

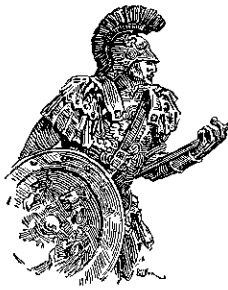
EMPIRE BLOWN N.Y.

Mutiny--See page 3

AN INTERPRETER of THE TIMES

The Watchman Magazine

SEPTEMBER



The Watchman

Magazine
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

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IMPOSSIBLE TO BELIEVE

THE most pitiful of human tragedies is the man who finds it impossible to believe. Strange as it may seem, there are thousands of people who cannot have faith if they would — and many of them would.

The chronic doubter is a victim of overtraining of the mind, at the expense usually of the body and always of the spirit. A child believes, is a very paragon of faith. Then his education begins, and faith is stunted — at the last killed.

He is taught to place all knowledge on the same basis as mathematics. That two plus two equals four can be demonstrated or is self-evident. Everything put forth as truth must first go through the laboratory to determine that it is based on facts, and then, through a process of deductive reasoning, to settle on the sound logic of the conclusion. If it does not stand these tests, it perforce cannot be so. So say the great multitude of teachers in all the secular schools.

There is little or no faith involved in this sort of mind development. Hence, after long steeping in such a method of acquiring knowledge, the mind refuses to accept any statement as truth unless it can be demonstrated as based on known facts, and reasoned to a logical conclusion. To be asked to believe in any thing that does not come in this way is to "insult the intelligence" of the conscientious doubter.

After long years of doubting his way to knowledge, he cannot accept anything on authority. And since

"he that cometh to God must believe," he has no faith in God. And, lacking faith in God, he loses faith in the men and things that God made, goes on to lose faith in himself, becomes a cynic, and too often a suicide. For life without explicit and implicit faith is most unsatisfactory, to put it mildly. And many a man who imagines he has none, does have some,

else he could not go on making contacts with other men and natural things. But he has no *will* to believe.

He who covets the security and contentment and soul peace of the believer, yet who thinks he cannot have intelligence and faith at the same time, and prefers the former, is the tragic figure. Priding himself on this knowledge, he misses the greater knowledge; namely, that trusting God and His revelations and making an approach to everything else by experiment and reason, are complementary. Believe that God made the earth

in six days; but question and experiment to prove facts of chemistry.

The impossibility of belief is only an attitude of the mind. "Let this mind be in you, which was also in Christ Jesus"; "be ye transformed by the renewing of your mind, that ye may *prove*." Begin by trusting God; support your faith by observation and reason; if the mind cannot support the faith fully, end by believing God anyway. This sums up the greatest good in life.

WELCOME

To the September WATCHMAN

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You Can Read Any One of These Articles in Fifteen Minutes

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--- MUTINY ---

Is an assertion of the right (?) of Personal Liberty

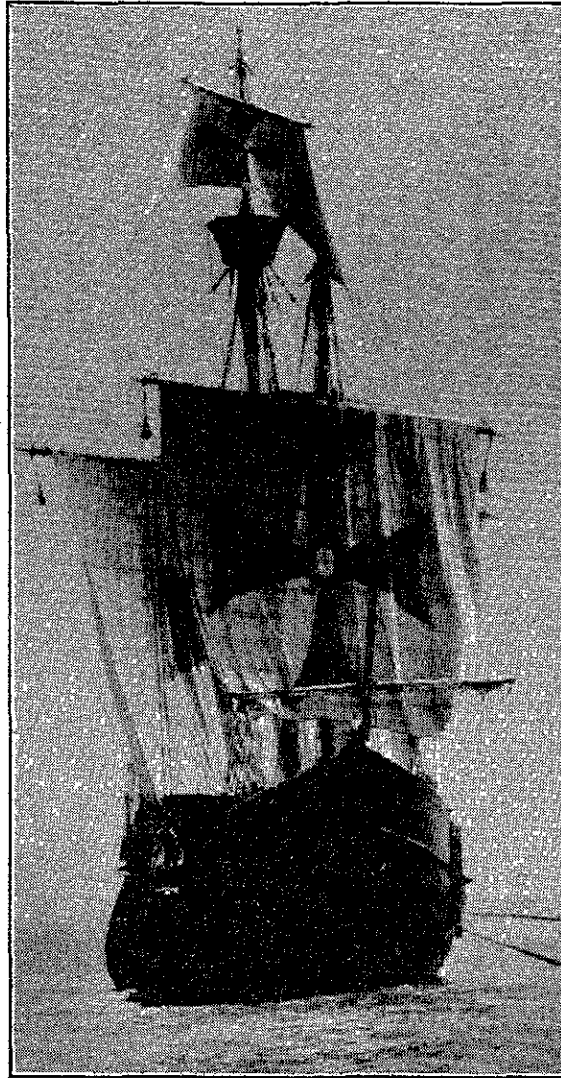
By Henry Stephen Prenier



WILL never forget the time when my personal-liberty ego got a severe jolt. It was on board ship in the South Atlantic. The call came from the sides of the ship, "All on deck!" "All on deck!" There was no little excitement. Many things flew through my mind. What's gone wrong? Is the boat sinking? Not knowing what else to do, I felt around to see if I was all there, and missed my purse. I then remembered that I had left it below. So just a little worried, I made for the companion-way that led to the salon and staterooms. There stood a surly sailor, barring the way. I told him that I had left my money in my berth and wanted to get it. It was no use. I argued personal liberty; I had paid for a ship's passage; I had a right to go. I tried telling him that I was a preacher, but that didn't do any good; so I pushed him a little to shove him aside. Say! Then he pushed me, and I was sorry.

On board ship they do not often explain anything in a crisis. The captain's orders are commands that must be obeyed. We learned that very soon, for two mutiny calls were sounded during that trip.

One came because an Oklahoma Indian cowboy, who had gone amuck, had a steward bent back over a table choking him. Two French girls, much the worse for liquor, were screaming, and men passengers wondered what might be done in their bewilderment.



