

The

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Edited by Robert Bruce Thurber



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The WATCHMAN for the MEANING

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BLAME---The Easiest Thing to Give Away

NATURALLY, a man is more free with his blame, his criticism, his laying-it-to-someone-else, than with anything else he possesses. It's easier to give away blame than to give away cinders. We feel more justified.

Left to himself, a human being never sees himself as he is. There are certain parts of his body which he never sees, — only the reflection of them in a glass, and then he is posing. One of these parts is the expression on his face, which shows his true character. And ignorance and pride always raise him high in his own estimation. We think we know ourselves better than we do other people, but too often we don't know either well enough to place blame where it belongs.

It has ever been thus, ever since the time when Adam blamed Eve and Eve blamed the devil and the devil blamed God. Some Jonah, or goat (scapegoat), has always been sought to carry the blame. The evil are prone to blame the good for all their troubles, inconsistent as this may seem.

Men are even foolish enough to blame lifeless things, cursing a piece of metal because it doesn't do as they will it to do. A neighbor of mine went into a towering rage because a frozen lock wouldn't open, and kicked it and threw stones at it with great violence.

But the whole blame business reaches its climax

in men blaming God for everything that goes wrong. Many a man is an atheist except when he is looking for a higher power to blame things on. Adam began it when he found fault with the Creator for making such a sinful wife for him, and it is ever the last refuge of self-righteous creatures.

Of course we can't expect anything else from men who claim to be self-made and all-knowing. "Even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment, to do those things which are not fitting." A "self-made man" is sure to be proud of his job, and critical of other self-made men. But his judgment,—well, it's "void."

Give us men who acknowledge that all they can make of themselves is pretty poor at best; who take God's estimate of themselves for what they are worth, and proceed to get His help to

make them over better; whose own faults loom largest, and to whom others' faults are but spurs to mercy and tolerance.

The ideal is Christ, who, though blameless Himself, voluntarily took the blame for all the sins of the world. He courted blame that He might monopolize and annihilate it. It is just ordinary good sense to give Him all our blame, since He offers to take it, and spare the poor fellow being who cannot carry his own, let alone ours.

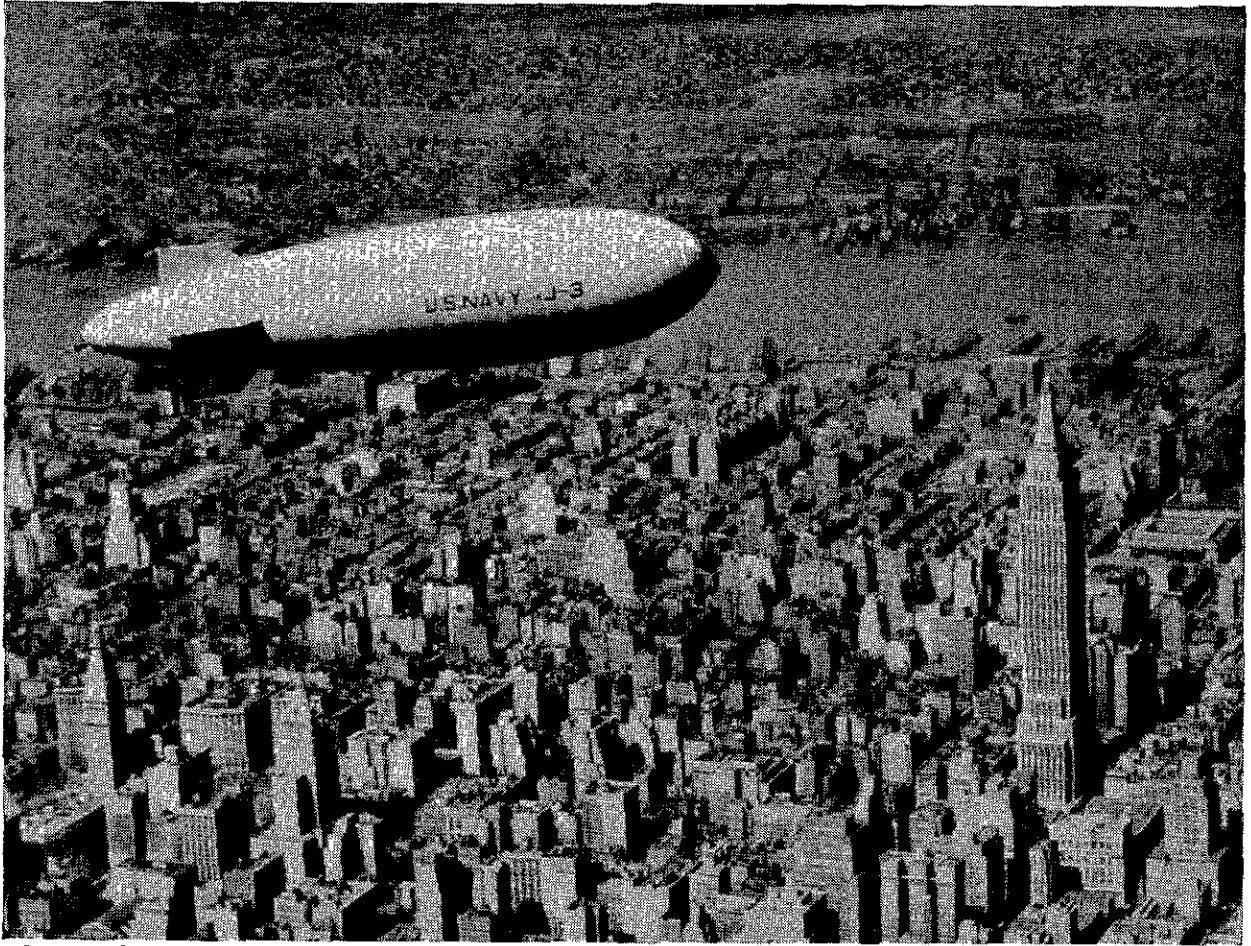
WELCOME

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You Can Read Any One of These Articles
in Fifteen Minutes

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International Newsreel

Men build and fly toward heaven, yet neglect the foundations of character and civilization

Can Our Civilization Stand?

By J. BERGER JOHNSON



GREAT lecturer once had this to say of our civilization: "What is the real character of our civilization? We may as well face the facts. It is gigantic in invention, discovery, enterprise, and achievement; but it is gigantically worldly. . . . This

Christian civilization has produced giants in these days, men of renown; but they often use their intellect, knowledge, and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic pantheism, or subtle rationalism, or an absurd agnosticism. Science constructs its system of evolution and leaves out a personal God; spontaneous generation becomes the only creator, natural law the only determining power, and natural selection the only providence.

"Such men as Strauss and Renan, Hegel and Comte, Goethe and Kant, Mill and Spencer, Darwin and Huxley, Matthew Arnold, and Theodore Parker,

are specimens of men who owe their education, refinement, accomplishment, to the very Christianity they attack. The cubs first nurse the dam, then turn and strike their fangs into her breast. Civilization itself is turned into a stronghold of unbelief. Its imaginations and vain beliefs and inventions are high towers that exalt themselves against the knowledge of God, and the thoughts of our great thinkers have not been brought into captivity to obedience to Christ. . . .

"That the world has made progress, we have already admitted; but it is not progress toward salvation. There have been seven golden ages of history — those of the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome, Leo X in Italy, Ivan III in Russia, Louis XIV in France, Elizabeth in England; but they have all been ages of moral profligacy. Our golden age is far from unfolding even the promise of a millennium. Beyond any past age science, invention, intelligence, and education



Underwood & Underwood, N. Y. :
Unearthing Nebuchadnezzar's royal city. His grandson defied God, and he and his marvelous capital were destroyed.

have reached a high level; but human wisdom is a Greek arch, rising high above the earth only to curve back to the earth again, instead of a Gothic arch, whose highest points still point upward. The material conditions of the world may advance only to develop materialism, magnifying things seen and temporal, and obscuring things unseen and eternal."

Such is the message delivered by Dr. A. T. Pierson before the International Congress in 1886. Facts have proved over and over again that in many cases, the term "science" is a misnomer; and Dr. Pierson certainly gave a terse yet lucid portrayal of conditions as they existed over a quarter of a century ago. If he could at that time make such startling charges against the civilization of those days, without fear of successful contradiction, what could be said today, with these same conditions greatly multiplied and intensified!

Scripture furnishes us with an admonition from the aged apostle Paul, given to his son in the gospel, Timothy, advising him to avoid the "oppositions of science falsely so called." Much of the present-day science would, without doubt, fall under the ban of that admonition. It doesn't take a wise man to see at a glance that while the world is making gigantic strides in the realm of material science and general knowledge, it is at the same time leaving spiritual

truth to trail in the dust. An epoch of unsurpassed material enlightenment has become predominantly an age of great sin.

The holy seer Daniel, thousands of years ago, pictured the conditions that would obtain in the last days; and he recorded the fact that in the last days — our days — there would be an unusual increase of knowledge. What a pity that so much of the knowledge of our times shows only the imprint of the human. All the progress that has been made men have attributed to the skill and ingenuity of the creature, instead of ascribing to the Creator the glory for it. The products of science and art have been made the god of many an individual; while the God of the universe, the Creator of all, vanishes into oblivion, so far as they are concerned.

THE UNWISDOM OF THE WISE

WHEN learned men tell us "there is a sense in which we may regard the loss of Paradise as in itself the beginning of the rise of man," and "without eating of the forbidden fruit, man could never have become a higher order of being than the beasts of the field" ("Through Nature to God," by John Fiske, pages 6, 38, 39), we can readily see to what lengths men will go when they leave the blazed trail of truth laid out by the Creator himself.

"Hath not God made foolish the wisdom of this world?" 1 Corinthians 1:20. "The wisdom of this world is foolishness with God."

1 Corinthians 3:19.

Men today have understanding and knowledge of all the mysteries; yet they have not Christ, the center and pivot upon and around whom is clustered all true science.

The students have entered into the depths of Mother Earth, and have carefully classified the different formations of every rock; but they failed to find at all the Rock of Ages. Unless we build our spiritual house on this rock, it is built on the sands of time, and will sooner or later fall.

Physics, the science that has found out the wonderful properties of radium, and developed the intricacies of the X-ray, and perfected the Mazda electric light, and with this lights the globe today, has not yet seen the need of the greatest of all lights — the Light of the world. Having all these artificial lights, and being destitute of that true Light which lights every man that comes into the world, we walk in absolute darkness.

Astronomy has charted the heavens by the use of giant telescopes, but on its sky chart we look in vain for the Bright and Morning Star. That star of all stars, the star of Bethlehem, is not seen through the telescope's eye. In the firmament of modern astronomy there shines no Sun of Righteousness.

The study of botany has been perfected today till almost every plant and flower under heaven has been dissected and analyzed and classified; yet as we look through the herbariums, we find not the Rose of Sharon. In its flora is not the heavenly Lily of the Valley.

Zoology has bestowed detailed study on the animal kingdom; yet no recognition is made of the Lion of the tribe of Judah, and the Lamb of God finds no place in their thoughts.

The millions of earth are spending their time and energy to supply themselves with bread; and at the same time, they ignore or refuse to

accept the free gift of the Bread of Life. They are starving their souls while feeding their bodies.

Mineralogy has looked from pole to pole, entered the bowels of the earth, and combed the strata of mountains for precious stones, but has not yet found the priceless gems, the jewels of the King. It has sounded the deepest seas, has searched every body of water, in quest of valuable pearls, but has never yet in all its searching, found the Pearl of great price.

Psychology has made known to us the wonderful phenomena of the human mind, but it has not ac-



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Within the memory of the living, methods of transportation have advanced from the stage coach to the air mail; but spiritual knowledge is being despised and forgotten.

quainted us at all with the divine mind of Christ.

Surely of all ages, this age "by wisdom knows not God." Men who have developed giant scientific minds are leaving out of consideration the real essentials of life.

We should seek the wisdom that is from above, that is pure, and that points us to the great Maker of all, the One from whom we get our life and breath and all things. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

What Did You Give *for* It?

"SAY, that's a beauty! What did you give for it?" exclaimed Willy when he saw Fred's new knife.

A boy's question to a boy about a plaything. Yet we may well consider it as a mature question about many things most serious indeed.

An admiring group is examining the new car. "What did you give for it?"

Maybe the first payment was not much. Maybe you can meet the others as they come. But if there is uncertainty, if you are paying the price of sleepless nights and the loss of evening peace you knew at home, you are giving far too much.

"You have a beautiful house here, and on this exclusive avenue. What do you give for it?"

Well, the rent is high — but maybe you can afford it. Yet if a simpler home on a less pretentious street, where after all, you would be humanly nearer your neighbors — if such a home would serve as well your

By EUGENE ROWELL

needs, aside from vanity, you are paying too much for your big house. If the high rent is gnawing away the income you might be saving for a time of stress, or to help others now in need, you are giving a price too high.

"You set a wonderful table, Mrs. Essengude. What does it cost you?"

Delicacies are expensive. The bills are large. Perhaps you have the means to live on such a scale. Yet plainer and probably more wholesome food would give you a healthier body, a clearer mind, a deeper satisfaction, and would enable you to supply those who are in real hunger today. If your table fare leads to excess, unnatural appetites, and jangled nerves, you are (Continued on page 19)

OCTOBER has been set as the time when the LEAGUE of NATIONS will attempt to

Change Our Calendar

What the most popular change means to business and the church

(This is the second of two articles on Calendar Reform.)

By M. B. VAN KIRK



HERE has been a movement on foot for a hundred years or more to make a change in this present calendar of unequal months. Some obscure men a hundred years ago felt it might be wise to make some changes, but they made no headway. Near the first part of the twentieth century a man by the name of Moses Cotsworth, employed as a statistician of a great British railway, while endeavoring to summarize some statistics, found himself somewhat in difficulty because of the varying number of days in the months. He conceived the plan of changing the calendar into thirteen equal months, feeling that if he could do that, he could make his calculations more easily. The first indorsement was by the Canadian

Royal Society; later the International Fixed Calendar League was formed. Then the World War came along, and during the War everything was subversive to war.

After the War, Cotsworth again pressed the subject of the thirteen-month calendar and succeeded in organizing several committees that urged it upon the League of Nations in 1923. The League appointed a sponsoring committee, and since that time there has been a movement to try to bring this thing before the minds of the people. In 1928, at the request of the League of Nations, a number of nations appointed national committees to give study



By Ewing Galloway, N. Y.

Worm's-eye view of the Chrysler Building. When we look up, let us look past "big business" to the Creator who instituted the week and set apart its seventh day as His eternal Sabbath.

