasies are now. Bad as conditions are now, it is appalling to think what they would be, with traffic conditions so different from before 1920, if liquor were again legalized.

THE HYPNOTIC INFLUENCE of slogans is one of the chief weapons of wet propaganda, in the opinion of Jane Addams of Hull House. Real comparison of facts in pre-prohibition days and now would work havoc with such reiterations as, Drinking is much worse now than before 1920. From her 40 years' experience in Chicago Miss Addams describes the improvement in dance hall conditions. Liquor used to be sold in 240 out of the 328 dance halls of the city, and the others gave checks to be used at the nearest saloons. One hall offered a monthly prize of \$100 to the girl with the largest number of drinks to her credit. Now every boy or man who enters a dance hall is searched for liquor, and it is confiscated when found. In one recent instance at a large hall, out of 4500 persons examined, three carried hip flasks. Such regulation would have been entirely impossible unless the whole liquor business had been made illegal.

TWO PICTURES, painted by Thomas A. Edison, should hang before the eyes of every person who discusses with himself or others the question of Prohibition. Says Edison: "On pay days before Prohibition, hundreds of pale-faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory at West Orange. They were waiting to get some of their husbands' money before they got to a saloon. Within a year after the Amendment not a woman appeared. Surely we Americans do not want a return of this state of affairs."

TWO JUDGES, several lawyers, a civil engineer, other professional men, citizens of the United States, were a few days ago created Counts Palatine of the papal court of the ruler of Vatican City. They did not leave the United States to thus enter the nobility of the papal court. The colorful and medieval ceremony that made Knights of the Equestrian Order of the Holy Sepulchre of 14 Americans was performed in St. Patrick's Cathedral, New York City. The power that rules on the Tiber has not abated one jot its claims to jurisdiction over the "bodies and souls of men." (Revelation 18: 13.)

FARM RELIEF is the latest pose of the wets. Repeal Prohibition, they plead, and grain will go back to its former high price, and the poor farmers will be saved. Just how it used to work out before Volstead is shown by E. G. Everson, officer of the Farmers' Educational and Co-operative Union of America. The high price of grain, he claims, was never due to its use in manufacture of alcohol, for but small parts of the grain crops were so used. In 1914, according to U. S. Dept. of Justice figures, less than 1% of the wheat crop, slightly more than 1% of the corn crop, 7½% of the rye crop, and only 32% of the barley crop went to the brewers. Alcohol proves a delusion from every angle.

A GREAT WAVE of seeking for supernatural guidance is sweeping the country, according to investigations made by John Mulholland, vice president of the Society of American Magicians. He thinks it due to three causes: grief over World War bereavements; economic depression; and ignorance, which confounds real scientific inventions with magic. In reality it is because men have forsaken God, lost faith in the Bible, broken the bonds of prayer, and are trusting to themselves alone. And when their own spiritual resources prove insufficient—as they always do—men turn to the pseudo-prophets. Whether just tricks—as they usually are—or real communications with spirits (not, however, of the dead), the methods of fortune tellers are all instigated by the great Deceiver who is leading the world in rebellion against God.

OUR BOASTED SUPERIORITY to superstition—the great hallmark of Modernism—where is it? Never since the Dark Ages have fortune tellers thrived as they do now. Money enough to run Pittsburgh a year—\$25,000,000—is New York's annual fee to the diviners; \$12,000,000 is Chicago's; and \$125,000,000 is paid by the whole country. And the "suckers," which is the trade name for patrons of fortune tellers, are not the poor. Wall Street and Fifth Avenue, New York City, and the Capitol, Washington, are the precincts most frequented by soothsayers. Bank presidents, lawyers, society leaders, Congressmen are their clients. It leads one to wonder how largely the financial, legislative, and social futures of America may be guided by the vague, valueless, and often vicious predictions of the pseudo-prophets. It is a fulfillment of Revelation 16: 13, 14 and 2 Thessalonians 2: 7-12.



# 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.

## Consciousness in Death

*Does not the expression in Psalm 90: 10 "we fly away" prove that the dead are conscious?*

In the face of the many scriptures that plainly teach that the dead are unconscious, would a manifest figure of speech contradict all the others in a Book which is consistent all the way through? Death is often spoken of figuratively as a flight, as in Psalm 55: 6. It is plainly evident to those who are left behind that dead bodies do not take wings and fly. If spirits or souls are meant, these do not contain consciousness. The body, the brain, the senses, the nerves,— all are required to maintain consciousness. Other translations render this expression as "we are corrected."