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A replica of the ship "Santa Maria," in which Christopher Columbus discovered America in 1492. If personal liberty had had its way in the mutiny aboard this ship, the whole course of history would have been changed for the worse.

A queer feeling of helplessness comes over one in a critical moment like that, shut in, on a boat pitching on the high seas.

DANGER!

THE captain's shrill whistle from the bridge brought men from everywhere. They appeared from the poop deck, forecandle, stoke-holes, engine rooms, mess rooms, and galleys with every conceivable kind of weapon that they could grab up in their haste—sticks, weights, calking pins, a bit of cable, and iron bars. It was only a cowboy exercising a little personal liberty.

At another time the usual equatorial initiation was followed by a "a spree for all" occasion. The passengers had pooled quite a purse for drink, and for a good time for the crew. A certain Russian passenger would not take part in the general celebration on shipboard. Taunts from officers and members of the crew angered him. In retaliation at a flagrant insult he rushed up the gangway, knocked down the first mate on the bridge deck, and kicked him while he was down. Then he threatened to shoot up

the place. Of course, things moved in quick succession. Women shrank away, men passengers feared the worst.

I want to tell you, that what we had entered as an equatorial initiation, welcoming King Neptune, his queen, his majesty's exchequer, medical adviser, and court attendants, was ending up in a near

tragedy. King Barleycorn could easily displace King Neptune any time, in a race for sovereignty over the souls of men and silly women. Both rule wet domains but the one is mightily stronger.

RESTRICTED LIBERTY

THAT Russian in a lone rowboat on the broad deep had personal liberty and individual right to shoot if he wished, but on a crowded boat, where lives were in jeopardy, it was another matter.

Thanks to that second mutiny call, trusty men just piled on that Russian, took away his six-shooter, and locked him up in his stateroom until he sobered down.

Bishop James Cannon puts his comment on shooting this way: "Robinson Crusoe was free to shoot when and where he pleased while alone on the island. When Friday came, it was his duty to locate good man Friday before he fired."

At another time the ship maneuvered so queerly with the captain at the wheel, that for a little while we were really concerned. They had to take the captain away to put him to bed. Mental lapses of the man at the ship's helm are quite possible without danger on the wide expanses of an ocean. But on our congested highways, should liquor come back, what will we do with partly intoxicated men steering high-powered automobiles in dense traffic, with the small margin of safety that is given us between wreckage on one side and death on the other?

Under present liquor laws we are now killing about 32,000 each year and maiming more than three quarters of a million people. What are the prospects for auto travelers and pedestrians if liquor comes back? Nothing but the ditch.

Do you know why they wanted everyone on deck on the occasion that I first described? Well, the quarantine officers were due. They were coming in their fast launch flying the national colors. Had they given me just a hint of that, it would have kept me from acting as I did. And right here let me urge a campaign of instruction and explanation for the youth today. We are to blame if the young men and women are left unwarned, to go joy-riding back to liquordom, past the green light of caution, headed on toward the red light — danger — with faces set toward Sodom and foot hard down on the accelerator.

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International Newsreel

A delegation of women wets storming the executive offices of the White House to demand a repeal of the dry law. From the youthfulness of their appearance we wonder how many of them knew the saloon days as they were.

I was once told the story of how a woman passenger had held up the landing of a boat at Havana, Cuba, because she would not go on deck at call. She claimed that she did not need to give up her rights to any group of mere men. She would do as she pleased. She insisted on personal liberty at the expense of a boatload of busy, worried, hurried passengers. She was not going to play the baby to open her mouth and stick out her tongue to any medical officer. The boat was actually held up, anchored out there in the harbor, bobbing up and down lazily for hours, the uneasy people under the hot sun pacing the decks, until she finally complied. This plea of personal liberty allowed to go unchecked would break down ship morale and the international laws of navigation.

FOR OTHERS' GOOD

SPEAKING of quarantine, how many of you, when the yellow or red placard is tacked on your door, must choose to stay in or stay out of your contaminated home? Your flashing of a deed of property ownership would not avail you much. Suppose you decided to exercise your personal rights and stay. Very well, you'd stay, wouldn't you? A whole section of your town might be roped off and guarded against the spread of pestilence. What is the best counsel to follow? Now, think. You are separated from wife and children; should affection and emotion govern? Would a determined stand for personal liberty be the way of solution, or would you suggest that we harmonize with the authorities

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for the common good of the community concerned?

At one time a city ordinance had been voted asking property owners to run a concrete walk along a certain street. Men were stretching the steel tape, surveying, and driving stakes for the contemplated narrow roadbed.

It happened that one man objected to the improvement, for the lines were run right through his favorite flower beds. Needless to say, his cry for personal liberty was stilled by a joint word from the city engineer and city council, telling him to put in his share of concrete walk where they had voted and marked it, or the department of building and construction would step in to do it for him at much greater expense. The sidewalk went in, governed for the public good even though it spoiled cherished private plans.

Prohibition is a national adventure. It is a fact, a marvel in the eyes of all peoples.

DRINK RUINED EARLY WORLD

JESUS said that the days of Noah were characterized by eating, drinking, and marrying. Evidently feasting, excess liquor, and licentiousness were the program of Antediluvia, until the heart's cry of the Creator himself was deep regret at having made man.

The Master connects these lamentable, dread scenes of the past with our own times in the words, "*So shall it be also in the days of the Son of Man.*"

Back there the whole round world went wet by a flood of waters that caused it to hang suspended in the heavens as a gigantic dewdrop 25,000 miles around. The only dry speck was a floating ark, and the only drys were the eight people in the ark. What an overwhelming minority!

That scene is most darksome, but a worse one soon appeared. Noah had hardly gotten to land, to kneel before the altar of worship that he had built, before he imbibed too freely of fermented wine, and started again, in his new world, the round of drink that opened the gates of Ham's accursed salaciousness.