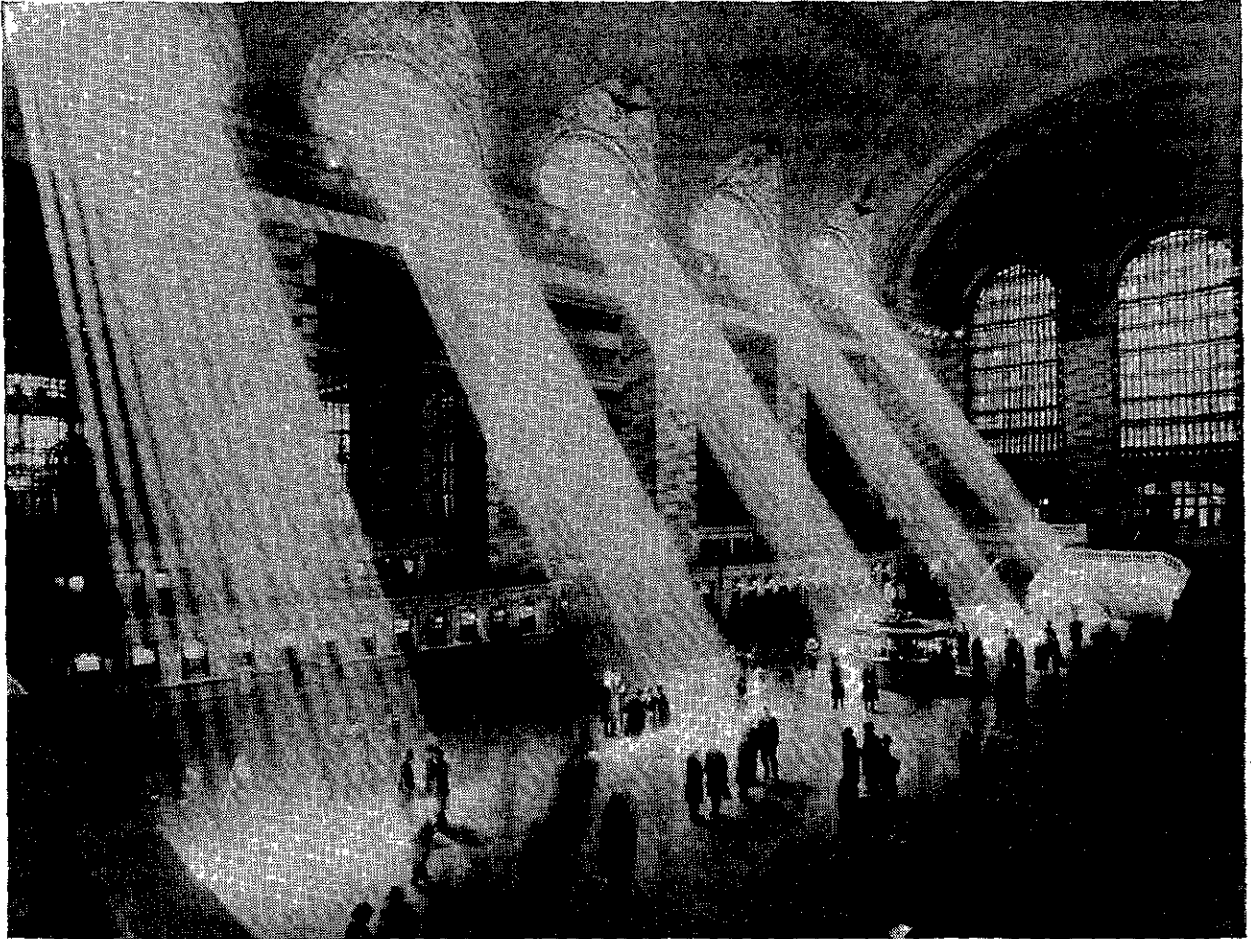
to it. Mr. George Eastman is the chairman of our national committee and has become the sponsor of the proposed reformed calendar. The League of Nations received 185 suggestions for calendar reform, and finally sifted them down to about three and turned them over to Mr. Cotsworth.

WE ARE INVITED

A LITTLE later,—in December, 1928, in fact,—there was introduced into Congress a resolution authorizing the president to call a world conference of representatives of different nations to study this question, or to accept an invitation from some other nation to attend such a conference, to endeavor to solve the calendar question in such a way that the great commercial institutions of the world would be served. This

resolution presented the question essentially along the lines of the Cotsworth plan. This plan gives no recognition to the sacredness of a Sabbath appointed by divine authority but is based entirely upon commercial advantage, thus elevating supposed business needs and utility to a place above God's requirements. I claim that no organization has any right so to trample upon divine command or to shackle the consciences of men.

I have before me a little brochure that was sent out to the Chambers of Commerce throughout the nation placing before them for vote a proposition to join in a world conference to suggest or study



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The sun's rays transform the New York Central Railway Station into the Cathedral of the Steel Rails. It would not be a service to order, symmetry, beauty, and good judgment by great corporations, if they succeed in starting the blank-day calendar.

calendar changes. But since this proposal to join a world conference on calendar reform did not receive a two-thirds majority, the United States Chamber of Commerce did not press the matter any further.

On the committee of the U. S. Chamber of Commerce appointed to prepare this pamphlet were men of national repute. The chairman was Perry J. Burns, a manufacturer of Dallas, Texas. Other members were Stanley H. Bullard, a manufacturer of Bridgeport, Connecticut, a man of note in the manufacturing world; Henry D. Sharp and Mr. Lay of Little Rock, insurance men. Two of these men, Stanley Bullard and Henry Sharp, introduced a minority report. Some paragraphs published in the opening of the minority report are as follows:

"The urgency toward a change in the Gregorian Calendar comes to the Chamber out of a reference by the International Chamber of Commerce, following the interest of the sponsoring committee of the League of Nations. It is one of those propositions which, apparently in no way taxing any one nation at the expense of another, and having no political character which might offend, has had an easy launching. It excites the enthusiasm of individuals with minds given to logical expression, and once launched readily embraces the cordial support

of well-meaning people who unthinkingly commit themselves to the perpetration of a nuisance. Most questions passed upon in this body relate to questions of fact, but this is peculiarly one in which its advocates are willing to pronounce themselves, off-hand, without, we believe, duly calculating the implications.

CATCHY BUT UNCONSIDERED

"A LARGE group has been circularized and, as often happens with catchy ideas, a great many people, many, many of them of business prominence, are giving this proposal their indorsement, without deep thinking. We have not learned that these people are giving else but lip service towards the furtherance of the idea, though apparently a considerable sum of money is being spent to launch it."

In the next paragraph I find these words:

"We are opposed to the last recommendation, which would seek to encourage our government in taking part in a conference on a subject in which the great body, as yet, evinced no deep-seated interest."

And that is the way this minority report goes on. It is too long to quote, but (Continued on page 28)

Who Lighted "Flaming Youth"?

By L. ERVIN WRIGHT



THE members of his recent conference on child health and protection, President Hoover said:

"If we could have but *one* generation of properly born, educated, and healthy children, a *thousand other* problems of government would vanish."

That is the answer to many who wonder why the government called a child conference when the problems of unemployment, Prohibition, crime, and lawlessness should seemingly take precedence. In other words, a thousand problems that are taxing the mental powers of our statesmen are secondary problems and would vanish if we had one generation of rightly trained youth.

"If you want to train your child, begin with his grandparents," Theodore Roosevelt is said to have remarked. In short, if we begin *now* to prepare for that rightly trained generation, we shall have to begin on the youth of today and wait till they are grandparents before results appear. The fulfillment of Bible prophecy, however, indicates that Christ

will return before the youth of today become grandparents.

But is our adult generation competent to rightly train our present-day youth? It must not be forgotten that our flaming youth is the result of three generations of untrained, indulgent, and delinquent forbears. For three generations the modern home has been retrograding; for three generations parental authority has been on the wane; for three generations parents have been thinking more about making money, attending social functions, and having good times, than they have about rightly rearing their children — children have been merely raised, not reared; for three generations religious instruction has been decreasing; for three generations false theories about morals, God, creation, sin, and the Bible have been taught in the home; and the result is flaming youth.

HOMES AT FAULT

MR. JUSTICE DYSART of the court of King's Bench, Winnipeg, who has given the problem of child delinquency a careful study, states: "I am convinced that it is not society but the homes that are in fault. . . . The criminals who create our chief problem and principal concern are not the matured men of the world, nor the underworld, for that matter, but rather the youth of our land — *the youth who have not yet left the parental roof*, or who, if they have left, have done so recently. Their age and condition, as shown on all police statistics and records, bear this out. . . . Quite true, the home may be so infected by general conditions of society as to be demoralized and slack; but for this condition the parents, I submit, are surely responsible and primarily to blame."—*MacLean's Magazine*.

In an address in New York City, Mrs. Sherwood Eddy recently asserted: "There is a new kind of criminal today. The criminal of a generation ago used to be from thirty-five years old up, but the criminal of today is only too often just a boy. New York statistics show that seventy-five per cent of the crime of that city is committed by people from sixteen to twenty-eight. Commissioner Wallace of New York lays the responsibility for this condition on the parents and the schools.

"Something is radically wrong with the home today," Mrs. Eddy further declares. "In homes of well-to-do people, boys and girls are allowed to go around to cabarets and dance until two and three o'clock in the morning. There is a lack of discipline, but even more important, *there is a lack of proper example on the part of the parents.*"

Modern educators, welfare workers, judges, the president, and others have set high standards for



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The tireless enterprise of the tobacco trade — as shown by this odd Berlin cigarette booth — does a large share in lighting flaming youth, — especially young womanhood.



International Newstreet

Both old and young Russia sit absorbed in listening to atheist and Bolshevist teaching.

the growing youth and are waging an uphill fight to maintain it. The child welfare specialist, Mrs. Lillie Werner, says that the parents of today fall short of the standards of excellence set by the teachers. She traces much of the delinquency of today to inefficiency in home training.

"Hosts of fathers and mothers have quit their job, and the consequence is their offspring are going straight to the devil," is the way Warden Fogarty of the Cook County (Illinois) jail bluntly puts it. Figures from the warden show that more than one thousand boys between the ages of seventeen and twenty-three are confined in the county jail. They make about seventy per cent of the total number of prisoners with which the jail is crowded.

Out in beautiful San Francisco bay on a rocky island is San Quentin prison — California's prison for first offenders. So many youth are prisoners there that it has been named "the prison of kids." More than half of its inmates are under the age of twenty-nine.

Statistics from other prisons throughout America reveal similar conditions — an overwhelming number of young people in prison.

LACK OF PARENTAL INTEREST

IN A certain school for delinquent girls in the state of California where two hundred twenty girls are committed, ninety-seven of them are in their sixteenth and seventeenth years. A report shows that broken homes played a leading part in the listing of family conditions in which these girls were "raised."

Public officials are becoming alarmed at the increase of lawlessness among the youth. "Lack of

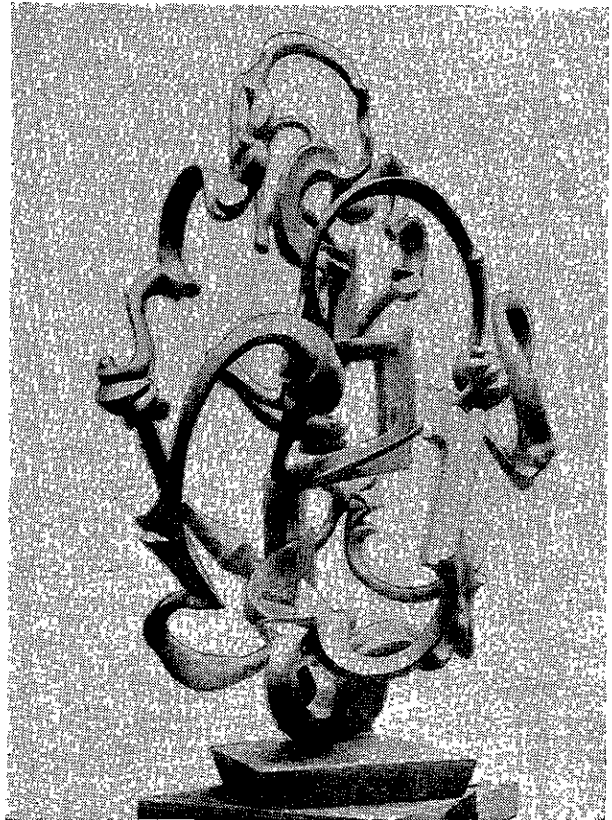
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parental interest and control over sons is at the bottom of the crimes," declares a district attorney upon the Pacific Coast, after an investigation into increase of juvenile crime in his district.

"Not only petty crimes, but highway robbery and other banditry, which two years ago would have been laid only at the door of the professional criminal, are being committed by mere boys," he further asserts. "Many parents allow too much liberty at nights, not knowing where their children are going or what they do."

Miss Meonie Chaptai, president of the International Council of Nurses, who was ap-

pointed League Council of Nations child welfare commissioner by the League Council to make an exhaustive study of "children (Cont. on page 18)



Herbert Photos, Inc.

A German artist's conception of "The Soul of Modern Music." It is a significant suggestion of the effect on modern youthful character of degenerative home conditions.

As time passes, the prestige and greatness of GEORGE WASHINGTON grow

CHAMPIONSHIP OF



REPARATIONS are being made for a celebration of the two hundredth anniversary of the birth of George Washington.

It is sponsored by the United States Government, and will be, geographically and chronologically, one of the greatest events ever staged. Other nations will also join in rendering homage to the "Father of His Country."

For ten months, beginning Feb. 22, 1932, every activity—civic, fraternal, business, literary, labor, political, educational, social, and religious—will be called upon to familiarize the people with the life and teachings of our first president.

This will be an opportune time to extol the magnanimous spirit of Washington, and his efforts in securing and preserving religious liberty for the American people. For "the most ominous sign of our times," says Chief Justice Hughes, speaking of religious liberty, "is the indication of the growth of an intolerant spirit. . . . Freedom is in danger of being slain at her own altars."—*American Bar Association Journal, September, 1925.*

It was by no mere accident that Washington was "first in the hearts of his countrymen." When a leader is needed, men instinctively turn to one who is the object of their affections; one who has demonstrated his sympathy for them and their interests; one who by his valor has proved his loyalty.

Washington was such a man.

He who is loved by all must be filled with a love for all. He must know the self-sacrifice, gentleness, and mercy of the Father of all. He who has brought so much honor to his country is worthy of the honor now being bestowed upon him.

Washington's life was not sullied by attempts to coerce others into respecting his religious views. He was surrounded by bigoted churches and annoyed by intolerant blue laws, yet he did not allow such a spirit of persecution to come into his life. No man can be a tyrant in politics or a fanatic in



International Newsreel

The "American's creed" reads in part: "I believe in the United States of America, . . . a perfect union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes."

religion and have the adulation of the multitude.