## The Price of a Dog

*Please explain Deuteronomy 23: 18 as to the price of a dog not to be brought into the temple.*

Commentators agree that the word "dog" here refers to a whoremonger or procurer of prostitutes. This corresponds to the first part of the verse and taken together they mean that the money earned by whores or whoremasters in the plying of their evil practices should not be received into the temple. It was the custom of the heathen prostitutes to get sanction for their trade from the pagan priests by making donations to religion. God would prevent this practice creeping into the religious customs of Israel. Such verses as Revelation 22: 15 refer to whoremongers as dogs, or to be classed with dogs. The price of iniquity, and not the price of the animal, is meant in the verse in question.

## Being Too Righteous

*Please explain Ecclesiastes 7: 16. Can a person be too good?*

The verse reads, "Be not righteous over much; neither make thou thyself over wise: why shouldst thou destroy thyself?" The verses preceding and following this indicate that the Preacher is writing of going to extremes. We cannot be too much in the right, for we have from Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 48. But there is such a thing as spending so much time and thought on religion and righteousness, as such, in the narrow sense, that we get fanatical and neglect the common duties of life. We are not only to be good, but be good for something. There are those who make goodness an end in itself, a passive and negative not doing wrong, like ascetics who live a hermit life of mortification of the flesh, constantly engaged in introspection and humiliation. This is what is here condemned. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27.

## Ownership in the New Earth

*Explain Micah 4: 4, where it says that every man shall sit under his own vine and fig tree.*

This is a figure of speech indicating ownership. In the new earth state we will not be renters or sojourners, but will have a title deed to the things we enjoy. A parallel scripture (Isaiah 65: 22) says, we "shall not build, and another inhabit," nor "plant, and another eat." See also Zechariah 3: 10. In the connection in which this experience is used in Micah, however, it is borrowed from God's promise of the new earth and taken up by "many nations" who pursue it as a boon to see its fulfillment in this earth in its present state, or as good as man can make it. This is a false hope and contrary and opposite to God's prophecy of the last days. See Joel 3: 1, 2, 9-17. Verse 5 of this chapter in Micah indicates that God is not in this movement, for in it "all people will walk every one in the name of his god."



## To All the World

(Continued from page 25)

concern. The acceptance of these ideals is often considered as a conversion to Christianity. It is no such thing. There is danger that Christianity will adapt itself entirely to its surroundings as have other proselyting religions. In Ceylon and Burma, Buddhism has coalesced with devil worship; in China it is closely associated with ancestor worship; in Japan it has allied itself to the religious patriotism of Shinto. Christianity cannot thus combine and remain a saving faith. It was the acceptance of the "good" in paganism in the fourth to the sixth centuries A.D. that brought on the Dark Ages.

It is very evident to the candid observer that one of several things must happen: Christianity must relinquish her claim as a unique revelation, we must be willing to wait several thousand years for the evangelization of the world, a mighty miracle of missions must be worked, or the church must give up the assumption that all the world is to be converted.

The first is not open to question. Forbidding circumstances shall not rob us of our faith. The second is not possible in view of the predictions of Scripture that this age is to witness the culmination of the plan of redemption. We believe that the truth lies in the third and fourth propositions.

There is every reason to believe that in the midst of apparent depression the seeds of a great revival in mission activity are being sown. Now or never is the time. Great movements are taking place. Traditional viewpoints are being restated. Now as before, a true Christian faith produces in the heart of the believer an imperative desire to share with others the hope, the consolation, that be himself possesses.

And after all, time is not the only consideration, "for the Lord will execute His word upon the earth, finishing it and cutting it short." Romans 9: 28, A. R. V.

Moreover, there is no indication in Scripture that all men will be converted. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matthew 24: 14, A. R. V.

The church is to lay hold of her task with a new faith and courage. She must see to it that the world has no cause to hurl at her the challenge, "Physician, heal thyself." While adjusting herself to every opportunity and condition, she must resolutely refuse to compromise one item of her God-given message.

Let her warring and bickering individuals and sects, the scandal of Christendom, cease their arguing and dogmatizing, seek out the truth as it is in Christ Jesus, present Him a living Saviour to the world, and, in saving others, save themselves.

## Greatest Prophetic Puzzle

(Continued from page 11)

(Ezekiel 4: 3-6; Numbers 14: 34.) Reckoning 483 years from the fall of B.C. 457 the date of the Messiah's appearance would be the fall of A.D. 27. *Messiah* (Hebrew) and *Christ* (Greek) both mean "the Anointed." (See John 1: 41, margin; 4: 25.) Chronology shows that it was when Jesus was baptized in Jordan that "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10: 38; Matthew 3: 13-17), constituting Him the Christ, or "the Anointed." From that date He began His public ministry, in the fall of A.D. 27.