The days of Lot are mentioned by Jesus as another time of feasting, excess drunkenness, and the worst form of homosexuality. We must pass by these scenes so graphically described by inspired writers for our warning, and remember Lot's wife.

It is almost impossible to believe that womankind today, that has suffered so much evil, degradation, and brutish mistreatment because of drink, would dare to look back longingly to the bad "old days" and wish them to return. Remember Lot's wife. If women who have been liberated by years of electric appliances and the luxury of Prohibition could only live over again just one, dreadful, rum year they would arise as one Joan of Arc in saintly warfare to cast a solid vote that would forever dam back the flood of hell-fire water that on-coming liquor would bring.

Women, don't believe the false cry that hard times

are caused by Prohibition. Hard times had struck the wet countries a half decade and more before they reached our shores. Do not be deceived. Unemployment was a real problem in the British Commonwealth of Nations and continental West Europe years before we were conscious of its gaunt stalkings here.

The unspeakable days of Lot are to be repeated, said Jesus. Would that I had the eloquence that would lead thinking America to fight back the dread liquor evil a little longer.

A short spell of deliverance is not enough. Jesus recognized that Lot had been miraculously delivered, but his resumption of liquor, with the women of his own household so forgetting themselves as to resort to harem practices, should stir us in bone-dry determination to educate the shortsighted and unwary and point them the pitfalls that are dead ahead.

Deliverance for God's people in Moses' day was unappreciated after the first fanfare of shouting, songs, and religious enthusiasm.

A clean camp would naturally imply, according to Mosaic rigor, all fermented liquor banned, at least removed beyond the confines of the tented city. In a shorter time than one would imagine, that whole blessed people ignored not just one constitutional amendment but the whole stone-carved Decalogue. And Moses' immediate blood relatives led in the feasting, excessive drinking, and carousing, and the immodest exposure of the dancing populace. Moses sealed the unspeakable scene with the casting of the two tables of the divine law *on the rocks*, where the religion of the people had already gone. Here was a confusion of social, moral, and spiritual wreckage—the result of a quick change of public opinion in a scant six weeks.

Surely we have reason to be glad that our Prohibition adventure has lasted a dozen years. More power to it!



William T. Ellis, noted commentator on the International Sunday School Lessons, draws some wise comparisons between the Russian experiment in communism and that in Acts 4: 32-35. He says: "In Jerusalem there were no class distinctions. Rich and poor alike contributed their all to the common fund of the Christian brotherhood. . . . What is called 'communism' in Russia is . . . a bitter, cruel, and relentless class warfare. The bond of unity is not a common love one for another — for nowhere on earth is there more fear, suspicion, and terror than dominates the Russian people today. . . . In old Jerusalem, the disciples of Jesus were animated wholly by love for Him. . . . Their motive was, first and last, one of religious faith. On the contrary, in Russia, Sovietism is so completely the opposite of religious faith that the government has sought to stamp out Christianity and all other creeds. They know that either the gospel of Christ or the creed of Leninism, must disappear; the two are so incompatible that they cannot co-exist under the same flag."