The spirit of liberty was in the very air in those days. Men in different states, unknown to each other, were inspired to seek for liberty. It was true liberty, liberty under law, that mellowed their lives and gave birth to greater respect for the rights and privileges of their fellow men.

The mighty forests, the broad prairies, the towering mountains and the wide rivers were not conducive to restriction and intolerance. As men breathed the air of freedom, their hearts and minds were expanded. Speaking of those days, President Garfield truly said:

"If I were today to state the single quality that appears to me most admirable among the fathers of the Revolution, I should say it was this: that amidst all the passions of war, waged against a perfidious enemy from beyond the sea, aided by a savage enemy on our own shores, our fathers exhibited so great a care to

observe the forms of law, to protect the rights of the minority."—*The Works of James Abram Garfield, Vol. II, page 391.*

In recognizing and respecting the civil and religious rights of his fellow men, Washington was easily the outstanding man of those times. As General of the Continental Army, struggling for independence, his valor, loyalty, and leadership were unquestioned and were an inspiration to the discouraged, suffering soldiers.

CHAMPIONED RELIGIOUS LIBERTY

BECAUSE of his justice, integrity, and faithfulness he unconsciously became commander-in-chief of the people's affections until it was but a logical step to the highest position they could bestow.

Washington's name was not attached to the Declaration of Independence with its message of liberty and equality, but he fought bravely that its mighty truths might be established and forever preserved. He did not frame the Constitution, but

in the esteem of the American people. Perhaps the greatest honor is due him for his

RELIGIOUS LIBERTY

By Claude E. Holmes

he gracefully presided over the distinguished convention that gave it form and life. And had it not been for the people's confidence in his integrity and judgment, it is doubtful if the Constitution would ever have been adopted.

"His was the directing spirit without which there would have been no independence, no Union, no Constitution, and no Republic," declared President Coolidge.

Religious liberty, probably America's greatest contribution to the world, found an unfailing champion in Washington. By word and act he continually revealed his liberal though Christian respect for the opinions of others. He was not afraid to inscribe his beliefs where they might be read by all men. Some of his letters to various religious denominations reveal his thoughts for the good of his religious brethren of other churches.

MESSAGE TO HIS OWN CHURCH

WASHINGTON was a communicant of the Episcopal Church, which was the established church of his state, Virginia. Its "clergymen frequently complained to Mrs. Washington" because he neglected to observe certain state laws enacted for the benefit of the church. Had they been strictly enforced, he would have been "publicly whipped every day for failing to give account of his conscience to the Church of England clergymen."—*"American Statesmen,"* page 132.

Washington did not take advantage of his presidential position later on to "get even" with those who had annoyed him. But when the opportunity came, he kindly commended them for their change of heart towards those of other denominations and rejoiced in the Christian spirit that was permeating other religious bodies as well. Addressing the bishops, clergy, and laity, he wrote:

"On this occasion, it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospect, indeed, to see Christians of different denominations dwell together in more charity, and conduct themselves in respect to each other with a more Christian-like spirit, than ever they have done in any former age or in any other nation."—*"Old South Leaflets,"* No. 65, page 7.

In the early days of this nation, Quakers knew the rigors of religious persecution. They were unmercifully hounded from one place to another. But Washington was not ashamed to espouse their cause. In a letter he wrote to them, he declared in no uncertain manner that liberty of worship belonged to

them as a *right*, and not as a privilege permitted.

"Government being, among other purposes, instituted to protect persons and consciences of men from oppression, it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations to prevent it in others. The liberty enjoyed by the people of these states of worshiping Almighty God agreeably to their consciences is not only among the choicest of their *blessings* but also of their *rights*."—*Id.*, page 9.

For hundreds of years Jews had been the victims of all kinds of indignities because of their religion. Coming to this country, with their seventh-day Sabbath of the Scriptures, they found themselves out of harmony with the Sunday blue laws of the state-established churches. Washington did not believe in allowing religious differences to interfere with citizenship. He assured the Jews of Newport that "all possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection shall demean themselves as good citizens."—*"History of the Jews in Chicago,"* page 20.

LIBERTY AND TOLERATION DISTINGUISHED

WASHINGTON was one of the few of that time who understood the difference between "liberty" and "toleration." Many even at the present do not properly distinguish between the two.

Some Seventh Day Baptists, who also observe the seventh-day Sabbath of the fourth commandment as did the Jews, had been fined and imprisoned for laboring on Sunday. They wrote to Washington, inquiring if, as President of the convention that framed the Constitution, he understood that instrument to warrant such interference with their religious freedom. The President replied:

"If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that liberty of conscience was endangered, I pray you, be assured that no man would (*Continued on page 27*)

The News Interpreted



International Newsreel
 Uncle Sam's warriors of the air, in ground formation at Fairfield Airport, Dayton, Ohio, ready to begin the recent gigantic rehearsal for aerial warfare.

A Universal Language

"TODAY English speech is a greater bond than English blood," says Edward M. East, Professor of Genetics at Harvard University. In a scientist's prophecy of the not-far-distant future, Mr. East makes this forecast: "In order to gain full satisfaction from the radio-election devices which will be in common use at this time, it will be necessary for every educated person to be conversant with a universal language. This will raise to the *n*th power the possibilities of propaganda, which, available to every nation, will be likely to break down whatever racial solidarity is left at this time. . . . An accepted Esperanto or Ido, together with a tenfold increase in racial hybridization, will help to produce political alliances which are now quite unlikely."

Taking with a grain of salt the political prediction, it is well for the student of world affairs and Bible prophecy to notice the professor's statement concerning a universal language. Ever since God came down at Babel and confused the tongues of men, thoroughly scattering them abroad over the face of the earth and making them aliens to one another, there have been efforts to reverse Babel and restore universal likeness of speech and writing. Men have succeeded in this effort more in writing than in speech, as witness the widely prevalent written word in China and Japan. But in the main every effort to thwart the Babel dictum of Divinity has been futile. Some have thought that the gift of tongues at Pentecost was the antithesis of Babel, but not so. Rather than one, or fewer, tongues, the apostles were given power to speak

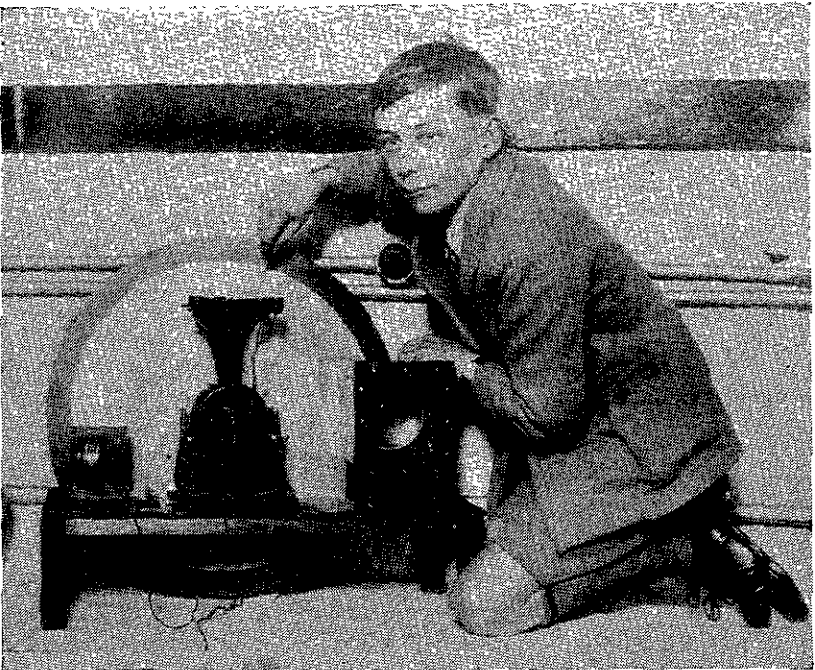
many One man speaking seventeen languages makes absolutely no approach to universality in language.

Since the confusion of tongues came from disobedience to God's commands, then one speech will be restored only by obedience to the Lord. And as righteousness will not come till this earth is made new, we look for the one language of heaven to prevail when paradise is restored, and only then. What that

language will be we do not know. We may be sure it will be purer than Greek, more expressive than French, and more mellifluous than Hindustani.

Volapuk, Ido, Esperanto, together with other attempts at a universal language, have come to grief or have failed to stir widespread enthusiasm. The latter has been most successful, with its thousand societies all over the world, books, conventions, and approval by many leading nations. But at best they are all too artificial.

The most sanguine expectation lies in the adoption of English as having possibilities of becoming nearly universal. It has the advantages of being already established, the mother tongue of hundreds of millions, and the most widely understood and spoken the world around. To greatly lessen the difficulty of learning and using this far-from-perfect language, a system of "basic English" has been worked out. It has been found that, while our dictionaries contain 400,000 words, and we use 50,000 in the ordinary speech of educated people, yet 850 basic words are sufficient to express well all the ideas of living and literature. These can be committed to memory, together with their meanings, in a week. A month or six weeks of study and practice will enable any intelligent person of any nationality to use basic English so as to be



Herbert Knows, Inc.
 Norman Stokes, fourteen-year-old, English boy, made his own television receiver, on which he received a television broadcast from America.

The News Interpreted

understood. Vocabularies, a grammar, and books are already published in this language, and are available to the public. It is used in regular periodicals, and bids fair to become the nearest approach to a universal language yet tried.

We do not anticipate one language again, this side of heaven; and the most we see in these efforts to universalize speech is through them the possibility of more quickly heralding the imminent coming of Christ to "every nation, kindred, tongue, and people."

We Say Something

IT IS a watchman's business to be alertly watchful, to report what he sees, and as far as possible tell its significance. Though we do not always call attention to them, we are not unmindful of the news items that are occupying the front pages of the newspapers and news magazines these days. Some which are given greatest prominence mean little of vital interest to this world or the next. But others do; and we take occasion to comment on them.

Divorces. Perhaps there are fewer and less easy divorces granted in America than in Russia; but at least the Soviets leave all profession of religion and belief in God out of it, and are therefore consistent. At Reno, where the divorce industry has reached its maximum of efficiency, a matrimonial bond is being cut every five minutes on the average. As is always the case, and to show that easy divorce is an evil, other evils are making their capital at this Nevada city. Gambling, bootlegging (rather, open saloons; for it is not necessary to keep it in the bootleg), suicide, murder, find congenial company with despisers of marriage bonds. All the looseness of vice and violence of wild west days are coming back, with deadly duels in public places, and no enforcement of anything but mob law. Christ said that, though Moses granted divorces because of the hardness of their hearts, "from the beginning it was not so." But it looks as if toward the end it will be "so" more than ever. Know for a certainty that when "Without Natural Affection" is written on the wall, catastrophe to sinners is at the gates.

Bearing of Arms. The Supreme Court of the United States has handed down its decision in the case of Professor MacIntosh, of Yale University, with regard to his refusal to agree to bear arms for the United States if his conscience dictated that it was an unjust war and not approved of God. He was denied citizenship in this nation for his refusal to bear arms under all circumstances when called upon by the State.



International in cast steel

A New York "fur" warehouse yields a haul to customs men of \$2,000,000 worth of smuggled opium.

The Court divided on the issue, five to four, with Chief Justice Hughes with the minority. Memorable are the words of his dissent, some of which we quote:

"While it has always been recognized that the supreme power of government may be exerted and disobedience to its commands may be punished, we know that with many of our worthy citizens it would be a most heart-breaking question if they were asked whether they would promise to obey a law believed to be in conflict with religious duty.

"Many of their most honored exemplars in the past have been willing to suffer imprisonment or even death rather than to make such a promise.

"When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens."

The Chief Justice called attention to the fact that there are many ways in which a man may serve his country in war, even risking life, without bearing arms or in other ways over-riding religious scruples. We love our country, and appreciate its protection; but we deplore war, and cannot willingly kill. We cannot take our stand with the

majority judges in this vital matter.

Birth Control. Some very positive, and even fiery, statements and decisions are being made on this subject. Religious bodies are being split over it; and it strikes home so vitally to every marriage relation that it cannot be ignored. We refrain from discussing its details or making pronouncements upon it; for we feel that such is the only safe way to do. Like the comments of Paul on similar subjects as recorded in the seventh chapter of Corinthians, we have some things from God, and others are matters of opinion, while still others must be worked out the best possible way in a world of sin and abnormalities. With certain great, guiding principles, each marriage relationship must be dealt with on its own merits with regard to children. We know that God said to "be fruitful and multiply"; that marriage is "honorable in all" (Hebrews 13:4); that woes are pronounced upon those who have small children when troubles multiply on the earth as they are now (Matthew 24: 19); that some families are too large and some too small for the weal of all concerned; that if a man "provide not for his own" he "is worse than an infidel" (1 Timothy 5: 8). We believe that a close study of the Bible with its fundamental principles will insure the devoted believer a sound judgment that will decide aright in every case. And where God has not legislated, let man fear to legislate.

YOU *Can* LIVE LONGER

and also better, if you really want to

By Daniel H. Kress, M. D.



Herbert Photos, Inc.

These piercing eyes, which have never needed glasses, have looked out upon one hundred sixteen years of life.

SOME men are older at forty than others are at sixty. A man's age we say is determined by his arteries. We mean by this, that a man at forty with *sclerotic*, or hardened, arteries is in reality, from a medical standpoint, older than is the man at sixty whose arteries are still soft and elastic. But we must bear in mind that it is not merely the arteries that undergo hardening changes in old age; the liver, the kidneys, the heart, the brain, and the muscles undergo similar changes. Everyone knows that veal is more tender than beefsteak, and that the meat of a spring chicken is more tender than that from an old hen. Age in time hardens all tissue. This hardening of the tissues really determines the age of an individual, or the number of years he can yet live.

When the tissues and organs of the body begin to undergo these changes, which is the case after the

age of fifty or sixty years especially, they are no longer capable of functioning as well as in youth. Poisons as a result are no longer neutralized or eliminated as completely, and degeneracy proceeds more rapidly. In time, the function of these organs is interfered with to the extent that death results, from poisoning. This may be termed a natural or physiological death that comes to all and that none can evade.

CAUSE OF LONG LIFE

DR. ALEXIS CARREL, of the Rockefeller Institute has demonstrated that it is possible to keep tissue alive almost indefinitely by merely keeping it freed from its own wastes, which are poisonous to it, and supplying it with the nutrients it needs. A chicken dies normally at the age of ten or twelve years, but the tissue he separated from the heart of a chicken eighteen years ago is just as much alive today as it was then. It really appears as though he will be able to keep it alive indefinitely. This simple experiment shows that in order to live out the full measure of our days, it is necessary to keep the blood and tissues of our bodies as free as possible from their own wastes and from all other poisons. Death of the tissue, whether in the body or outside of the body, is always due to poisoning. Sever the head from a snake's body. The snake is not dead in reality until the tissues die, and this does not take place some-

times for several hours afterward, or until its own tissue wastes poison it to the point where death results.