Only "one week" of the seventy allotted to the Jewish nation remains. It is in this remaining time that Messiah shall "be cut off, but not for Himself." The seven years remaining were to be the most significant years of Jewish history; for between the fall of A.D. 27 and the fall of A.D. 34, the ministry and death of Christ, the rejection of the gospel by the Jews, and the turn of the disciples to the Gentiles, took place.

### EVENTS OF THE LAST WEEK

"IN THE midst of the week He shall cause the sacrifice and the oblation to cease." In the spring of A.D. 31, at the time of the Passover, which comes about the time of modern Easter, Jesus was crucified,—exactly three and one-half years after His baptism in the fall of A.D. 27. As He yielded up His last breath, "the veil of the temple was rent in twain from the top to the bottom." (Matthew 27: 51.) The most Holy Place of the Temple, or Sanctuary, had ever been hidden from curious eyes by the veil that separated it from the rest of the temple. Before it had been offered the sacrifices and oblation of the people. But as the "Lamb of God" offered up His life on the cross, the sacrifices which had so long typified His work should cease. The rending of the temple veil showed that their day of usefulness had passed.

During this last week of seven years, from the fall of A.D. 27 to the fall of A.D. 34, Christ did "confirm the covenant with many." (Hebrews 8: 10; Jeremiah 31: 33.) For three and one half years He changed the lives of many by His personal ministry. And for three and one half years more the apostles and believers pleaded with the Jewish people to repent, and many heeded the call. But finally "there was a great persecution against the church which was at Jerusalem." The Jews stoned Stephen; and Saul, "the Hebrew of the Hebrews," began to exterminate the despised sect of Christians. The result was that the disciples went to the Gentile nations with the gospel, leaving the Jewish nation and its city to their fate. (Acts 8: 1-4; 13: 46.) This date, A.D. 34, marked the close of the seventy weeks (490 days) of years allotted to the Jewish nation.

MARCH, 1931

# 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.

**Earache.**— *My baby seems to be suffering with earache. What should I do to relieve this?* T. R. T.

Applications of heat to the side of the head, either hot compresses, or hot water bottle, will give relief. Keep cold compresses to the forehead to keep the head from getting too hot. Unless relief comes promptly, consult a physician.

**Hunger.**— *What is the cause of that hungry feeling? Is it a call of the body for food, or is it a local sensation?* T. H. F.

That hungry feeling is due to the contractions of the stomach, and the sensation is local in nature. There is a general weakness, and even faintness, that comes from too long lack of food, but the real hungry feeling is due to the action of the stomach itself.

**Eating at bedtime.**— *Why is it not best to eat a large meal just before going to bed? Cannot the stomach digest the food as well when I am asleep, as when I am awake and at my work?* A. A. T.

It has been proved by experiment that food lies longer in the stomach when you are asleep than when you are awake, and thus an acid condition ensues. Resting after a meal for a short time aids digestion, but sleep retards digestion.

**Infected glands.**— *My child has swollen glands in his neck. What is the cause, and what can I do to relieve this condition?* R. T. C.

There are about two possible causes for these swollen glands. The first is a tubercular infection, and the second, infection in tonsils, adenoids, or mouth cavity. Any infection in the mouth should be cleared up, and if the swelling is caused by a tubercular infection, see that your child has plenty of sunshine and fresh air, a diet rich in vitamins and minerals, with plenty of milk, and usually the condition clears up in time.

**Whooping cough.**— *There is whooping cough in our neighborhood. Should I keep my children away from it, or just let them take it, and have it over?* H. I. O.

Usually whooping cough is considered altogether too lightly. It is itself a serious disease, and often is the forerunner of pneumonia and tuberculosis. Do all you can to prevent your children from taking the whooping cough. Keep them away from other children having coughs or colds. Report to a physician

at once if they have coughs or colds. Whooping cough is most communicable during its early stages. There is no such thing as "just the whooping cough," so keep your children from taking the whooping cough as long as you can.

**Function of saliva.**— *Does the saliva have any other functions than those of moistening the food and aiding in digestion?* A. D.

The saliva is the protective agent in the mouth. Its presence keeps up a condition in the mouth that is unfavorable to the growth of bacteria, and also its presence keeps the mouth clean and washes food particles from the teeth and the gums and thus keeps teeth from decaying. A deficiency of lime in the saliva causes a beginning of decay of the teeth. Thus saliva has a local function, as well as an important function in aiding in digestion.

**Chronic pain.**— *I am thirty-seven years of age, and have had severe pain and drawing in the back of my head, neck, and shoulders, and through to my breast. Have had it nearly four years, and it is almost constant now. Teeth, sinuses, and antrums have been cared for. What is the cause, and what is the remedy?* H. H. S.