The HOOVER DAM

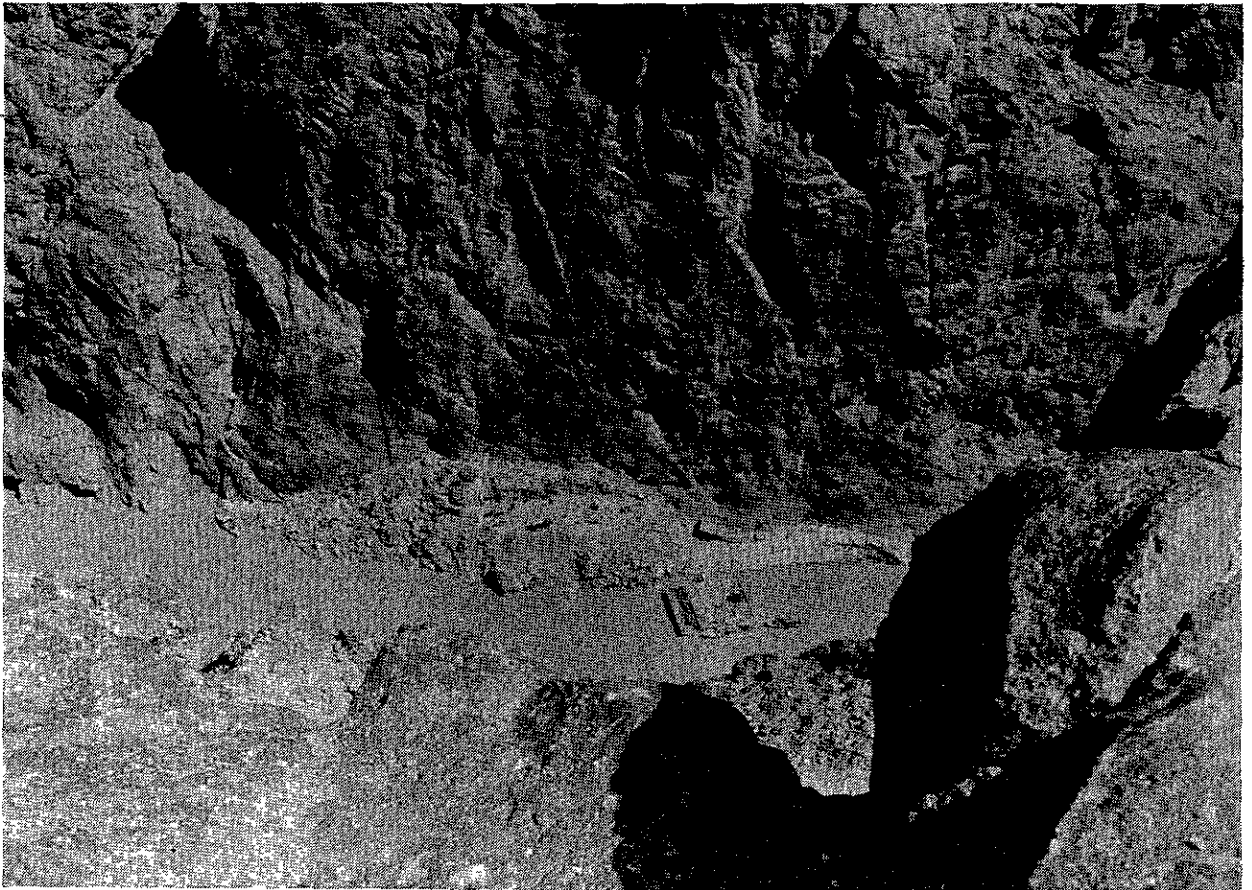


Photo by B. Vincent Tibbets

Site of Hoover Dam. Looking down from the Nevada side on the actual preliminary operations on the dam, about 1000 feet below. Note the power boats. The vertical wall on the other side is in Arizona.

IT WAS a memorable day for the Southwest—that seventeenth of September, 1930—when Secretary of the Interior Dr. Ray Lyman Wilbur drove the silver spike that marked the beginning of construction of the Union Pacific branch line leading to the site of the building of the big Hoover Dam.

Remarkable is the fact that this twenty-two-mile railroad line was built with gasoline engine power, to the complete exclusion of “old Dobbin.” The many auto trucks, tractors, air compressors, power shovels, and river boats being used in various phases of construction of the dam are adaptations of the gasoline automobile engine. Although the gasoline engine is an ultra-modern invention, its coming had been heralded by divine suggestion through the prophet Nahum about 2,700 years ago: “The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the

lightnings.” Nahum 2:3, 4. The national toll in human life exacted by auto accidents is a forceful reminder that the chariots are raging in the streets and jostling one against another in the broad ways, many accidents occurring because drivers defy the speed laws and “run like the lightnings.”

Truly one cannot read this prophecy, then behold the extensive and varied use of the automobile engine and not be compelled to admit: “It is the day of His preparation.” The outstanding lesson of the gas-engine family is that Christ, “the coming King, is at the door.”

Another index of the times in relation to capital and labor conditions is brought to light in the building of Hoover Dam. From every section of America a constant stream of men—single men and married men with families—has poured into Las Vegas, many having spent their last cent to get there. Truck drivers, carpenters, miners, tinsmiths, *et al*, and almost *ad infinitum*, unable to find employment at home, trek to Las Vegas to help build the dam, only to find that several times as many men as will

ITS SIGNIFICANCE AS A SIGN OF THE TIMES

BY B. VINCENT TIBBETS

ever be needed have previously registered for work. These coefficients of unemployment represent a staggering number of laboring men without work in the United States. On the other hand, in regard to the manufacturing output of the nation, "The census of 1930 shows . . . an aggregate output valued at almost \$70,000,000,000, an increase in twenty years of roughly 250 per cent. . . . Not less than sixteen industries have an annual output in excess of \$1,000,000,000. Six of these, indeed, are in the \$2,000,000,000 class. There are seventeen others producing goods worth \$500,000,000 or more." —*World's Work, April, 1931.*

While a comparatively few great industries are thus earning huge sums, there is a tendency on the part of owners of money to hoard it, which is not good for business in general. Thus the gulf between rich and poor is constantly growing wider, and note that the divine prophecy of James 5: 1-8 points out the existence of these conditions as indicating that "the coming of the Lord draweth nigh." Also observe that it is called the time of reaping (or harvest time), and "the harvest is the end of the world." (Matthew 13: 39.)

By act of Congress, the expenditure of \$165,000,000 was authorized for the Colorado River project, providing \$70,600,000 for dam and reservoir; \$38,200,000 for power plant; \$38,500,000 for the irrigation canal; and \$17,700,000 for interest during construction. The income from the power project is to pay for the building program in fifty years.

At first thought, one would expect such a colossal accomplishment to serve the country for generations. Simultaneously with the building of the dam, expansive and costly building programs are in vogue everywhere. Large cities vie with each other to build the tallest skyscraper. The majority of persons give time no other consideration than that it will continue

forever. They think the globe to be young, and look forward to countless ages in which to build and carry on the common actions of life. Even our fiction writers when they portray in story or cartoon what they think life five hundred years in the future will be like, show human beings animated by the same passions, still fighting wars, though with more deadly weapons, and still indulging in the same business and social rivalries.

Which reminds me of the parallel that Christ drew between the days of Sodom and Gomorrah, and now. So engrossed were the Sodomites in their everyday life and in the pursuit of happiness through the indulgence of the senses, that when they were warned of impending doom the messenger seemed to them "as one that mocked," and they ignored the warning. The people of Sodom gave no heed to the divine message of mercy. They continued their "fast life" and gay parties as usual; they irrigated and farmed and opened up new real estate subdivisions, as though nothing different would ever happen. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Luke 17: 28, 29. This ancient experience is a sample of the end of the world. "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 30. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," Jude 7.

Though the world in general shows no faith in the soon coming of Christ, I beg my readers to be continually ready, "for ye know not what hour your Lord doth come."



Photos by B. Vincent Tibbets

LEFT: Building highways to and near Hoover Dam. Gas-engine power shovel loading "chariot" drawn by a caterpillar tractor. The "chariot" weighs seven tons and carries about forty tons of rock when fully loaded. RIGHT: Automatic gas-engine air-compressor supplying air to rock drills at the site of Hoover Dam.

Protestantism in Eclipse

By ROBERT LEO ODOM



ROTESTANTISM is the child of the great Reformation of the sixteenth century. It derives its name from the famous Protest of the German princes at the Diet of Spires, April 19, 1529. From that time forward the supporters of the Reform have been called Protestants.

The fundamental difference between Protestantism and Roman Catholicism is that of authority in faith and doctrine. Protestants hold that the Bible, the Bible only, is the rule of all faith and doctrine. But the Roman Church holds that the Scriptures and tradition together regulate Christian faith; and some times tradition is exalted above the Bible.