The length of time the organs of the body are capable of functioning and the person is *able* to live, however, is determined before a man's birth. Man can no more add to his years, than he can add to his stature, but he can subtract from them. He can shorten, but not lengthen the period of his career.

To illustrate, there are automobiles manufactured that are guaranteed to run one hundred thousand miles. Others are ready for the scrap heap before half that distance is reached. The material composing them determines the length of time they are capable of enduring. The automobile that is composed of the best material and is so well constructed that it can endure for one hundred thousand miles, *if well cared for*, and driven only one thousand miles a

year, can do service for one hundred years; but if it is driven recklessly at the rate of hundreds of miles a day, it will be on the scrap heap in a few months. This applies to the human machine as truly as it does to automobiles. Heredity in reality determines how long a human machine can endure. Some may possess a heredity that should enable them to live to one hundred years or even longer, while others cannot possibly pass the threescore years and ten, no matter how carefully they may live. Still others die shortly after birth, if not before birth.

Henry Ford's son inherited millions of dollars. He could, if he chose to do so, live extravagantly, spending thousands of dollars foolishly daily, and could continue such a program for many years. Should the son of an ordinary merchant, who had inherited thousands instead of millions, attempt to follow his example, he would exhaust his inheritance in a very short time. The inheritance determines how long spendthrift habits can be indulged. This affords an explanation why some boastful old sinners, in spite of their health-destroying habits, may have succeeded in living to old age. Heredity explains it in every such case. If they live to the age of eighty, they should have lived, in all probability, to the age of one hundred twenty years.

Some time ago a young man not more than thirty-five years of age came to me for medical advice. He complained of having dizzy spells, which alarmed him. After examining him, I found he had a tobacco heart, or what was termed during the time of the World War a "soldier's heart." I advised him to give up tobacco, and assured him it had much to do with his condition. He said, "But, Doctor, my father is sixty-five years of age and has smoked for over forty-five years, and is in very good health. I have only been smoking for eighteen years. Surely my condition cannot be due to tobacco." I said to him, "You are mistaken in your reckoning. You have been smoking for fifty years, or more." He could not understand what I meant to convey at first. I then tried to have him see that he was really suffering the *accumulated* results of his father's and his own transgressions.

OLDEST MARRIED COUPLE

THE fact is that whenever we find men who are able to smoke, drink, and eat immoderately and yet live to old age, we may rest assured that they have a good heredity to thank for it. They have lived long merely because they were hard to kill. Others with a more unfortunate heredity would have died at a much earlier age should they have attempted to follow their example. A long and useful life is no mere happen so.

A short time ago attention was called in our daily papers to a Mr. and Mrs. A. O. Blackmar who were reputed to be the oldest married couple in the United States. They had just celebrated their seventy-fifth wedding anniversary. Being anxious to know something more (Continued on page 26)

Men Will RISE from the DEAD

By Heber H. Votaw



THE hope of the resurrection has brought comfort to the hearts of bereaved believers through all the ages. Job found peace in the thought that he would hear and answer the Lord's call even though asleep in death. (Job 14: 14, 15.) David, dissatisfied with the evil in the world and the frailties of his own flesh, expressed his hope thus, "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17: 15. Again he says, "God will redeem my soul from the power of the grave: for He shall receive me." Psalm 49: 15.

Naturally the New Testament references to the resurrection are abundant. Christ had come. Having entered the domain of the enemy and come forth, He could triumphantly declare, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1: 18. It was to be expected that the fact of His resurrection would increase belief in the doctrine of the resurrection for mankind. The Christian religion rests upon the fact of the resurrection of Christ, and His apostles based their strongest arguments upon this. Peter contrasted Christ and David in his sermon on the day of Pentecost. Of the one he said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day," adding, "David is not ascended into the heavens." Of the other he spoke, "His soul was not left in hell, neither His flesh did see corruption." He is now "by the right hand of God exalted." (Acts 2: 29-34.)

Paul also used the same argument, saying, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption." Acts 13: 36, 37. Had Jesus died and not risen again, the example of His life might have affected some for good; but the power that a living Christ gives to His followers could not have been theirs. As only a resurrected Christ could be a Redeemer, so only through the resurrection can the Christian have complete redemption. Indeed, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15: 19. We unhesitatingly say that if the common doctrine of consciousness after death is true, and if the belief held by many that men go to their rewards as soon as they leave this mortal life is Biblical, there is no need of a resurrection.

Sincerely desiring to avoid any just charge of treating the matter lightly, we cannot forbear pointing out some absurdities that must follow the acceptance of certain common theories. If a man has lived righteously, died in full acceptance of the Lord, and been taken to his eternal reward at once, what need is there of a resurrection? If he died in his sins and has gone to the lake of fire, what need is there of a resurrection? Can anyone suppose that mistakes have been made and that some have been for millenniums in the abode of bliss who should have been writhing in torment in the never-ending hell of popular theology? Or is it conceivable that others have been enduring the tortures of the damned when they should have been through the ages basking in the smiles of a forgiving (Cont. on page 26)

The WORLD'S GREAT

By Roy Franklin Cottrell

JUVENILE training is now rated among the "fine arts." In this field of endeavor, Abraham and Moses stand among the eminent pioneers. Solomon declared, "Train up a child in the way he should go: and when he is old, he will not depart from it," while the Master Teacher said, "Suffer little children to come," and bade His disciples, "Feed My lambs." But in the present generation child training has been developed to a high state of scientific efficiency; and competent kindergarten instructors now command higher salaries than the majority of other teachers.

But who has conducted the greatest kindergarten? Was it Froebel of Germany? Was it the American Near East Relief at the foot of Mt. Ararat, with its Sunday school of 80,000 Armenian war orphans? No, the kindergarten that has eclipsed all others had a charter membership of at least two million, and was established under divine guidance at Mt. Sinai.

GOD FOUNDED THE SCHOOL

CONSIDER the circumstances. For more than two centuries the Hebrews had suffered beneath the oppressive Egyptian yoke that grew more and more rigorous, even to the death decree for male infants. Suddenly this multitude of untutored slaves were mightily delivered from their cruel masters, and in their march across northern Arabia, tarried for nearly a year in the grand natural amphitheater by the sacred mount. Here the national government was organized. During the long years of serfdom, the people had well-nigh lost all real knowledge of the Creator, His law, His Sabbath, and the coming Redeemer. All this they must be taught. Since, too, the great masses could not read or write, the loving Father used object lessons — kindergarten methods — to teach His people heavenly truth.

Inviting their leader, Moses, into the divine presence on the summit, God there instructed him to establish a religious system of priesthood, tithes, offerings, and sacrifices, which things were illustrations to teach the people of Christ and His work as man's sin-bearer. Likewise, Moses was given a view of the true sanctuary or tabernacle,—God's dwelling place in heaven,—and was told to erect a miniature, or facsimile, of this building in the camp of Israel. This structure was to serve as the center of their national worship. Said the Lord; "Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus

PAGE SIXTEEN



International Newsreel

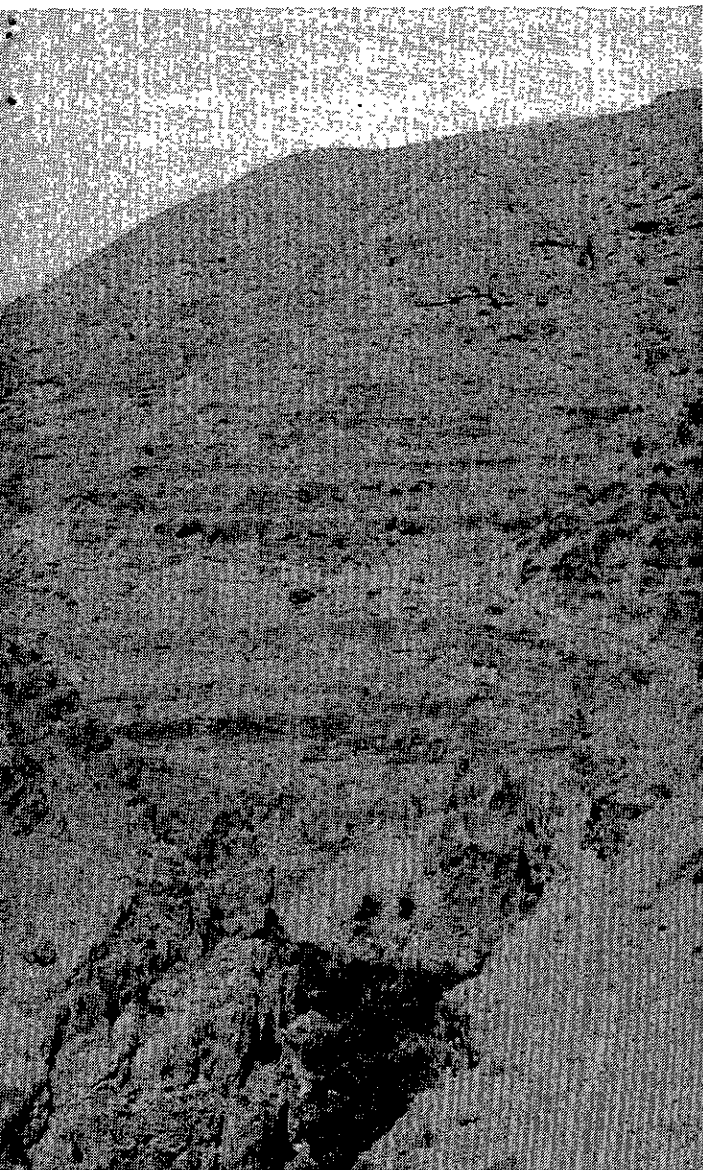
"The wilderness o

25:8, 9. See also Hebrews 8:1-5; Psalm 102:19.

After the Israelites were permanently settled in the land of Palestine, a magnificent temple for worship was erected by King Solomon; but while in the wilderness a portable tabernacle (tent), approximately eighteen by fifty-five feet, was constructed. This was divided into two rooms, the Holy Place being twice the size of the Most Holy Place. In the former were the table of showbread, representing Christ as the bread of life; the seven golden candlesticks, designed to teach that Christ through His church is the light of the world; and the altar upon which sweet incense was burned at the time of the morning and evening worship, the cloud of incense

THE WATCHMAN MAGAZINE

EST KINDERGARTEN



scapegoat" in Palestine.

ascending with the prayers of the people being a symbol of Christ's righteousness.

In the Most Holy was the sacred chest, or ark, containing the law of God; while above this was a covering of gold known as the mercy seat. This was a little earthly model of the throne room of the universe, the law being the foundation, or "constitution," of God's government, while the mercy seat represented His infinite love. The congregation assembled, not in the tabernacle itself, but in the large open court surrounding it. Here, too, as one of the important objects, was the altar of burnt offering. When the appeal was issued for erecting this "house of God," the people contributed

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But its interest reaches far beyond the teaching profession

liberally, and when completed it doubtless represented a value of about \$1,000,000.

During Israel's slavery days, the very struggle for existence was so difficult that little time or thought was given to the nobler, higher things of life. One of the principal purposes of the sanctuary service was to teach men and women the ugly, terrible nature and consequence of sin. When a person had violated one of God's commands and was repentant, he was instructed to bring a lamb or a kid of the goats without blemish to the altar in the tabernacle court. The instruction continues: "And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him." Leviticus 4: 33-35.

AT-ONE-MENT

NOT the priest, but the man who had sinned, was to place his hand upon the head of the innocent victim, confessing his guilt, and then with his own hand slay the offering. In this way the penitent was shown that his sins would at last take the life of the innocent Son of God. The fat, as an emblem of sin, was to be burned with fire upon the altar; while the blood, representing the forfeited life of the sinner, was put upon the horns of the altar and poured out beside it. By this impressive service there was made an "atonement for his sin." Sin had come in between the individual and his God. But now he had confessed; his Lord had forgiven; and the at-one-ment brought the heavenly Father and His child into sweet accord, with nought to separate.

Day after day, and month after month, the sins of the people were in this way brought to the sanctuary. Once a year a special ceremony was provided to remove them, and the tenth day of the seventh month was designated as "the day of atonement." Ten days prior to this service the priests went throughout the camp (*Continued on page 24*)

PAGE SEVENTEEN

Marmalades for Breakfast



RS. VOSS was speaking: "I wish I knew some way to persuade my family to eat the amount of breakfast I know they need. They insist they haven't time. As a result the children are overtired by mid-morning and Henry complains of losing his pep."

"You must do two things," her friend, Mrs. White, told her. "You must make your breakfasts so good they will not mind getting up a little earlier in order to eat them. And you must include foods high in food value even though they be concentrated in form."

"What, for instance?" asked Mrs. Voss.

"Well, there are few American breakfasts considered complete without oranges," said Mrs. White. "But our English cousins are even wiser, for they invariably include orange marmalade in their breakfast menus. They look upon toast and orange marmalade as an indissoluble breakfast partnership. The custom is an extremely good one from the health point of view. The fruit supplies much needed vitamins and minerals. The sugar in the marmalade is one of our most concentrated heat and energy foods."

"I don't believe it will take much persuading after all," remarked Mrs. Voss. "Who can resist the appeal of clear, glowing marmalade, the very color of sunshine? See, I am becoming quite poetic about it myself. While oranges are plentiful and sugar is cheap, I shall make a generous supply. I'll make some of grapefruit, too, so my marmalade offerings need not become monotonous. I feel very sure both the children and Henry will get the energy food they need if liberal servings of

By ANNE SCHUYLER



marmalade and buttered toast are added to their present breakfasts."

SOUR ORANGE MARMALADE

1 pound peeled sour oranges
1 quart water
1-3 of peel removed from oranges
1½ pounds sugar

Wash fruit. Remove peel. Discard two-thirds of the peel, reserving the third freeest from blemish. Cut this in very thin slices. Place in a kettle and add four times as much water by weight as peel. Boil ten minutes, then drain. Repeat this process from three to five times, each time bringing the water to a boil and allow to boil for five minutes.

Peel should be exceedingly tender. All bitter taste may be removed by changing the water a sufficient number of times.

After the peel has been removed, weigh the fruit. Cut into small pieces. Place in a kettle and for each pound of orange add one quart water. Boil until it thoroughly disintegrates. Pour into a flannel jelly bag and press until no more juice can be obtained. Drain this juice again through a clean flannel jelly bag without pressing.

Pour this juice into a kettle. Add peel and bring to a boil. Add one and one-half pounds sugar for each pound of fruit used. Continue the boiling until the jelling point has been reached, which is indicated by the flaking or sheeting from the spoon. Pour into sterilized glasses. Seal.