You are suffering from nerve exhaustion, and need to give your nerves a complete rest. Try lying down an hour after each meal, and also free your mind from all worry and excitement. Begin to be an optimist instead of a pessimist, get more rest and recreation or change of work, and you will find yourself improving.

**Pimples.**— *I have a good many pimples on my face, chest, and arms. What is the cause, and what can I do to get rid of them?* H. A. C.

You have acne on your face, chest, and arms. Usually this is due to a lowering of resistance, caused by auto-intoxication. Local applications of hot and cold compresses will give temporary relief, but permanent relief only can be gotten by clearing up the auto-intoxication. Drink an abundance of water, exercise freely in the open air, and include a very liberal supply of fruit and vegetables in your diet, avoiding use of meat products. This, with free elimination through skin and bowels, will clear up your skin condition.

Later, the prince Titus, son of Vespasian, the Roman emperor, came with his armies and destroyed the city of Jerusalem and its Sanctuary, or Temple, in A. D. 70.

Thus Jesus of Nazareth stands unique among the world's religious leaders. The fact that the nature and purpose of His work, the orderly program of His life and death, were all foretold; and above all, that they were all fulfilled as foretold, indisputably confirm His Messiahship, excluding all these other religious leaders from any claim to being the Saviour and Redeemer sent by God. The Jews are forbidden to study, nor will the Rabbins endeavor to explain to them, the prophecy of Daniel 9: 24-27. Seventh-day Adventists are finding them responsive to the gospel by this message from Daniel's prophecy.

But this prophecy was not for the Jews alone. "For at the time of the end shall be the vision." Daniel 8: 17. The seventy weeks were only part of the "two thousand and three hundred days." Reckoning from the fall of B.C. 457, a period of 2,300 years brings the time to the fall of A.D. 1844. "Then shall the Sanctuary be cleansed," said Gabriel. Thus are we brought to the realization that we are in the last days, the "time" when the "end" will come, and that some great work in the divine program is being accomplished in God's Sanctuary. Our next article will treat of that point.

## Raising Cain

(Continued from page 13)

exercise, and judicious care. He is healthy, happy, accustomed to submit to system and to regulate his desires in accordance with law. As he grows up and has contacts with other children, he is taught to give as well as to take, and he finds that co-operation and friendliness receive the pleasurable reward of good will, love, and content. His disappointments he learns to take philosophically and to substitute for his thwarted desires whatever may be available and best. Self-discipline in appetite and temper is made a part of his training. When he becomes a youth, the self-control to which he has accustomed himself stands him in good stead in the physical, social, and spiritual problems of the period, and he grows into a strong, temperate, forbearing, and reasonable member of society. When he marries, he understands that he is entering not only into the highest delights of social life, but into the responsibilities of a maker of society in the begetting and the training of new lives. He is fitted to adjust himself and to help his wife to adjust herself to their mutual problems, and the result is a successful marriage and a happy home. That is raising Seth.

Parents hold the future of society in their hands. If they could and would train all their children aright, there

would be no serious, at least no insurmountable, social problems. Of course, today's parents are the product mainly of the training of yesterday's parents, whose faults as well as whose virtues are more or less perpetuated in them and through them in their children. There is a vicious circle of incompetence, ignorance, and vice which must be broken.

Where may it be broken? In two places. First by actual parents, and second by prospective parents. If the parents of children today will set themselves to study the laws of the mind and the science of child training, they will correct many of the mistakes bequeathed them by their parents or acquired from society. If the young men and young women who are approaching marriage will realize the seriousness of their future and will set themselves to study the greatest and most widely

society in which a large proportion of members cannot readily adjust themselves to discordant and opposing members, certainly not in that closest of all relations, marriage. We cannot suddenly convert every one or many of these persons into perfectly agreeable factors in marriage; we have to recognize a large element of incompatibility. But the more every individual makes himself responsible for improvement in social harmony, the more nearly do we approach universal peace. And this is the only solution of marriage problems.

Do men and women lack the power thus to prepare themselves for successful marriage? Have their education and training been adverse to their social adjustment? Sad indeed, and chargeable to their tutors. Yet they are not left the victims of blind fate. Regeneration of mind and nature is possible to every man and woman who will honestly recognize inherent faults and seek to eradicate them. The transforming and invigorating power of Christ is at the command of every one. It is, indeed, this power, this life, which alone makes peace in homes and hearts. Some may have received it from their parentage, as a legacy of life stored up — and they may dissipate it by their own profligacy. But to the needy in social harmony it is a necessity that they seek and obtain the Christian's power. It can overcome deficient early training.