The position of Protestantism is clearly set forth in the Protest as follows: "Now, seeing . . . that there is no sure doctrine but such as is conformable to the word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian; . . . we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all human vanities that are set up against it shall fall before the face of God."—*D'Aubigne's "History of the Reformation,"* book 13, chap. 6, par. 13.

THE IDEAL OF PROTESTANTISM

THE historian adds in summary: "Protestantism sets up the power of conscience above the magistrate; and the authority of the word of God above the visible church. . . . It lays down the principle that all human teaching should be subordinate to the oracles of God."—*Id.*, par. 19.

The line of demarcation between Romanism and Protestantism is clearly defined by Dowling. "He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*"History of Romanism,"* book 2, chap. 1, sec. 4.

It was the ideal of Protestantism to eliminate from its faith every trace of human doctrine and teaching, and to erect upon the pure word of God

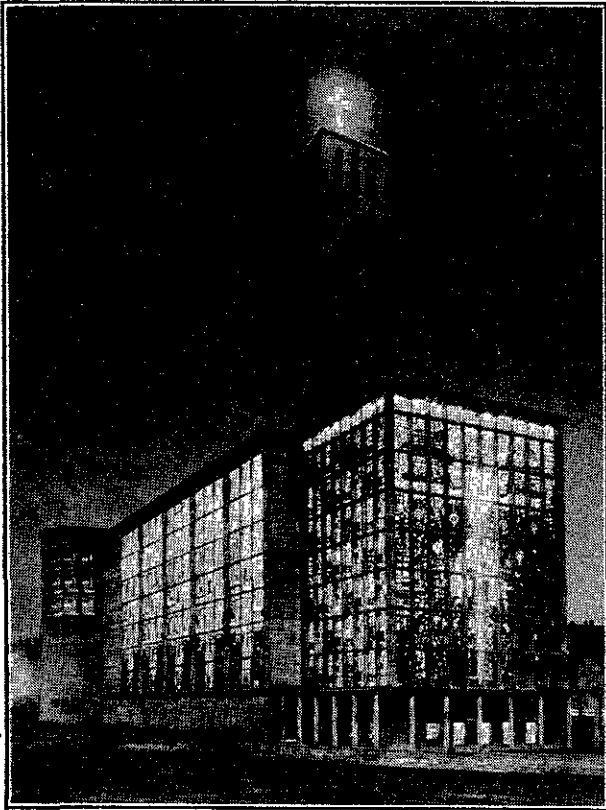
a religion against which the powers of hell could not prevail. But she has failed, for the most part, to reach the goal. She stands today divided into many sects and denominations, bickering and balking. The progress of the Reform has been hindered and arrested by Protestants themselves. Why? Because they have been loath to discard the errors, doctrines, rites, and customs bequeathed to Protestantism by the Roman Church and brought over by it in the separation of the Reform. The Protestant faith was not pure when Protestantism was born. And this reluctance to part with the cherished Roman errors has been the drag around the neck of Protestantism. At every attempt to shake itself free of some cherished error in order to conform more closely to the word of God, a great body of followers has been left behind in the wake of its progress. From the Anglican church, which most resembles the papal church, we may see them along the way. Seventh-day Adventists adhere more literally to the Bible than any other, and are the fundamentalists of the Fundamentalists.

INCONSISTENCY

BECAUSE a Protestant professes to stand on the Bible, and the Bible only, any refusal on his part to relinquish error and to conform to the Scripture is rank inconsistency. Now we see Modernism making inroads into Protestant churches and pulpits to undermine Protestant faith in the inspiration of the Bible, to liberalize its teachings and doubt its miracles,—destroying the very foundation upon which Protestantism would build a structure that would withstand the powers of hell,—the word of God! That is glaring inconsistency of the grossest sort!

Protestant inconsistency has made it the laughing-stock of Rome itself. Priest O'Keefe's words are forceful: "All Protestantism stands this day convicted of the grossest treachery toward their teacher, the Bible, without the shadow of excuse for their treason. What is far worse, they have abandoned their divine guide, the Bible, and accepted the practice of the Catholic Church, which they stigmatize as a corrupt organization, steeped in error, while their own action in this particular brands them as the most illogical, self-convicted organization on earth."

A sample of this inconsistency may be seen in the one the Roman Church delights to hold up before Protestants as proof that they should return to



Herbert Photos, Inc.

Germany makes an advance in modernistic church building. Here is a recently-built structure made of concrete and glass which resembles a factory. Thus even church architecture shows the trend in religion more to the materialistic.

the papal flock. The Holy Name Society, with a membership of 2,000,000, is now circulating far and wide in this country a book, "Faith of Our Fathers," by Cardinal Gibbons, reputed to have been the greatest Roman Catholic America has produced. The book has already attained a circulation in excess of 2,000,000 copies, and is "dedicated to the millions of our fellow Americans who are not members of the Catholic Church."

Here is the challenge: "Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Faith of Our Fathers*, Holy Name edition, 1929.

Thus Rome deliberately admits that she tramples upon the sacred Sabbath of God's holy word, and accuses Protestantism of the same act! This predicament is becoming more and more embarrassing for Protestants. The general policy is to ignore it, but

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time is compelling them to face the issue. The sincerity of Protestant leaders was sorely tested when the bill for action on the new calendar came up in Congress recently. By a plan to insert an extra day into the week once a year, and twice on leap years, the seven-day cycle would be seriously interrupted, had the sponsors of the new calendar had their way.

Dr. S. Parkes Cadman, a Congregationalist minister, and radio minister of the Federal Council of Churches in America (of which he was formerly head), whose "Counsel" is widely read in the newspapers, seems fully aware of the calendar scheme. "The opposition you mention proceeds from Jewish and Christian brethren who observe the seventh day of the week as the Sabbath. They protest against the proposed change because it involves a thirteen-month calendar which would make their holy day fall once each year and twice in leap year on the eighth day instead of the seventh. For them this would destroy the sanctity of the Sabbath. *It would also destroy the Lord's Day*, and would therefore be objectionable to many religious bodies which observe that day."—*Dr. Cadman's Counsel*, Asheville (N. C.) Citizen, August 16, 1930.