GRAPEFRUIT MARMALADE

1 pound peeled grapefruit
1 quart water
1 pound sugar
1-3 of peel removed from grapefruit

Follow directions for making sour orange marmalade as given above.

COMBINATION MARMALADE

1 orange
1 lemon
1 grapefruit

Wash fruit. Run through food chopper. Add three times its bulk of water. Boil for fifteen minutes. Let stand overnight. Next morning boil for ten minutes and let stand again. When cold, measure pint for pint of sugar. Cook over a rapid fire until jelly stage is reached. A variation may be made in this by adding 1 cup of grated pineapple previously boiled for five minutes.

"Flaming Youth"

(Continued from page 9)

who are in moral danger because of the environment in which they live," recently submitted to the League a one-hundred-page report on her investigations. Miss Chaptal says:

"There are more juvenile delinquents in the United States than ever before. Each year younger children join the ranks of the lawless.

"Both schools and social agencies teach children to live their own lives and to make their own decisions. This gives American children an unhealthy attitude toward life.

"The ultra-modern mother leaves her babies in day nurseries. Forty-one per cent of America's children between five and six go to school. This is typical of the American parents' effort to shirk

responsibility. The rise of divorce is another.

"American children have no one to guide them. Homes have degenerated into places where one eats occasionally and sleeps. Sex information must be picked up on the streets, if it isn't taught in school. The children receive no spiritual or moral guidance from their parents."

The reason that children receive no spiritual or moral guidance from parents is generally because the parents have none to give. Vital religion in most homes is a minus quantity. Family worship, reading and studying the Bible, and prayer are unknown in millions of American homes. The theater and the dance hall have displaced the church. Ethics have been substituted for God's moral law of Ten Commandments. Many churches are attempting to com-

pete with the theater by using theatrical methods. Popular psychology, which teaches that children should live their own lives, has vitiated the Sermon on the Mount.

If America would help stem the tide of delinquent parents and delinquent youth, it must return to the religion of Jesus Christ and the time-tested standard of morals—the Ten Commandments. Unless America does, we may look in vain for that generation which would make a thousand problems of government vanish.

And Bible prophecy indicates that conditions will continue to become worse and worse. The only hope for modern civilization's unsolved problems is the return of Jesus Christ, when He shall overthrow the present order of things.

Praying parents should work and pray for that glad day to hasten on.

What Did You Give for It?

(Continued from page 5)

paying too much and for the harmful, too.

But not only in these objective, material things are we likely to be extravagant. Concerning the mental and spiritual life as well, there may be waste.

The young person who gets his college diploma at the price of his health and physical vigor is a lifetime bankrupt.

The world is overrun with pleasure seekers, dull of eye and dead of soul, jaded, irritable, full of discontent. The price is too great.

Wealth at the price of honor, political success at the price of integrity, fame at the price of noble character and clear conscience, come too high.

Yet there are things for which we can never pay too much.

You, teachers in the schools, who bring your pupils safely through the trying, uncertain years, what study, what faithfulness, what sharing of childish grief, and what joining in happy laughter when your own heart was sad, what patience and what zeal, were yours! Yet you have no regret. And you, fathers and mothers, whose sons come to honor while you are yet aware, whose daughters are crowned with the love of husband and children in happy homes, what did you give for them? Your dreams, the consecration of your highest powers, the night-long watch, the breaking toil, the constant care as to your own thoughts and words and deeds as well as theirs. Yet if you could you would have given more.

Statesman, what did you give for the confidence of the people that sends you again and again to the legislative hall? Merchant, whose business flourishes year in, year out, through good times and bad, what did it cost you? Banker, into whose keeping the people bring their wealth, what did you give for their trust? Minister, endeared to the hearts of your flock as the years go by, honored of all men, chosen of God, what price did you pay? Your answers are about the same. Devotion to duty, steadfastness to truth and right, resistance to temptation, and, greatest of all, love and fellowship and the constant effort to serve.

There are others yet than these. The common laborer, the mechanic, the wife and mother in the humblest home, may have possessions in good will, in esteem, in loyal friendships, for which no cost in honest living, in self-sacrifice, in labor for others, is too great.

Beyond all else, there is one deathless hope, one pearl of greatest price, for which the striving of a lifetime is but dross. It is the soul-assurance that when for us this present life shall close, in God's own time a nobler, sweeter life shall be forever ours. Then all thought of the question, "How much did you give for it?" will be forgotten in the realization, "How little it cost!"

AUGUST, 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.

Bleeding piles. — I suffer a great deal from piles, and often from bleeding from the rectum. What can I do for this trouble?
F. T. T.

You need to consult a physician. I think you will find it necessary to have something done to remove your hemorrhoids. I would suggest that you have them injected, which is as simple as well as a very effective cure for your trouble.

Nervous baby. — My baby is three months old, and seems very nervous. I am not able to feed it regularly, for it cries so for its food and will not wait until feeding time. What can I do to stop this nervous crying, and to get the baby to sleep more at night? M. B. T.

Your baby is evidently suffering from the lack of a regular program. I am afraid you began with him by noticing every squirm and grunt he made, and thought he was awake often when he was only partially so, and in your anxiety to be very careful of him, you took him up. You ought to have your baby far enough away from you even at night, so that you will not notice every squirm and grunt, and only answer real cries and calls for help. Satisfy yourself, even by medical attention if necessary, that your baby is all right, then begin by putting him on a regular regime of feeding and sleeping, and just let him alone, and soon you will have a sweet-tempered, quiet baby, and you yourself can get proper rest and sleep at night, and you both will be very much better, and you will soon find you do not have a nervous baby, but just a normal, healthy child.

Hiccups. — (a) What are hiccups? (b) What is the cause of hiccups? (c) What can be done to stop hiccups? W. A. C.

(a) Hiccups are a spasmodic contraction of the diaphragm. (b) The cause of hiccups is either an irritation of the nerves supplying the diaphragm, or an irritation or pressure on the diaphragm. Usually hiccups are of a short duration, but sometimes they may become very severe and last for hours and even days, until the diaphragm is so irritated that even after all cause is removed, it continues its spastic jerking. (c) An ordinary case of hiccups usually lends itself readily to simple remedies such as drinking a glass of cold water; holding

the breath a short time; inhaling and exhaling slowly and steadily; a piece of ice in the mouth; a towel wrung out of hot water placed over the region of the diaphragm; pressure upon nerves in the neck; and in babies, hold the baby against your chest, patting it on the back, and it will belch up the gas. If all simple remedies fail, call in your physician.

Falling hair. — What is the best treatment for falling hair, and something to encourage the growth of new hair? F. C.

It is hard to give you the best treatment for falling hair, but we will give you one that will be helpful. Have your head shaved and have about three applications of quartz light to your scalp, until you have a deep sunburn. Then allow the head to heal and the hair to regrow. You will find a great improvement in the condition of your scalp, and your hair will be stimulated to grow better.

High blood pressure. — I am 69 years of age and have high blood pressure. Have had my teeth and tonsils removed, but am still troubled with a pressure that seems to be due to gas. Also have a dizziness in my head. What can you advise in my case? M. C. A.

It is hard to tell just what is causing your high pressure, but you have surely done right in trying to remove all foci of infection, as your teeth and tonsils. Now you must look for further trouble in your gastro-intestinal and urinary tracts. The gas you speak of evidently comes from slow and improper elimination. To hasten elimination, you must begin by eating much more slowly, thoroughly masticating your food, eating only when rested and free from worry, drinking one-half hour before and two hours after your meal, and very little at your meal. Plan to lie down one half to one hour after a meal with a hot water bottle to the abdomen. Include in your diet plenty of fruits and vegetables, and eat a hearty breakfast and dinner and a light meal or none at night. Drink copiously of water to further aid digestion and elimination and to flush the kidneys. Exercise lightly in fresh air, and sleep in well-ventilated rooms. In other words, free your mind from cares and worries, and your body of poisons, and you will find yourself improving and your blood pressure going down.

PAGE NINETEEN

PIRATES *of the* South Seas

By CHARLES L. PADDOCK

MANY, many years ago, or to be exact, in the year 1787, King George the third, of England, fitted out a small ship called the "Bounty," manned her with forty-five sailors and a courageous captain named Bligh, and started the expedition on a long trip to the South Sea Islands. Some of the islands in the West Indies, belonging to England, were uninhabited because there was no food growing on them; so the king was sending the "Bounty" out to the South Sea Islands, to gather breadfruit trees, which were to be carried back to the West Indies and planted there.

Could these brave sailors have known only a part of the adventures they were to meet on this trip, they might have hesitated to start on such a hazardous journey. The "Bounty" and her crew set sail from the shores of old England on December 29, 1787, with provisions on board to last a year and a half. Just ten months after they had set sail they arrived at the island of Tahiti, where they spent six months in gathering the breadfruit trees, and also in making friends with the natives of the islands. Some close friendships were formed between the sailors and some of the native women, and when it came time for the "Bounty" to sail, they found it hard to break away from the friends who had treated them so kindly during their stay on Tahiti. In April, 1789, there was evidence of an approaching storm, and Captain Bligh gave orders for the ship to sail.

The "Bounty" had not been at sea very long until the sailors became very much dissatisfied, and they wished they had remained in Tahiti. Captain Bligh was a hard and tyrannical captain, and as they thought of the long journey to the West Indies and then the trip home again, their hearts rebelled, and they determined to turn back to the island and their many friends.

IT WAS a serious offense for sailors to refuse to obey, or to mutiny; in fact, it would mean death, if news of it ever got back to England, and they were captured. But, realizing all this, on the night of April 28, 1789, four of the men entered Captain Bligh's room, dragged



International Newsreel

A South Sea Islander uses a wooden comb to penetrate his "forest" of hair.

him from his bed, overpowered him and tied his hands behind him. A small boat was made ready and the irate captain and eighteen of his men were lowered in the boat to the sea and set adrift. They were given one hundred fifty pounds of bread, sixteen pieces of meat averaging two pounds each, six quarts of rum, six bottles of wine, and twenty-eight gallons of water.

ITHAD taken the "Bounty" ten months to make the journey from England, and it seemed almost impossible that they would ever get back home again in just a small row boat. But the strong-hearted captain allotted to each man just so much food and water for each day, and they set out to row thirty-six hundred miles. A few birds were caught now and then for food, and at night they spread their blankets to catch the dew and sucked them in the morning to save water. These resourceful men, encountering every kind of weather, enduring dreadful sufferings, untold hardships, and miseries, finally reached the island of Timor, a Dutch settlement, and were there taken on board a large vessel and were soon safe back in old England.

You are glad, I know, to learn that the captain and his men reached home

safely, but what about the "Bounty" and the bold, bad sailors who mutinied? A few of them returned to the Island of Tahiti and their friends. But knowing very well that the King of England would not allow them to go unpunished if they could be captured, some of them determined to search out some secluded spot where they might hide themselves and escape punishment. Their fears were well grounded, for the king did send out a ship to capture the pirates, and fourteen of them were captured and returned to England. Five of these were hanged.

BEFORE the king's officers arrived on Tahiti, nine of the sailors had taken the ship "Bounty," and with six native men and eleven native women, set sail, searching for some isolated spot where they might make their home and be safe from the law. Fletcher Christian, who now took command of the "Bounty," had heard of a small island in the Pacific named Pitcairn, and they set out in search of it. On January 23, 1790, they caught sight of the island. On landing and exploring this tiny dot of the Pacific, it seemed an ideal place to hide from the long arm of the British law, for it was only five miles around the island and but two miles and a half across it at the widest point, and it was far removed from the lanes of ocean travel.

Everything they thought they might need was taken off the "Bounty" onto the island, and the ship was then set fire and burned as an additional safeguard against detection. Imagine how they must have felt,—only twenty-six of them on this little island in the great Pacific, no homes, no friends, no conveniences, few of life's necessities, and the ship "Bounty"—their only means of leaving the island—burned. They set themselves industriously to building houses and were soon comfortably settled. The story of the next few years is one of jealousies, hatreds, treachery, quarrels, and bloodshed. They fought and killed one another, until, in the year 1800, John Adams was the sole male survivor,—the only man left on the island.

Picture him, if your imagination can, this lone ruler of a (Continued on page 24)

THE WATCHMAN MAGAZINE

The Making of the Home



What do you consider the best method of breaking a child of a very stubborn will?

The will should never be broken. A child whose will has actually been subjugated to that of his parents, who fears to act except by direction, is a pitiable object. The will should be trained to act in accordance with reason and wisdom. The younger the child, of course, the more must the parents' judgment guide; but from earliest years the parents should take time and exercise patience and thought in getting the child to see the consequences of what the child determines. Sometimes, indeed, the parents may come to see that the child is right rather than themselves; then the only thing they can do is to acknowledge that that is so.

With little children, in petty matters it is often best, instead of opposing their wishes, to shift their attention to something else. Troubles may often be avoided in this way. The authority of the parents must be maintained; but how, in view of the great variation in children's temperaments and the equally great variation in parents' ability to govern, must be studied and decided in each individual case.

Finally, limit your "don'ts." Lead. Say, "Let's do this." Keep ahead, and you'll not have to pull back so much.

Perplexing questions on married life, home management, and child training will be answered in these columns by a specialist on the home and its ideals. Readers may address queries to the editor of the Watchman.

Is it right to use face powder and rouge?

It is right to be beautiful; for beauty of any kind gives pleasure to those who can appreciate beauty. The art of beauty-making, however, is not very widely nor very well understood. Beauty comes from within. Eyes that are lighted with intelligence and understanding, faces that reflect sympathy with every good and worthy thought, make more of beauty than either form or color can make; and perfect health gives to the skin color and texture that nothing else can equal. Paint can never make up to the human face the loss and the ravage that ignorance and meanness and selfishness inflict. A sham, a false front, is never beautiful to the discerning eye.

Young women have no reason to

paint their faces. If they are in good health, they have enough color; or, for that matter paleness itself is interesting. Paint destroys in time the velvety texture of the skin. Besides, not one woman in a thousand can apply it skillfully. What an awful botch of art is on the majority of faces seen today! Powder is often used with as little art. It may be unobjectionable if used to remove perspiration or shininess of skin, and then itself is wiped off. But a floury face — spelled that way — ugh!

Besides, to be very candid, young women have no right to deceive prospective husbands! They will not be happier for the attempt, afterward. If after marriage the husband does not object to his wife's cosmetics, that is a matter between them; but before marriage he is neither consulted nor enlightened.

But what about the morals of the matter? Those *are* the morals of the matter. Any woman who cannot chose candor rather than deception, who cannot appreciate the value of intelligence, understanding, and sympathy rather than that of a paintbrush in the making of beauty, who does not comprehend that the transgression of physical laws is a sin and the consequence moral disintegration, does not know what morals really mean. She may be bound by prohibitions, but she is not alive to truths.