### HAPPINESS IN SERVICE

THERE is no denying that in marriage the woman submerges herself to a greater degree than the man. Some women there are who can make a success both of domestic life and of public career, but they are few. Usually that results in comparative submergence of the husband, which, while obnoxious to male vanity, may in particular instances be to the benefit of society. But in the vast majority of cases the wife and mother is occupied too fully with the duties and responsibilities of home to make a bid for fame or notoriety in public forums. If this were sacrifice, it might still be justified by its benefits to society in the training of right-minded children. But if happiness be the aim, let it be emphasized that happiness is to be found, not in the public acclaim of the fickle multitude, but in the ardent devotion of loving hearts to whom service is given. The world is a field of war; the home is the haven of peace. Fame fades fast; and after death it does the famous one no good. If service can be done the world, then in the satisfaction of service well done may the doer rejoice, but not in the transient fame it may bring. Within the home, within the infinite lives of one's own children, lies a field so great for study and effort, so vast in opportunities of accomplishment, so fruitful in loving response and in enduring affection, that none could wish for more. It is a field open to both parents, and for

## The Promise of April

In Feature Watchman Articles

The Crisis of Unemployment

W. E. Hancock

A Mess of Poisoned Pottage

Merlin L. Neff

Land, Land, More Land

Alfonso N. Anderson

Baptism by Dipping

Charles S. Longacre

Does Man Have an Immortal Soul?

Heber H. Votaw

Does God Care What Day We Keep?

John L. Shuler

ramifying science of marriage, home-making, and parenthood, they will, despite past training, fit themselves to make a success in marriage.

Let men and women take stock of themselves. It is not marriage that is at fault, it is the maladjustment of individuals. Marriage is set in the nature of the race; it cannot be eradicated. The social safeguards, with their legal provisions, which the experience of the race has gathered around the act and its consequences are in essence sound; they cannot be disregarded without damage to society and to the individuals composing society. What is needed is not abolition of social marriage and resort to promiscuity because some individuals are lacking in the self-government and ability to co-operate that would make the institution successful. What is needed is training in self-discipline, in broader sympathies, in power of adjustment, in the self-abnegation that brings the greatest rewards and the fullest satisfaction. Not Cain; but Seth.

True, we have to deal not alone with the concept of perfection, but with a actual state of imperfection. We have a

which both father and mother are responsible. But if it be the lot of the woman most to exploit that opportunity, hers is not a sentence but a privilege.

Without doubt there are some women who should not marry. In passing by marriage they miss, it is true, an experience that holds the key to the deepest understanding of life; but with their attitude they would not find the key. They may have transcendent artistic powers, which they are anxious to devote to the public, and they sense that marriage would in great part bar their way. They may give more worthy service in that way than in domestic life. If they can find greater happiness in that service, not only in the present but in the days of their decline when the glory has faded, than they could find in the love of husband and children and the joy of young lives rightly directed, that is their privilege and it may be their duty.

But, despite its vagrancies and infidelities, the world will still give chief homage to the name of mother. And with it in equal state, when worthy, belongs the name of father. For these two, solving first for themselves the early problems of marriage, and by the decree of the Almighty thus making of the two one, become the saviors of society through their righteous bringing forth and training of children happily prepared to play their part in the working out of the destiny of humanity according to the plan of God.

[EDITORIAL NOTE: Parents and teachers who are interested in child training (and who of them should not be?) would do well to read further on this subject from the author of the foregoing article, and a doctor associate. The same readable style and instructional content are contained in the following-named books in the "Christian Home Series":

Makers of the Home	\$1.50
All About the Baby	2.00
Through Early Childhood	2.00
Christian Story Telling and Stories	1.25

Sent postpaid on receipt of price.  
Address WATCHMAN Magazine, 2119  
24th Ave., N., Nashville, Tenn.]

## When the Stars Fell

(Continued from page 19)

extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England states. It was observed as far east as Falmouth [Portland, Maine]. To the westward we hear of its reaching to the furthest parts of Connecticut and Albany. To the southward it was observed all along the sea-coasts, and to the north so far as our settlements extend."

Next in the order of the prophecy is the falling stars. This was fulfilled on MARCH, 1931

Nov. 13, 1833. Of this we read: "But the most sublime phenomenon of shooting stars of which the world has any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface."—*Burrell's Geography of the Heavens*, p. 163, Edition 1854.

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."—*A Correspondent in the New York Journal of Commerce*, Vol. VIII, No. 534, *Saturday Morning*, Nov. 14, 1833.

It is objected by some that the dark day did not fulfill the prophecy, in that it did not appear to the whole world; and by others that it was probably caused by forest fires.