By the "Lord's Day," Dr. Cadman means Sunday. Because thirteen months of 28 days each make only 364 days, the extra inserted would make the calendar tally with the solar year of 365 days, or in leap year to 366 days. Such an interruption of the weekly cycle would destroy the weekly Sabbaths of all creeds. As Dr. Cadman says, the observers of the seventh day were the ones who appeared in protest against the scheme. Not a single Sunday-keeping church or organization appeared in defense of its day. Not even the Lord's Day Alliance or the National Reform Association, who so zealously profess to uphold Sunday sanctity by pressing Congress to "protect" Sunday by stringent Sunday laws. Why? The sponsors of the calendar scheme were prepared to meet the objections of Sunday observers, for they knew there were no Bible grounds for its sanctification. These organizations that keep Sunday had no defense.

ADMISSIONS AGAINST SUNDAY

DR. CADMAN frankly admits that in his discussion of the question. He says: "From the Christian viewpoint the event and not the day is the thing that matters. Christmas is celebrated on December twenty-fifth not because Jesus was born on that date, but because He was born of our flesh. *There is no specific New Testament command to observe the Lord's Day.*"—*Id.*

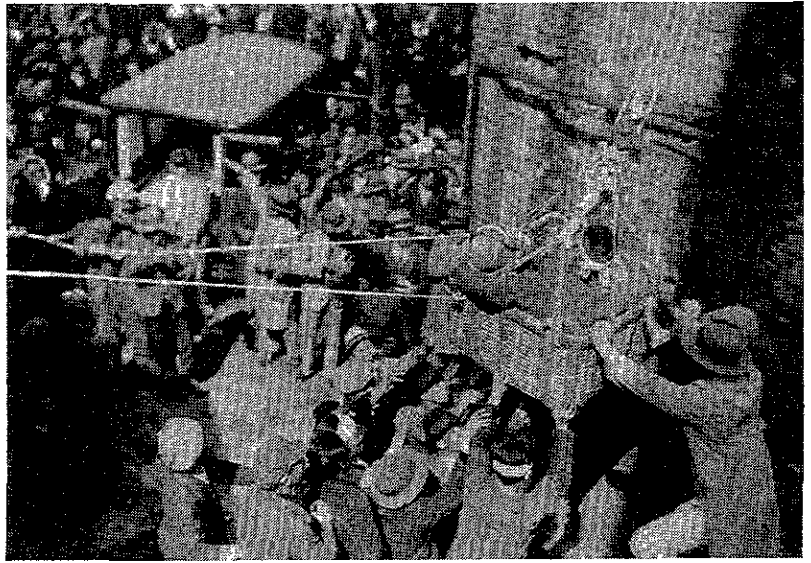
The Congregational Church also says: "Much of the agitation for 'stricter Sabbath observance' is based on the false assumption that our Sunday is the Old Testament Sabbath. . . . There is nowhere in the New Testament what might be called an authoritative Sunday procedure."—*Adult Bible Class Magazine*, March, 1929.

Even the Methodist Church (Continued on page 34)

Are the LITTLE BROWN

*The trend of
the industrial world
in Japan*

By
Alfonso N.
Anderson



Lowering Japan's chimney sitter in a basket.



HIMNEY sittings with a purpose in Japan are attracting world-wide attention. Recently a youthful laborer vowed he would not descend from a 130-foot stack until the strike he was interested in was settled. Having accomplished his purpose, he became a person of renown among his fellow workers. Through great extremes of heat and cold, without food, and exposed to the elements he remained aloft for 13 days, 4 hours, and 22 minutes. When the strike was finally settled with reinstatement of the agitators, salary increases, bonuses, sick benefits, and various other up-to-date concessions to labor, the satisfied chimney-sitter, too weak to stand or climb down, was lowered to earth in a large bamboo basket suspended by a rope and pulleys. Amid cheers of the laborers, he was removed to a large university hospital, where he will doubtless regain his strength sufficient to face arrest for trespassing.

We are interested in this event because it reveals the trend of the industrial world in Japan. There is a rising tide of discontent in this country during these long-drawn-out, inflexible hard times. In former times the common people were sorely oppressed by the feudal lords and the military class. The so-called "sword trial" was a common thing. A knight crossing a bridge or riding along a country road would sometimes try out his fine new flashing sword of exquisite workmanship on the first passer-by who caught his attention. Sakura Sogoro, a representative of farmers in a certain district, was crucified *a la Japonais* for having had the temerity to thrust a petition for relief from excessive rice-taxes at the end of a bamboo pole into the palanquin of a *daimyo*, or feudal lord, in a procession.

PAGE TEN

This was the heavy oppression of the old regime. Now the workers, rightly or wrongly, feel that they are being ground beneath the juggernaut of modern capital. They are resentful, organized, militant, and swinging toward the left.

The same day's news that reported the end of the demonstration of this modern, Oriental, smoke-begrimed Simon Stylites of labor, also reported the imprisonment of a popular proletarian writer and members of an opera company for affiliation with communists, many of whom are now in prison. May-Day arrests are becoming more and more frequent. Many students are imprisoned for activity under the influence of "dangerous thought." Police and detectives are kept busy constantly on the trail of dangerous agitators. The authorities are vigilant, ever watchful, at political gatherings, and are ever making their suspicions very apparent. Many feel this tends only to increase the difficulties.