For Wives Only

By Martha E. Warner

YESTERDAY, a man said to me, "Yes, she has left me. Says she is sick and tired of doing without things, and staying at home doing housework. So she is going to get work and live her own life in her own way. At least she thinks she is. Accuses me of not being a good provider."

Today, when my neighbors were discussing nothing of any consequence whatsoever, I ventured to propound to them this question: "What constitutes a good provider?"

"Do you intend that as a joke?" asked one. But when I assured the group I was very much in earnest, that I really and truly wanted to know their several ideas on the subject, tongues were loosened, and I learned — much.

Through all the discussion that followed, there seemed to be a vague impression with most of them that their respective husbands lacked some of the qualities of a good provider.

And when I asked, "In what way?" one woman admitted she did not believe her husband a good provider because he would not buy her a car. As she talked, we eyed her lovely clothes, we thought of her new fur coat, and the diamonds

sparkling on her hands; we thought of her nice home, recently remodeled; her three boys being sent to college.

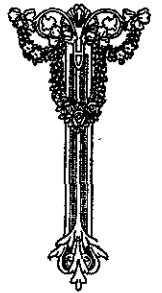
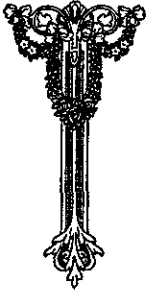
Of course there was the woman who did not think her Charles a good provider, because he could not provide what this and that husband could. Her reasoning sounded silly, for one can always find other women's husbands who earn more money.

Then one rather selfish member of our circle said she was tired of being told she could not afford things. Of course she loved her husband, but she averred he was a poor provider.

When most of us had given vent to our tiny woes, one of the older, and perhaps more sane, members spoke calmly and to the point. She said if we all realized how few appreciated what their husbands provide, we might be more conscious of our own good providers. She reminded us that it was no easy task, in these days, to keep a family well clothed, well fed, and comfortably sheltered. She hinted that too many women took unto themselves a husband

for the luxuries and the pleasures in life they fondly imagined would follow. They did not seem to be cognizant of the fact that a good provider is a husband who provides his family with *all* the necessities, and *some* of the pleasures of life. And then she drew her remarks to a close by telling us that our definitions of what constituted a good provider reminded her of the way many people quoted Paul as saying, in Philippians 4:19: "My God shall supply all your wants." But Paul said no such thing. What he did say was: "My God shall supply all your *need*," not wants. Likewise a husband promises to provide for the *needs* of his family, not the imagined wants. And if the wife marches shoulder to shoulder with her husband, if she does her part in keeping down the needs, then some of the pleasures of life will follow.

Let us, she said, show our husbands that we appreciate them. Let us consider that they *sacrifice* too. Let us encourage them by telling them that they are good providers, and let us never discourage them by saying we are tired of doing without things. Nay, rather, let us be thankful for our husbands.



Herbert Photos, Inc.

The most vital concern of every human being is the cross and his relation to it.

My Personal Relation to God

By W. E. HANCOCK



SOMEWHERE the writer read of the experience of a person who found himself face to face with God in such a real and personal relation that he described it as being, "Just God and me."

This expression reveals a beautiful and fundamental truth. There are things that concern no one but "just God and me." All that makes life seriously solemn, and gives real meaning to it, depends on just God and oneself, in its first and last meaning.

There is that sense of individual responsibility that makes every intelligent person understand his or her relation to the Author of life and the Giver of every blessing in a personal and special way. We cannot flee from it; we may try to ignore it, but it is a fact that will not be ignored in the innermost chambers of the soul. It always meets us again at the end of the road.

This individual sense of personal responsibility to God is the great fact of human life. It is not always directed in the correct way. Its erroneous wanderings often lead men and women into strange and inconsistent courses of action, and even into most unexplainable follies. When not thus misleading it, many show a willful disregard of its better promptings. According to the way one faces this great fact, so does one act or react. Around it in some way revolves

all the issues of life. To avoid facing this fact, numerous subterfuges have been invented to shift the issue of it.

All injustice, all oppression, all deprivation of human rights, all the extremes of poverty and suffering on one side, or luxury and the exclusive enjoyment of temporal privileges on the other, are the results of failure to face seriously this great and fundamental fact: "God and me."

Every oppressive and non-progressive form of government is based upon the non-recognition that the personal right and individual responsibility of each one decide his or her own relationship to God. Every false and reactionary religion is based upon the same erroneous assumption.

This error takes on specious and varied forms. Sometimes the individual is submerged and shifted aside in the name of society; sometimes by the power of autocratic forms of government that assume the role of dictating to the soul what it shall think and just how it shall act. The fashion of the day is to call it democracy under the guise of the rule of the majority, — whether in civil government, religious questions, or social and economic problems. It expresses itself in massive and overshadowing combinations that have a tendency to

demand all rights and authority for the good of corporate entities. It has deceptive slogans, such as "The greatest good to the greatest number."

These combinations may be exact extremes; that is, they may represent opposite extremes of the evil in appearances, but in essence they are working to one great end — the suppression of the sense of personal responsibility and of individual rights. It matters not in principle whether that end is accomplished in the name of capital and labor, under the guise of Fascism or Sovietism, of democracy, or autocracy, or religion, or government.

The nature of the error does not change by simply changing the name, or by putting on a new garb. Absolutism has tried all forms and fashions, and has shown itself an ingenious and adaptable system. At times it has taken as its fad monarchy, or imperialism. That was the ruling fashion for many centuries. The first annals of human history were written when that fashion ruled. Then came the predominate fashion of ecclesiastical absolutism, a kind of theocratic rule, which was a perversion of true Christianity that had been founded on man's personal relationship to God and truth.

Another swing of the pendulum and the rights and responsibilities of the individual came in for a time for the fullest recognition in government, in

religion, and in society that the world has ever known, beginning with the Renaissance and the Great Reformation of the fifteenth and sixteenth centuries.

We have had some four hundred years of the development of society in which individualism has had considerable play. At times it has all but run riot in the name of liberty. It has been called freedom of conscience in religion; in politics, democracy; in government, liberty. But absolutism has not abandoned the field, although it is forced to adapt itself to new conditions and take on new forms. Just as absolutism took advantage of the forms and trappings of Christianity to fasten upon the world, during the Middle Ages, the most terrible form of oppression and injustice the world has ever known, so it is doing the same kind of performance today in seizing the very forms or names of liberty and democracy in order to destroy the life and strength of personal responsibility and individual rights, for which the true principles of liberty and democracy stand as championed by Christianity.

Today men seize power and in the name of the people make themselves absolute in order to destroy the rights and powers of the individual. It may be called monopoly, or confederation, in the economic or social world; it may be called union, or confederation, in the religious world; it may be known as democracy or communism in the political world; but it matters little in the end what it is called, if it all works towards the same evil end of seeking to destroy the sense of individual rights and personal responsibility toward God. That which comes in to tell the individual what he or she must or must not do about individual relationship toward God is destroying the most fundamental right of the human soul.

Whenever any system, policy, or organization demands that the rights of the conscience be submerged, the identity and privilege of the individual be surrendered, and the sense of personal relationship with and toward God as the primary fact of life be forgotten, for the defense, support, or good of the system, policy, or organization, it becomes by so doing a form of absolutism. It becomes an instrument of perverting and destroying man's rights. It thus seeks to place the human in the place of the divine, and debases the conscience of the individual by subjecting it to the mandates of a rule and power that the soul can never bow down to without prostrating itself in the dust of indignity and outrage.

These tendencies toward imperial absolutism are showing themselves under specious forms today. In Russia the world beholds the spectacle of a ruthless and despotic absolutism in the name of the laboring classes. But just because it may call itself the rule of the working men, it is (Continued on page 26)



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.

Infidel and Atheist

Please explain the essential difference between an infidel and an atheist.

The Mohammedan uses the word *infidel* to designate a person who is not a Moslem. From the Christian standpoint an infidel is one who disbelieves in the God of Christianity and the Bible as His revealed word, though we understand that he may believe in a Supreme Being. An atheist believes there is no God at all, usually attributing the phenomena of the universe to an impersonal force.

The Sealing of the Tribes

Do you think what the Jews are now doing, in going over the trial of Jesus again, will lead many of them to accept Him, and thus fulfill the Scripture of Revelation 7 about the tribes of Israel being sealed?

The Jews' re-trying Jesus may lead some of them to Christianity; but it is doubtful, for the saving approach to Him is not made in that way. The tribes of Revelation 7 are of spiritual Israel, not literal or fleshly. Study Romans 11, where Paul shows that, while Israel in the flesh has been cast away (the branches cut off of the olive tree) and the Gentiles accepted in their place (new branches grafted in) yet the old branches which were cast off (the Jews, Israel) may be grafted in again. That is, since the rejection of Christ by Israel as a nation, both Jews and Gentiles are on the same footing before God. There is no favor now as to Jewish or Gentile inheritance. Both Jew and Gentile "outwardly" will belong to the sealed tribes in the New Earth state; but all will be "Jews inwardly." (Romans 9: 7, 8; 2: 28, 29.)

The Second Death

Is it reasonable to believe that God will raise the wicked dead and then destroy them again?

Reasonable or not, as to our reasoning powers, the Bible says they will suffer the "second death." (Revelation 20: 6, 14; 2: 11.) How could they die twice unless they were raised from the first death? We know from observation that both righteous and wicked die once, the "first death." "In Adam all die." 1 Corinthians 15: 22. Righteousness, even Christ's righteousness imputed to us, does not save us from dying once because Adam brought sin into the world. The only difference between the rewards of the righteous and the wicked is in the second death. One escapes it; the other suffers it. The only way God could carry out His dictum that "the soul that sinneth it shall die" was to have all die once — or better, sleep. (John 11: 11.) Then "in Christ shall all be made alive." After that the wicked suffer real death, eternal death, which is never called sleep.

The Testimony of Jesus

What is the meaning of "the testimony of Jesus Christ," as mentioned in Revelation 12: 17?

Revelation 19: 10 gives the Bible answer: "The testimony of Jesus is the spirit of prophecy." The spirit of prophecy is the gift of prophecy in the church on earth. As recorded in 1 Corinthians 12: 4-11, 28, Ephesians 4: 8-13, Christ promised and gave to His church certain gifts, among them the ability to prophesy, and these were to be in the church till His return to earth. (1 Corinthians 1: 7.) The twelfth chapter of Revelation contains a prophecy of God's true church through the ages symbolized by a pure woman. She is represented as bringing forth Christ (the "man child," v. 5) and as being persecuted during the Dark Ages by pagan and papal Rome, urged on by Satan (the "great dragon," vs. 9, 13-16). Verse 17 depicts the last effort of Satan in this present age to overwhelm the true church, the remnant of the seed of the woman. As we are now living in the time of the end, the remnant of the true church must be on earth today. Among the many sects and creeds, it may be identified, as outlined in this verse, as the only church which keeps all ten of the commandments of the Decalogue, and possesses the spirit of prophecy.



Pirates of the South Seas

(Continued from page 20)

godless, helpless, little band of ignorant people. Shut off from the rest of the world on that small island, he had plenty of time to think of his past life, and to consider the future of himself and those under his care.

In one of the chests of the sailors, which had been taken from the "Bounty," he found a book. He read it, it touched his heart and changed his outlook on life. He resolved to live a new life. Can you imagine what book it was? Only one book can make such a change as Adams experienced. The book was the Bible. His was a deep and genuine repentance, and he began immediately to teach the women and children the truth of the Bible that had so changed his life. Soon the spirit of all changed, and joy, happiness, and peace reigned in the little island kingdom. Where there had been hatred, there was now love. Their sins and vices were laid aside, and they began to live clean lives. Before, they had been idle and shiftless, but now they began to work and to improve their farms and their homes. A school was started in their midst. They took more pride in their dress and personal appearance. A neat little church was built, and the voice of singing and prayer could often be heard wafting out over the great Pacific. One would hardly believe they were the same people on the same island. What a wonderful change to be brought about by the reading of a single book.

So great was this change that when in 1808 a passing American ship captain accidentally discovered the inhabitants of Pitcairn and reported them to the world, he was able to tell of such a loving, orderly, Christian community that Great Britain, instead of sending a warship to arrest and punish this last survivor of the mutineers, sent gifts of needed supplies and expressions of friendship. To this day the Pitcairn Islanders are a monument of the transforming power of God's word.

What the Bible has done on Pitcairn Island it has done and is still doing in all parts of the world. It will work just as wonderful changes in our towns, in our own lives.

The Bible is a book for young people, for boys and girls. In it they will find stories of heroes and heroines, stories of war, biography, poetry, and even love stories that are true and uplifting. It is the world's most wonderful book.

Greatest Kindergarten

(Continued from page 17)

(later throughout the land of Israel), blowing the silver trumpets, which were as a voice saying, "Hasten to make every wrong right and put away every sin for the annual day of atonement draws near."

On the morning of the tenth, all

secular work was laid aside, and the congregation presented themselves before the sanctuary. After the high priest had made an atonement for himself and his family, two goats were presented "before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [Azazel, margin]." Leviticus 16: 7, 8.

The word "Azazel" means Satan, or devil; hence, one goat typified the Lord Jesus Christ, and the other, the adversary, Satan. "And Aaron [the first high priest] shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." V. 9. With the blood of this goat, the high priest went alone into the Holy of Holies, sprinkling it upon the mercy seat, before the mercy seat, then upon the altar of incense in

WHAT IS COMING

In the September

WATCHMAN

Time's Prophetic Yardstick

A proof that Bible prophecy is accurate to the day, and never misses

Mutiny is an assertion of the right (?) of personal liberty

The Cups that Intoxicate, and they have no alcohol in them

Protestantism Is in Eclipse
Will the shadow pass off?

The Hoover Dam

Its significance as a sign of the times

The Bible Does Not Contradict Itself

Is Death a Portal?

Salvaging a Race

the Holy Place, and the altar of sacrifice in the court. Thus in type was the sanctuary cleansed from the accumulated sins of the people throughout the year.

The instruction continues: "And Aaron shall lay both of his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." V. 21.

The scapegoat was here made to act the part of Satan who was the great originator of sin. Since he was instigator and accomplice in all the evil committed, it is right that the guilt and blame should revert to him. Never again was the scapegoat to enter the camp of Israel; thus indicating that when Christ has forgiven and cleansed the sins of the past, they are never more to trouble the child of God.

But some reader may say: "Why

should I be concerned over a drama enacted so long ago?" Listen: The book of Hebrews in the New Testament was expressly written as the explanatory key to Leviticus in the Old Testament. Paul's letter to the Hebrews is a divine masterpiece upon the life of Christ, picturing Him first as the Son of God, then as the Son of man, as the Lamb that was offered, as our High Priest, and finally as the coming King. In the midst of this matchless essay, the apostle declares: "Now of the things which we have spoken this is the sum [the heart, or kernel]: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 1, 2.