To the first I would say that the star that guided the wise men of the East to the birthplace of the Saviour appeared only to them, and not to an uninterested world. So, likewise this sign of His second coming appeared over New England; in whose forests a faithful few had been "nourished from the face of the serpent" (Revelation 12:14), a people who were capable of understanding and appreciating the sign and would preserve and cherish a knowledge of it.

As to the "probable" cause, it could have been any one of many different things, but the fact remains that it has never been definitely accounted for, nor ever can be. The prophecy itself implies that it would be a mysterious darkness, having no cause known to astronomers, and this, coupled with the fact that it occurred exactly within the days specified, proves it beyond a doubt.

It is also contended by some that the "falling stars" were merely a meteoric shower. Granted. No one ever thought or expected that the stars and planets, fixed in their orbits by their Maker, would fall. But like the Dark Day, it came just as, and when, the prophecy indicated, and was a surprise to all the world of science.

Who but God, the Creator of heaven and earth, whose hand upholds all the universe, could have foretold and de-

"Brief, Clear,  
Informative!"

--- and only \$1 a year

Lyndon L. Skinner, Circulation Manager  
THE WATCHMAN MAGAZINE, Dept. F  
Nashville, Tennessee

Find a dollar clipped to this coupon.  
Send THE WATCHMAN for one year. I  
know I'll get more than my dollar's  
worth.

Name.....

Address.....

## The ideal GIFT!



Will you accept with our compliments  
a brand new genuine Underwood Portable  
Typewriter?

Many distinct and distinctively Underwood  
refinements make this the easiest,  
speediest portable typewriter obtainable  
today.

This typewriter,— the most practical  
gift we could offer,— can be yours for  
spending your spare hours representing  
THE WATCHMAN MAGAZINE.

You will be surprised how little effort is  
really required to earn this wonderful  
gift that you will treasure through the  
years.

Why not write today for full information  
on how you can obtain

## THE PORTABLE UNDERWOOD

Write to

L. L. SKINNER, Circulation Manager,  
The Watchman Magazine  
Nashville, Tennessee



scribed so accurately this magnificent meteoric display?

He created the meteors along with all the other bodies of limitless space, and He only is able to know and direct their movements; and the fact that these meteors appeared exactly on time, and unheralded by any human intelligence, is sufficient to the proof of this prophecy.

Now, these physical phenomena are not all of our Lord's great prophecy as contained in this chapter, but were the first indications of His return—even as the budding fig tree indicates the approach of summer—and were to be followed by another sign that would

bring the end: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

He was speaking to us who have seen the fulfillment of these three signs, for He says, "When ye shall see all these things, know that it is near, even at the doors." Matthew 24: 33. He then adds: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34.

"Even so, come, Lord Jesus."

## Elbow Room

(Continued from page 15)

Diversification of investments prompts investment abroad. When this is done it results in the home government protecting these investments of their nationals abroad; for it is economically true that "the flag follows trade." Or if the capitalists do not invest their money in foreign enterprises, they establish in these foreign lands their own business and industry. Henry Ford is

establishing factories in Germany and Italy. He already has them in England, Canada, and other foreign lands. The Standard Oil Company has heavy holdings abroad, and so does the United States Steel Corporation, to mention only a few of the large ones. Now, this cannot help but make our government interested in what goes on politically and economically in these countries.

Someone has wisely said that this is an age of economics, and that it has displaced the past age of politics. There is all too much of truth in this statement. Bankers, capitalists, industrialists, merchants, are taking the place of politicians and statesmen. Wall Street is very likely these days to run what is done on Pennsylvania Avenue. There is a statement of Scripture which reads: "For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." 1 Timothy 6: 10, A. R. V. This personal admonition of Paul could very easily be applied to the nations today. Certainly, the "love of money" is "a root of all kinds of [international] evil." If the rapacity of big business and large trade could be satisfied, we would be able to go a long way along the road to peace. But we cannot. Acquisitiveness is too ingrained in sinful human nature. This economic imperialism, which is the neo-imperialism, is here to stay, we are too much caught in the machine of civilization for any change. It will get worse. As we see the complexity of modern life, may it drive us to the simplicity of the gospel and so to salvation.

## Baptism by Immersion

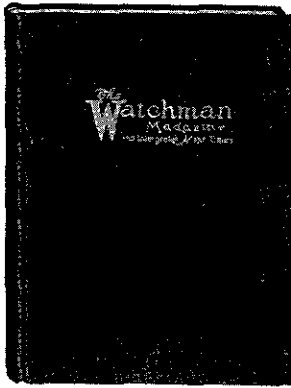
(Continued from page 9)

and was performed by immersion of the whole body in the baptismal font. Those adult persons that desired to be baptized (among the collegiates) received the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, *ever by immersion.*"

Never in a single instance during the second century is a case found where sprinkling or pouring was employed as a mode of baptism. Sprinkling and pouring came into use considerably later in the Christian church, and were employed at first only in cases where the person was lying on his death bed and impossible of being moved.