CHANGE IN WOMEN'S ATTITUDE

A JAPANESE woman is supposed to be a very demure creature. She is expected to trip along slowly in narrow kimono, with head bowed, looking downward, walking with the dainty pigeon-toed step of sobriety on her prettily decorated wooden clogs. But the modern Japanese woman is quite a different being from those pictured in the old Japanese prints. She is rapidly becoming self-assertive, aggressive, standing on her rights, agitating for the suffrage and parity with the stronger sex. Radicals are seeking to organize and gain the leadership of the proletarian women workers. They have been found working for class consciousness and assertiveness among the women employees of department stores,

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TOILERS TURNING RED?

the telephone exchanges, and among nurses in hospitals. Today, woman, erect, looks man squarely in the face.

Eighty nurses of the Kyoto Imperial University Hospital went on strike and demonstrated in the compound of the hospital, armed with brooms, dusters, buckets, and empty milk bottles. They beat the guards and attendants who attempted to check their march. Their demands were various and insistent. At another hospital many nurses were dismissed for sympathy with communism imbibed from patients. Seventy other nurses were imprisoned in the hospital compound, surrounded in their quarters by barbed wire. Members of a proletarian party and of the Labor-Farmer-Artists League attempted unsuccessfully to rescue the imprisoned nurses.

CLASS STRUGGLE INCREASES

THE above are some of the recent incidents in the class struggle that is gradually assuming greater and greater proportions in this leading nation of the Far East. No one can predict the future of these movements. While at present they may not be generally viewed with alarm, who can tell what some sudden turn of events might bring forth? That there is a growing class consciousness on the part of the millions of toilers accompanied by a steadily increasing and assertive resentment against capital, with a real danger of the movement swinging toward radicalism in imitation of the Russian Bolsheviki, with attempted revolution and violent overthrow of the existing order, none can gainsay.

It is a part of the final scenes in the age-old drama of sin and selfishness in a world that has drifted far from the God of love, truth, and equity. One point is clear. The world-wide struggle between capital and labor in its relentlessness, rapid development, and organized capacity is peculiar to this age. Like modern science and militarism,

nothing like it has ever been seen in former ages. It is a sign of the times.

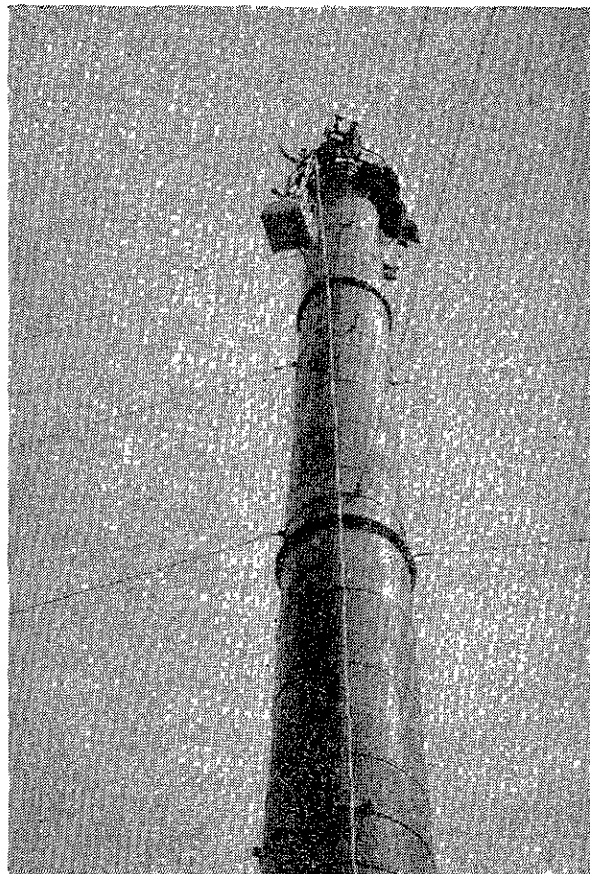
God, in His holy word, has left mankind many unmistakable signposts, which tell us clearly when we have come to the last days, when all men shall be judged and a disjointed world will be swept away, in order to make room for the coming eternal reign of peace. In these eventful times we need to pay earnest heed to those passages of Scripture which speak of "the last days" and the near approach of that awful moment — "the day of the Lord" — the end of time. The present unprecedented violence in the earth, the rise of Bolshevism with its attendant reign of terror and tyranny, and the stirring up of the humbler classes in opposition to the moneyed interests, is one of the signposts declaring plainly, "This is the long-foretold time of the end." The Spirit-inspired apostle James, in forewarning the world in respect to "the last days," wrote:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your

flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of your laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5: 1-5. What lurid local color in this picture! Like a talking picture it both tells and portrays. These are indeed the last days of earth's history.

THE BEST WAY

WE SHOULD not take sides in this struggle and sell our souls for mammon. The prophet-apostle points a better way: "Be patient therefore, brethren, unto (Continued on page 32)



The chimney where the little brown toiler made his extreme sacrifice for his brothers of labor.

Is GOD'S Sabbath to Be Rejected

Because It's Jewish?

By J. BERGER JOHNSON



AS THE crowning argument in the offensive against the observance of the Biblical Sabbath, the seventh day of the week, the expression is often resorted to, "It's Jewish." When every other excuse has fallen short of successfully annulling the claims of God in this respect, the disputant nearly always retreats to this much over-crowded refuge.

While it is a fact that the Sabbath was not made for any special epoch, nor for any particular people on the face of the earth, but was to exist through all time, and for all mankind, wherever they may be found, yet, for argument's sake, we can agree with the foregoing statement. We will use the expression in a deeper and more comprehensive application, however.