Then follows a parallel or comparison between the sanctuary on earth and the original sanctuary in heaven, the former being set forth as a "shadow," "example," "figure," and "pattern" of the one above. (Hebrews 8: 5; 9: 9, 23.) The blood of lambs and bullocks could not take away sin; that service was simply an object lesson "for the time then present," to remind the people of the Lamb of God whose blood is the only sin eraser in the universe.

CHRIST'S WORK

IN THE true sanctuary service, Christ is both Lamb and High Priest. Having died for us upon the cross, He ascended as our Advocate and High Priest. (Hebrews 4: 14; 6: 20.) As the building on earth had two apartments, so also has the heavenly. (Hebrews 9: 1-9.) As the sanctuary built by man was defiled by the sins of the people and required cleansing, so it was "necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Hebrews 9: 23.)

In the service of old, the cleansing of the sanctuary occurred annually at the close of the religious year; but such was not the case with the ministry of Christ: "For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." V. 26.

It will be recalled that at the very hour Jesus died upon the cross, there was an earthquake, and "the veil of the temple was rent in twain from the top to the bottom." (Matthew 27: 51.) This miraculous coincidence signified that the work of priests and the offering of animals in the Hebrew sanctuary was forever finished, that the shadow had reached the substance, that Christ the heavenly sacrifice had been slain, and was about to begin his work in the temple above. There, for more than eighteen hundred years, He ministers in the first apartment; and then, according to the Scriptures, "once in the end of the world," before His second coming, He passes into



The Watchman's Torch

We Disapprove

"Keep kissable"—with *cigarettes*. Yes, and keep sober—on alcohol; or keep well—on gluttony.

Nine thousand deaths from automobile accidents in 81 large cities of the United States, during the year ending April 18, 1931, are announced by the Department of Commerce.

During June was held in Paris the eleventh annual *International Anti-Prohibition Congress*, to plan international co-operative efforts to combat the spread of the Prohibition movement.

Motion pictures of the *worst side of American life* sent to foreign countries cause one of the most difficult problems confronting the missionary, as they not only slander America, but exert a bad influence that reacts on the prestige of the Christian worker.

Hollywood's "*hair raisers*" have cost 55 deaths and 10,739 injuries among actors, extras, and studio workers since 1925. During 1929 the fad for war pictures cost 16 deaths, and the other deaths resulted mostly from the filming of "breath-taking scenes." And this is to pay for producing what in effect on characters and souls is often worse than physical injuries.

Sir Edmund Allenby, hero of British victories in Palestine in the World War, said in a recent interview: "The *next war* will mean the complete end of civilization as we know it. Everything and every one will be commandeered. But we do need the discipline of war. We need control—a general tightening up." Granted control is needed, but is there no way of learning it but by war?

There was an opium conference in Geneva in April. Its purpose was discussion of methods of abatement of *dope* slavery. One European nation had more delegates than any other country. They were cleverly in favor of suppressing opium at home—but not in the Far East, where most of their revenue is derived from the raising of the opium poppy and the open sale of the devilish drug derived therefrom. One wonders just what the attorney for the European Drug Cartel had to do at such a conference. Must big business be served, no matter what becomes of the souls of men?

Draw Your Own Conclusion

"Go ye into all the world and *preach the gospel* to every creature."—*Jesus Christ*. "We must not insult other races by going to them with the gospel."—*Report of Council of a Modernistic Church*.

According to the official report of the United States Prohibition Bureau, the total *cost of enforcement* for nine years was less than \$142,000,000, and the collection of fines, penalties, etc., totaled more than \$460,000,000.

Youth are irresponsible, you complain. Well, what kind of moral fiber did you expect to have grown in an atmosphere of such teaching as: "Do anything you like, and if you commit a crime it is the fault of repressions, heredity, the War, bad company, Prohibition liquor, or society in general"?

The Association Against the Prohibition Amendment has issued its yearly report on the "*cost of Prohibition*." But more than nineteen twentieths of the total is "estimated loss of revenue to the Federal treasury"; that is, revenue that *might have been* collected if liquor manufacture had been legalized. What terrible loss is inflicted upon the government because it does not license bank robbery for a percentage of the loot! Or better still, let the government sell licenses for all styles of crimes, and the rest of us won't have to pay taxes at all.

Cast your eye over the financial report of the Association Against the Prohibition Amendment: \$582,686 was collected in a given three months. A total of \$413,945 of this was given by 649 members, of whom 11 men (including the du Ponts, Raskob, and Edward S. Harkness) gave \$226,700. The contributors of amounts less than \$100 numbered 13,435. Compare the number of these *fighters of Prohibition* with the 122,000,000 population of the United States. Notice the geography of this report, too. The contributions came from Delaware, Pennsylvania, New York, Connecticut, and Massachusetts, and from Cleveland, Detroit, and Chicago. Keep these figures and places in mind next time you hear or read complaints that a fanatical *few* are forcing Prohibition upon a country and people where the majority are opposed to it.

We Approve

Since its organization in 1816, the American Bible Society has distributed *228,233,048 volumes of Scripture*. The year 1930 was the sixth year in succession in which the distribution surpassed that of the preceding year. In that year the Society's work of translation, publication, and distribution was in 285 languages. The Bible, in whole or in part, has now been translated into 906 languages and dialects.

M. Raoul Dautry, director general of the French State Railways, has directed the discharge of all drunken employees, and has sponsored a *total abstinence league* of railroad workers. He attributes all major railroad accidents in France to alcoholism, and says: "The drinking railway man is a baneful, disastrous peril—for himself, for his comrades, for the passengers. Such a man has no control of his nerves; cannot exercise his will power; and the only thing to do with him—as a safety first measure—is to discharge him."

"There is *only one book in the world*," wrote Selfridge's, great department store of London, "of which any business firm would dare order a hundred thousand copies." With these words this famous store placed an order for 100,000 Bibles with a New York publisher. This was a repeat order, after the 10,000 first ordered had been sold in six weeks. The Methodist Publishing House reports a \$2,000,000 business, largely in Bibles, even during this time of depression.

The new president of France, M. Paul Doumer, is a *total abstainer*. Other important Frenchmen, who are on the water wagon, are Raymond Poincare, economic savior and ex-president of France; General Gallieni, hero of the Marne; Edouard Herriot, author, former prime minister; Leon Blum, Socialist leader of the Chamber of Deputies. Marshal Joffre, the winner of the Battle of the Marne, was a total abstainer the last thirty years of his life. The French Anti-Alcoholism League enrolls famous names: Admiral Georges Lacaze, president; directors, Jules Jusserand, former ambassador to the United States; Henri Robert, leader of the French bar; Dr. Toulouse, France's greatest alienist; Senator Justin Godart; Madame Foch, widow of the marshal.

the throne room of the Father where "the judgment is set and the books are opened." (See Daniel 7: 9, 10.)

On the ancient day of atonement, those who did not confess and forsake their sins were "cut off" from among their people. That was a day of judgment for Israel, and all who did not avail themselves of the atoning freedom from evil could not enter upon the spiritual privileges of the new year. In like manner, we may now think of the great day of atonement as almost finished in the supreme court above. Life records of all who have ever lived upon this globe are being investigated; the sins of the repentant are being blotted out; but the names of the careless and indifferent are erased from the great ledger of heaven.

When this work is finished, the decree will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

None can overestimate the value and significance of Israel's tabernacle service. It presented a far-reaching kindergarten lesson of the gospel, — even Christ's ministry for man's salvation. As the silver trumpets of old pealed forth their warning tone, granting to tardy souls a few more days of preparation, so the "everlasting gospel" is now being proclaimed with a "loud voice," declaring to all men everywhere the solemn message: "*The hour of God's judgment is come.*"

Men Will Rise from the Dead

(Continued from page 15)

Father and a loving Elder Brother?

For those who seek the truth, the positive statements of the Word are abundant. In promising rewards for righteous acts, the Master himself said: "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. Again, speaking of the time when all that are in the graves shall come forth, the Scriptures declare that the good will have part in the resurrection unto life and the evil in the resurrection unto damnation. (John 5: 28, 29.) Again the Saviour speaks thus: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6: 40. When Paul was on trial before the governor, Felix, charged with heresy, he exclaimed that he had "hope toward God, . . . that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24: 15.)

That the worthies of old did not receive their reward as soon as they died, Paul testified in these words: "And these all,

having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11: 39, 40.

Closing his active life, the Apostle teaches the same truth, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 6-8. Far from expecting to go immediately to his reward, the worn warrior understood that he would rest quietly in the grave until the voice of the Life-giver should call the sleeping saints of all ages to arise.

You Can Live Longer

(Continued from page 15)

about this interesting couple, I addressed a letter to them making some inquiries as to their personal habits. The following letter I received in return:

"Answering your queries, I may say I have always been a temperate man. In the past I indulged in a social glass occasionally, and smoked about twenty years, but I have not indulged for nearly fifty years. I was never much of a flesh eater. Was always a good sleeper. Have never indulged in opiates. My nature is cheerful, hopeful, friendly. My wife's habits are about the same. Our forbears were long-lived. One great grandfather lived to the age of ninety-two. His wife to the age of eighty-six. I am still attending to the insurance business. Have represented the London and Lancashire Insurance Company for forty-three years. I have lived in Columbus for ninety-three years, and my wife since 1851, or seventy-eight years. My main exercise is walking.

"Trusting this proves satisfactory, I am, my dear sir,

"Truly yours,

"(Signed) A. O. Blackmar."

In no case is a long and useful life a mere chance. With a little thought and study we will be able in every such case to find an explanation.

Let what has been said should lead the reader to throw up his hands, and say, "What's the use? I am a sick man. I am reaping the results of my transgression and suffering the due reward of my deeds." I want to say, there is hope for you. Dr. Oliver Wendell Holmes once said, "One of the necessary requisites for attaining to a good old age, is to be rejected for life insurance by a first-class company." Dr. Woods Hutchinson said, "To live to the age of one hundred years, it is necessary to develop a chronic disease early in life and then take care of it." The man who has a chronic ailment and knows it, will be

compelled to give attention to his habits of living. He will live more carefully than will the one who considers himself to be in health, and as a result he will usually outlive his robust and boastful neighbor who claims to be immune. It is the apparently robust who are careless in their habits of life that are cut off suddenly without remedy early in middle life.

It is possible by careful living even still to be permeated with that feeling of well-being so that there will not exist the slightest temptation to resort to the use of the unnatural stimulants as tobacco, tea, coffee, which the masses feel they must have to keep going. It is only lowered vitality that demands such stimulation. The fact that these stimulants are so universally sought for and depended upon in civilized lands is in itself an evidence of lowered vitality and of race decadence. With our boys and girls, the future fathers and mothers of the race, becoming addicts to cigarettes, and thus poisoning the stream of life with nicotine, not much can be hoped for but further degeneracy; and the mortality from heart failure and other organic diseases at an early age, so tremendously on the increase of recent years, is bound to continue. This world is in a fair way to depopulation unless some very radical changes in the habits of its people are made.

My Personal Relation to God

(Continued from page 23)

no less absolutist and intolerant than was the Czarist government. In fact, it is just the same thing under a different name.

In Italy it takes on the name and form of the Fascist dictatorship, personified in Mussolini. However much it may vaunt itself and glorify its great accomplishments in a material sense, it cannot cover up the earmarks of an intolerant and brutal absolutism.

These are just two marked and outstanding symptoms of the tendencies of the times, which denote another swing of the pendulum of absolutism against the beautiful and fundamental truth unfolded in the simple expression which heads the article, "Just God and me."

We are living in an age when great systems and great organizations, great combinations, are the fashion. Everything is done by system, through great organizations, by means of multiple combinations. The system is tending to absorb everything. The organization swallows up the individual.

Even where seemingly the good of the person may be sought or attained, under the present order of things, regardless of what system you may be observing, it is the system that is being built up, the organization or policy that is being supported. The objective is not primarily the development of the highest

aims and purposes of the person, but of the system. The common mold is given to the providential gifts, the special faculties, the individual rights, for the building up of some name, some system, some organization, possibly some policy. The emphasis is on the glory and development of the thing or the means rather than upon the good and development of the individual, sovereign personality, which is God's great objective in the world. He cares comparatively little about the great organizations, the systems, and institutions in the world; but He does care tremendously about individuals that He has placed here. His primary object of regard is just *you and me*. These means, such as systems, organizations, policies, are all only secondary means to an end, and that end is the good and eternal happiness of each individual.

This great aim, or purpose, of God for the individual soul is to be attained by his individual and voluntary relation to God. No organization, no system, no human authority, can determine that relation. They may be the means of helping him to find it, or encouraging him to maintain it, but in the first and in the last analysis this great fact, "Just God and me" is the vital question. Out of it grows the issues of life for time and eternity.

Any human system that steps in upon that ground and attempts to determine man's personal relationship with His Creator is treading on forbidden ground. That is private property of the individual, and it has forever placed on its property line, "Posted, Keep Out"—to all intruders. It is the exclusive meeting place of man with his God.—"Just God and me."

Religious Liberty

(Continued from page 11)

be more willing than myself to revise and alter that part of it, so as to avoid religious persecution. You can, without doubt, remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."—*"American State Papers,"* page 171.

Addressing the bishops of the Methodist Church, Washington declared that by his acts he would prove the sincerity of his purpose to uphold liberty:

"It shall be my endeavor to manifest by overt acts, the purity of my inclinations for promoting the happiness of mankind as well as the sincerity of my desires to contribute whatever may be in my power towards the preservation of the civil and religious liberties of the American people."—*"Old South Leaflets,"* No. 65, p. 3.

The Continental Congress had adopted resolutions against Roman Catholics.

AUGUST, 1931

Writing to this church, Washington called attention to the radical departure from Old World policies that was to be seen coming in under the Constitution. Men were becoming more liberal, and governments, instead of attacking religion, were becoming its protector.

"As mankind has become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of the civil government."—*Id.*, page 10.

In his communication to the Presbyterian Church, Washington turned aside to give some wholesome advice on the

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Ruth Nerlund

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necessity of professing Christians rightly representing the church:

"While all men in our territories are protected in worshiping the Deity according to the dictates of their consciences, it is rationally to be expected from them in return, that they will be emulous of evincing the sanctity of their professions by the innocence of their lives and the beneficence of their actions; for no man who is profligate in his morals or a bad member of the civil community can possibly be a true Christian or a credit to his own religious society."—*Id.*, p. 2.

Virginia, the home of Washington, was the battlefield of religious liberty before it was incorporated into the Federal Constitution. In the struggle for separation of church and state the Baptists took an active and leading part. They suffered considerably before victory was finally secured. He assured them that he was ever with them in preserving liberty:

"If I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution."—*"History of the Baptists,"* page 806.