Grotius, the father, or first compiler, of international law and comity, who also devoted considerable of his time to the compilation of ecclesiastical law, has the following to say about the true mode of baptism as practiced by the primitive Christian churches: "That baptism used to be performed by immersion and not pouring, appears both from the proper signification of the word, and the places chose for the administration of the rite (John 3: 23; Acts 8: 38),

## Get your 1930 Watchman Bound Volume Now!



13 issues--452 pages, bound in durable cloth. Now only \$1.50. With a year's subscription only \$1.25

All the great events of 1930—Earthquakes, Wars, Political Corruption, Rackets and Crime, Decline of Churches, Calendar Reform, Prohibition,—what do these things mean? The 1930 Bound Volume of The WATCHMAN MAGAZINE reviews in a scholarly manner these great events and conditions from the Bible viewpoint. Valuable aid for any student, minister, or citizen.

Coupon for your convenience

THE WATCHMAN MAGAZINE  
Nashville, Tennessee

Date.....

- ( ) Send the 1930 Bound Volume post-paid. I inclose \$1.50.  
( ) Send THE WATCHMAN MAGAZINE for one year beginning with the January issue and the complete 1930 bound volume. I inclose \$2.25.

Name.....

Address.....

For Prices, Terms and New Catalog on

Art Lantern Slides or  
Stereopticons and Supplies

Write

ALBERT F. PRIEGER

312 W. Louisiana Ave.

Tampa

Florida



## YOUR Doctor

YOUR doctor will tell you that certain mineral salts and vitamins are most essential to the up-keep of your body. There are many people who eat a sufficient quantity of food that contains these elements, but because of poor digestion or bad assimilation do not get these substances from the food eaten. GRAIN-VITA contains these life-giving elements in large quantities which are taken up by the system at once, requiring no effort on the part of the organs of the body.

The use of GRAIN-VITA is no longer an experiment. It has been used by thousands with most surprising results.

A minister of New York writes: "I have been benefited by the use of GRAIN-VITA. Your excellent product should continue to be in great demand. It is a life-giving substance." What GRAIN-VITA does for others it will do for you. Prices of GRAIN-VITA: Pint, \$2.25; Quart, \$4.00; Half Gallon, \$7.00; One Gallon, \$13.00. All sizes sent postpaid. Write for free literature.

GRAIN-VITA COMPANY  
Murfreesboro, Tenn.

and also many allusions of the apostles which cannot be referred to sprinkling (Romans 6: 4; Col. 2: 12)."

Bossuet, the great Roman Catholic historian of the seventeenth century, in writing upon the Christian mode of baptism as practiced by the Christian churches for the first thirteen hundred years, says: "The baptism of John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. When Jesus Christ came to John to raise baptism to a more marvelous efficacy in receiving it, Scripture says, that 'He went up out of the water.' In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church as far as was possible."

#### MANY WITNESSES

**I**N SAYING "as far as was possible," Bossuet refers to those cases where the people were seriously ill and death was impending. Only in such cases was sprinkling employed as a mode of baptism. Later on, however, the Roman Catholic church entirely abandoned baptism by immersion and resorted altogether to sprinkling and to infant baptism by sprinkling.

F. Brenner, a Roman Catholic bishop, corroborates Bossuet's testimony as to the mode of baptism practiced by the Christian churches for the first thirteen hundred years, by the following testimonial:

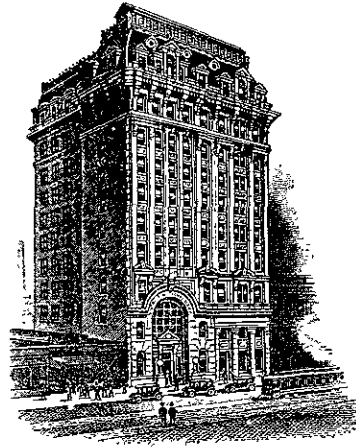
"For thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited."

There are more than a score of church historians of repute whose testimonials lie before me, all of whom are unanimous that immersion was the uniform mode of baptism practiced by the Christian churches for more than one thousand years after Christ, but in closing this article, the writer will insert just one additional testimonial from the eminent and learned church historian, Dr. Neander, whose history covers the entire Christian dispensation down to his day, and who, in writing upon the Christian mode of baptism as practiced in primitive times, says.