Washington wrote to the Synod of the Dutch Reformed Church, that "I readily join with you, that 'while just government protects all in their religious rights, true religion affords to government its surest support.'"—*"Old South Leaflets,"* No. 65, page 8.

RELIGION IN THE HEART

GOOD government is not necessary to religion, but religion is necessary to good government. Religious principles to be of value must be inscribed upon the tables of the heart and not upon the statute books of any state.

In a letter to the founders of the New Baptist Church, Baltimore, Washington expressed a broad principle. Some were exercised at the prospects of Turks, pagans, and other "heathen" being placed on an equality with themselves. The idea that such people should be granted the same rights and privileges as Christians was shocking to them. However, Washington made the "boast" that in this country no man's religious belief or unbelief was a bar against holding the highest office. He said:

"We have abundant reason to rejoice that in this land the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart. In this enlightened age and in this land of equal liberty, it is our boast that a man's religious tenets will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States."—*Id.*, page 13.

There is nothing intolerant or vindictive in these communications of Washington. They breathe a spirit of love and liberty. They reveal in a clear and concise manner the true sphere of civil government in relation to religion. Government should protect religion, not restrict one belief at the demand of another or favor one at the expense of another.

It was this liberal attitude of Washington that helped to make him the loved and popular man he was. Respect for the consciences of others was characteristic of his whole life. It was well expressed in a letter he wrote to Lafayette.

"Being no bigot myself, I am disposed to indulge the professors of Christianity in the church with that road to heaven which to them shall seem the most direct, plainest, easiest, and least liable to exception."—*Id.*, page 15.

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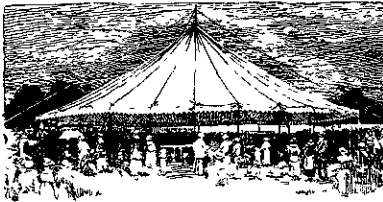
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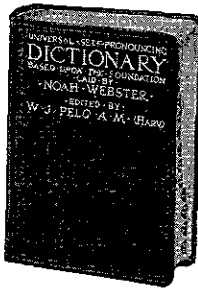
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church. The church was founded by Christ and He has provided for its support and maintenance within itself. When following this instruction the church has had an unparalleled prosperity, and the state, freed from ecclesiastical dictation and annoyance has been pre-eminently successful in its functions of providing peace and protection to its citizens—religious and non-religious.

The influence of Washington's life has been world wide. For, as stated by Hamilton, "The world has its eye upon America." And Jefferson wrote: "The eyes of the virtuous all over the earth are turned with anxiety on us as the only depository of the sacred fire of liberty." It was impossible to separate between Washington and America in the cause of Liberty.

This feeling is illustrated by a letter from a Welsh clergyman to John Jay, first Chief Justice of the U. S. Supreme Court:

"Permit a Welshman to congratulate you and Congress on your freedom, liberty, and independency. . . . I, with many more of the principality of Wales, intend, if God willing, to cross the Atlantic to a land of freedom and liberty where the meanest person is made more happy, if not greater, than Generals, Kings, or Popes, by the conduct and bravery of the great and immortal Washington, who has outshined, and eclipsed, all Asiatic, African, and European Generals and Commanders from the creation of the World, to this day."—*"Correspondence and Public Papers of John Jay," Vol. 3, page 92.*

Washington proclaimed civil and religious liberty for the Quaker, who respected no particular day as a sabbath; he contended for liberty for the Jew who observed the seventh-day Sabbath of the Bible; and he urged equality before the law for Methodists, Presbyterians, Baptists, and others.

Who will question the loyalty and patriotism of Washington? As a real Christian statesman he has demonstrated beyond successful contradiction that the principles of religious liberty for all men are not opposed to the position and authority of properly constituted civil government.

May the principles of religious liberty revealed in the life and teachings of George Washington be broadcast to the world at this time until he who was "first in the hearts of his countrymen" may for these principle be enshrined in the affections of all mankind.

Change Our Calendar

(Continued from page 7)

it is very interesting. On page sixteen of this report are printed four supposed leading advantages and four leading disadvantages of the thirteen-month calendar as follows—

1. The months all have the same number of days.

2. The periods for which salaries are calculated exactly correspond to the periods of expenditure.

3. The fact that the months are all of the same length has great advantages from the point of view of monthly statistics.

4. Each month contains the same whole number of weeks.

DISADVANTAGES

1. The figure thirteen is not divisible by two, three, four, or six.

2. The quarters of the year (of equal length) do not contain a whole number of months.

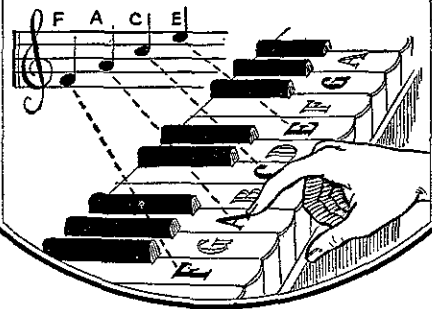
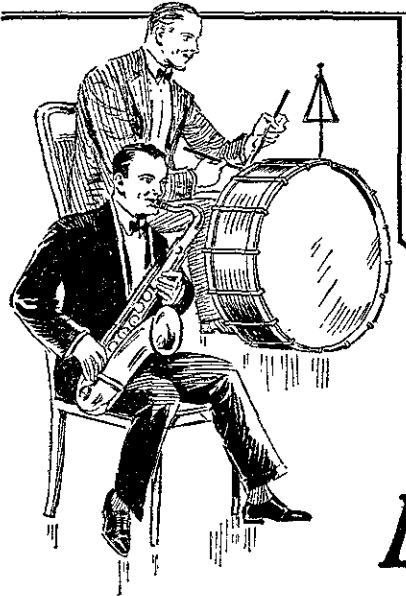
3. The introduction of a year of thirteen months implies a considerable change in customs that have been established for many thousands of years.

4. In general, a greater number of corrections would be required in drawing up statistics than with the 12-month system.

I submit to you that were this plan to be put into operation by the world, the utmost confusion in all astronomical and historical data of the past would result. Let us study just a moment what it would mean if put into effect at the time when suggested. The calendar would commence with the first day of 1933, the reason given being that the first day of 1933 is actually the first day of the week according to our present calculation. And so during that entire year there would be thirteen months of four weeks each and the first day of every month would be Sunday and the eighth day would be Sunday, all through the year. But thirteen months of twenty-eight days each make three hundred sixty-four days. What are you going to do when you get to the end? You can't change the solar year. It takes 365 and one-fourth days to make its revolution. So there is a period of one and one-fourth days under the new calendar, that is not counted in the year. It is there, but it isn't counted. Three hundred and sixty-four days make the year according to the new plan; what are you going to do with the three hundred sixty-fifth? Make it a holiday, or a holy day, and everybody go to church, perhaps. Well, then, suppose someone is born on that day; what day is it? It isn't the 28th of September or the 21st of January. How can he keep his birthday? No statutory provision can keep events from occurring. How can you make the historical data? It just occurred on a day, but that day has no number in either week, month, or year, and so I say that this sort of reckoning will utterly disarrange every historical and astronomical date in the present as well as past.

This is the way it would work out. The 28th of December, 1933, would be Saturday. What is the next day of the week? Sunday, is it not? Yes, it is Sunday, but it isn't counted in the calendar, and it isn't named Sunday; it is just counted out. So the man who

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observes Sunday as the Sabbath goes to bed Saturday night and awakes on a nameless day. But it would really be Sunday, and if his conscience tells him to observe Sunday as a sacred day, he will make that the day of his worship. But that day is left out of the calendar, and the next day, really Monday, will be named Sunday in the calendar for 1934, and the day that is really Saturday will come upon Sunday.

Then 1934 is past, and 1935 comes; but it is the same thing again. The last day of 1935 would be Saturday according to the calendar. They would drop out the next day, which would really be Monday, then take Tuesday and move it over, and call it Sunday, the first day of the week. Wouldn't that be fine? Then the next year they would take Wednesday as Sunday until they got to the middle of the year. This being Leap Year, an extra day must come in somewhere. Wednesday is the first day of the week and they take another day and count it out, two days that year. But many conscientious men who observe Sunday as the Sabbath cannot do that. It will disrupt every-

thing in all the world, and cause endless confusion.

Let us consider another point. In a little book in which Mr. Eastman attempts to make light of the religious convictions of men, we find the following:

"The right of the majority to adopt a change in its calendar affecting its own day of rest cannot be questioned any more than its right to establish the present Sunday laws despite the objections of this, a small minority. The only right that the Sabbatarians have in this matter is the right to persuade the majority among whom they reside to adopt their views."

MAJORITY DOES NOT RULE

HERE Mr. Eastman is wrong in his premise. In matters of religion, the majority does not rule, as it does in purely civil matters. Religious laws—such as Sunday laws—may not be passed by either majority or minority.

Mr. Eastman then asks a question that reflects his idea of the loyalty of believers to their religion: "To the majority, what difference does it make if the continuity of Sunday is interrupted once each year and twice in leap years?"

I wonder if that is so? Are there really so many who have no conscientious scruples? I wonder if my Christian brethren of other denominations look at it in that way. Doesn't it make any difference whether the rest day comes on Sunday, Monday, or Tuesday? Personally I am convinced that it does make a difference. I believe this change would bring in the greatest confusion in the cities, states, and homes in this land. In this book, the author makes light of conscientious scruples. He teaches that God never made a specified day a Sabbath, but just made an institution; and any day on which men may place that institution is all right for worship.

When the League of Nations Calendar Committee asked various governments for their comments on calendar revision, Germany, in part, said:

"The German Government cannot agree that the general public would experience any essential benefits if the dates fell on the same day of the week in every year and if for this purpose there were introduced into the year one or two blank days not called by any of the names of the days of the week. The strict correspondence of days of the week with dates of the month would in certain circumstances even seem to involve disadvantages from the legal and economic points of view and also for history, since it would make it impossible to deduce the unknown year of an event from the date of the month and day of the week on which it was known to have occurred. The German Government accordingly recommends that unnamed blank days of this kind should not be introduced."

The chief astronomer for the Portuguese government replied:

"It is very inadvisable to interrupt by means of blank days the absolute continuity of the weeks—the only guarantee in the past, present, and future of an efficient control of chronological facts. Far from constituting a weakness in the actual calendar, the lack of regularity between the dates and the days of the weeks is not only an advantage but even a scientific necessity, as no investigation is perfect if it is not controlled by independent methods of verification."

Here is a reply from M. Picard, Secretary of the Academy of Sciences, Paris. This is an important protest, remembering France's unsuccessful Revolutionary calendar.

"One essential point is that of the continuity of the week. The majority of the members of the Office of Longitudes considered that the reform of the calendar should not be based on the breaking of this continuity. They considered that it would be highly undesirable to interrupt a continuity which has existed for so many centuries."

The "Encyclopedia Britannica" says the week has existed from time immemorial and the recurring days of the week have been in exact order for so long—they say it goes back to the Mosaic account. Everyone who accepts accurate historical data must accept the authority of the "Encyclopedia Britannica."

Another point to bring to your attention is that the thirteen-month calendar will introduce a great expense to the men of limited means. For instance, it will require thirteen meter readings of the gas meter, and someone must pay for that. There would be thirteen monthly bills for the man who has an account at the store. There would be eight and one-half per cent more cost of sending out of bills, and the whole thing would cost more than it does. But the utilities would of course shift the expense, and the public would pay.

When a tax is put on goods, the manufacturer doesn't pay the tax. When I go to the filling station and find gas worth so much plus the four-cent tax, I pay it. I'm not saying anything against that, but I pay.

TIME TO PROTEST

CONTINUED agitation on the part of calendar reformers makes a necessity of keeping accurate information before the public. Soon the League of Nations, through its proper committees, is to give final study to the proposition. Powerful business interests are making a supreme attempt to make the plan a reality. Should it unfortunately become a fact, an era of confusion is predicted; and honest, conscientious, Christians will learn something of the hardships of the Dark Ages.

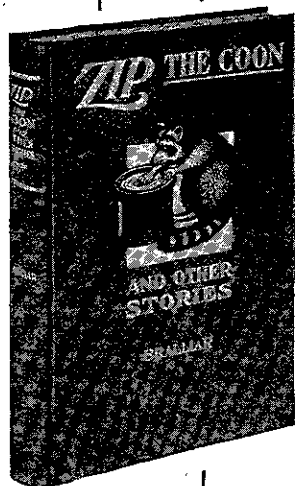
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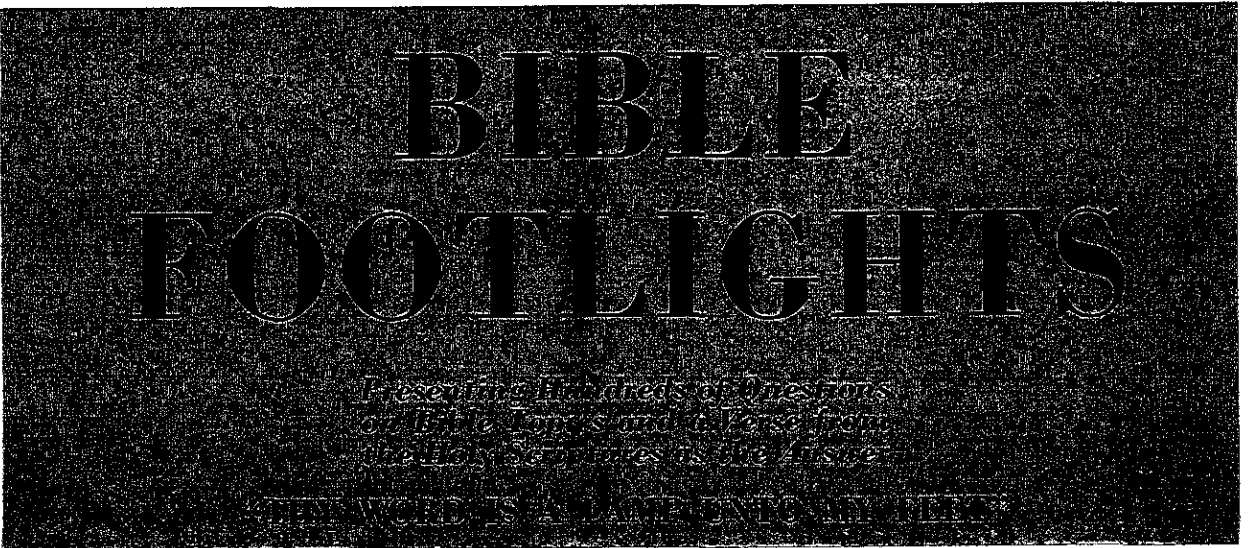
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