"There can be no question whatever, that in primitive times it was performed by *immersion*, to signify a complete immersion into the new principle of the divine life, which was to be imparted by the Messias."

In our next article we shall present the testimonials of the various founders of the Protestant denominations upon this subject and what their understanding was as to the primitive mode of baptism.

Compliments of

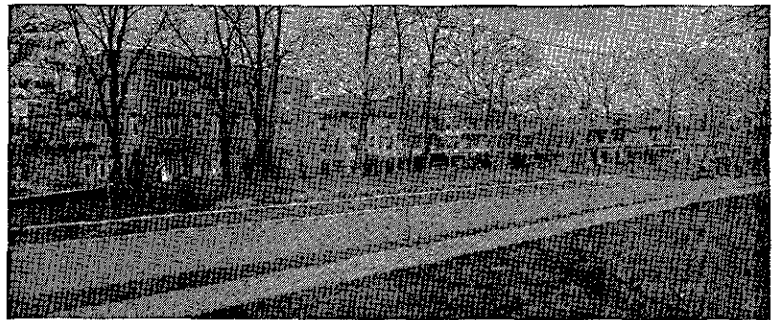


## District National Bank

of Washington

Washington, D. C.

JOSHUA EVANS, JR., President



## Are You Searching for Health?

### Try Hinsdale Sanitarium

*An Institution employing First-Class Methods in the treatment and care of curable diseases*

Hydrotherapy  
Electrotherapy  
Physiotherapy

X-ray Department  
Colon Department  
Laboratories

Surgical Wards  
Maternity Wards  
Private Rooms

Skillful Physicians and Surgeons— Attractive and Sympathetic Nurses  
Competent Health Instructors

Send for Booklet

## The Hinsdale Sanitarium

Hinsdale, Illinois

17 miles from Chicago on the C. B. & Q.

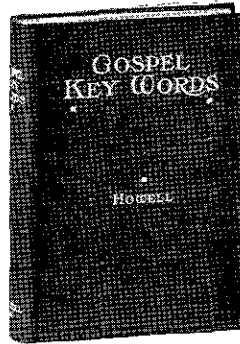
# Special Book Offers

## In the Land of Pagodas By Robert Bruce Thurber

An interesting narrative of the author's missionary experience in Burma where he was instrumental in pioneering against great odds, the establishment of technical school work for the Burmese youth. It contains excellent descriptions of the land and customs of the people. The book is profusely illustrated, which adds greatly to its interest and value. 318 pages.



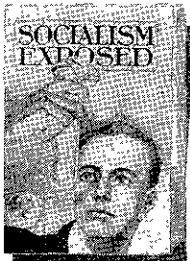
Regular price \$1.25



## Gospel Key Words By W. E. Howell

The aim of this book is to aid in answering the question, "What saith the Scripture?" It tells in English the meaning of the common Greek New Testament words. It is an invaluable aid to ministers, Bible workers, and church officers, and also to every one interested in the careful study of the Scriptures. 239 pages.

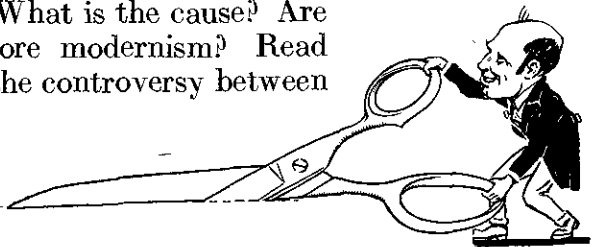
Regular price \$1.50



## Socialism Exposed By G. McCready Price and R. B. Thurber

This timely book contains a most intensely interesting narrative that deals with present-day society. It is not an idle tale, but gives in story form a true answer to some of the most perplexing problems of our day. You have wondered many times what is the cause of so much unrest. A young man, Gordon Smith, mingles with men and women of other nations, with their ideas and ideals. He hears, he sees, he reads, and he thinks. He returns home questioning, weighing opinions, seeking a more solid foundation of belief. What is the cause? Are old standards crumbling in the dust before modernism? Read the story. It sets forth the real issues of the controversy between capital and labor. 128 pages.

Original price 25 cents



SOUTHERN PUBLISHING ASSOCIATION  
2119-25 Twenty-fourth Avenue North, Nashville, Tennessee

Gentlemen: Inclosed please find ..... for the following books at special prices:

Copies of *THE LAND OF PAGODAS* and *SOCIALISM EXPOSED* .....  
114 pages. Former price \$1.50. Both for only 25 cents.  
Copies *GOSPEL KEY WORDS* and *SOCIALISM EXPOSED* .....  
pages to each for \$1.75. Both for only 25 cents.

Name.....

Total .....

Address.....