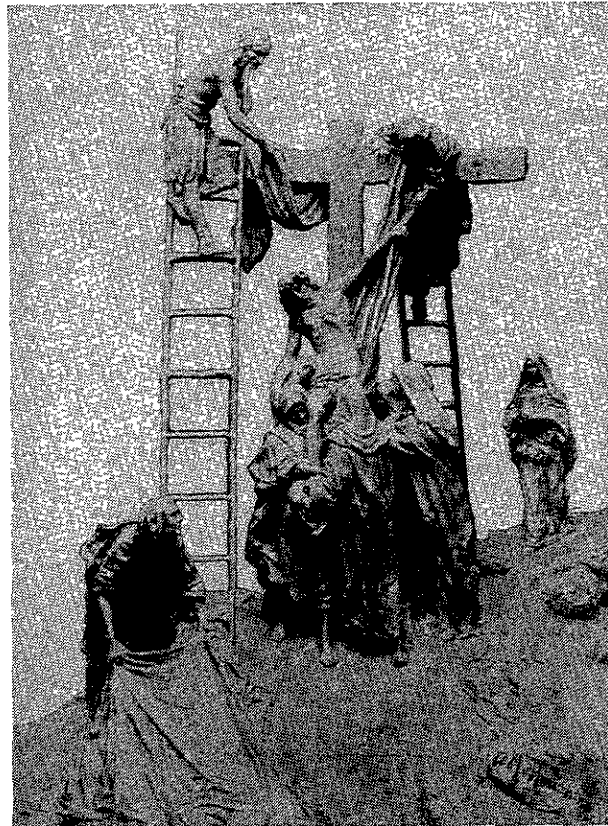
It will be well, first of all, to go to the Bible—the resort of every true

Christian—to find out what it has to say about the Jew. Let the apostle Paul's definition to the Roman believers serve to start us off right: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2: 28, 29.

REAL HEIRSHIP DEFINED

FROM this, it is quite evident that God's word recognizes the true Jew, and classifies him so that there is no room for confusion. To be a true Jew requires a certain experience in the life. The fact that an individual may rightfully claim descent from the ancient man of God, Abraham, testifies nothing as to his real identity in the sight of God. When Christ met the Pharisees, they said to Him, "Abraham is our father." They boasted of the fact,

PAGE TWELVE



Herbert Photos, Inc.

They rejected and killed the Maker of the Sabbath. Will they reject His holy day?

and trusted in that fact for salvation. To them, that was the passport to glory. But Christ quietly answered them: "If ye were Abraham's children, ye would do the works of Abraham," thus clothing with significance the fact that *real* heirship with Abraham demands fruits not found in the unconverted, unregenerated man, even though he may be able to prove his physical lineage in the line of Father Abraham's descendants.

FRUIT NECESSARY

WHEN John the Baptist was baptizing in the river Jordan, many scribes and Pharisees came to him seeking baptism. He did not grant their request at once, but held up before them the need of a heart experience before they could go forward in this important rite. They, no doubt, thought that their ability to show direct kinship to Abraham was sufficient reason

for John's immediate compliance with their request. He, however, cleared away, in one short and powerful statement, all their preconceived opinions on the matter, and outlined in that statement what was needful for them: "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus he showed them the utter futility of literal descendancy from Abraham as a preparation for baptism and membership in the church of Christ.

To show that Paul had the same view of this matter, we have but to turn to his writings in Romans. In the ninth chapter, verses 4-8, he voices these sentiments, which are still applicable, and always will be: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as

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concerning the flesh Christ came, who is over all, God blessed forever. Amen. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. . . . That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

A GRAFTING PROCESS

CERTAINLY the position of the real Jew, in the Word, is an enviable one. To him come all the good things God has instituted for His people. To the true believer today, comes the assurance that he may have a part in the promises and covenants made with Abraham by God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. Whether he be Jew or Gentile, he can be grafted into Christ, and through faith and a life of obedience, become a member of Israel, and receive the commendation from the Master that Nathanael received: "Behold an Israelite indeed, in whom is no guile!" John 1:47.

To make the boast that we are not Jews, but Gentiles, is not to occupy a very desirable position, according to the texts we have studied, or this one, which we find in Paul's letter to the Ephesians: "Wherefore remember, that once ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." Ephesians 2:11, 12, A. R. V.

How any one can fail to see the position of the real Jew as outlined in the Bible, is incredible. In Christ, all those who are afar off, whether Jew or Gentile, "are made nigh by the blood of Christ." (Ephesians 2:13.) To have received Christ, in truth, makes us

all Jews and spiritual seed of Abraham, whether we recognize it or not. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Of course, the gist of the whole matter concerning the Jew and the Gentile is that by claiming that we are Gentiles we are supposed to be freed to disobey God's explicit command concerning the Sabbath of the Lord, the seventh day of the week; but it doesn't require much wisdom to deduce from the passages of Scripture we have quoted that the boast of being Gentiles puts us outside all the provisions God has made to guide us through this world and develop a character that shall be ready for a part in the promised inheritance made to Abraham.

JEWISH SALVATION

THE same Sabbath that was ordained for man, for spiritual Israel (Mark 2:27), comes down to us today with the same blessing of God resting upon it that was placed there in Eden (Genesis 2:2, 3), and the same commission attending it to regard sacredly His holy time as was flashed from Sinai's summit amid thunders and lightnings (Exodus 20:8-11), the same beatitudes for the faithful observer as were pronounced by the Lord through the seer Isaiah (Isaiah 58:13, 14).

In the highest and broadest sense, therefore, the Sabbath is Jewish, and all the promises to Israel resolve themselves into one grand climax and conclusion to the overcoming commandment keeper, in the last book in the Bible, the last chapter, and the fourteenth verse: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Gentile always has been outside God's blessings, and will be outside the city of God when the redeemed commandment keepers are gathered in.

Read again the poem found on this page and remember that the Book itself says that "salvation is of the Jews." (John 4:22.)

It's Jewish

*When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw:
"It's Jewish."*

*Though, at the first, Jehovah blessed
And sanctified His day of rest,
The same belief is still expressed:
"It's Jewish."*

*Though with the world this rest began,
And then through all the Scripture ran,
And Jesus said, "'Twas made for man,"—
"It's Jewish."*

*Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,—
"It's Jewish."*

*If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument,—
"It's Jewish."*

*Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day"—this answers all:
"It's Jewish."*

*The gospel teacher's plain expression,
That sin is of the law transgression,
Seems not to make the least impression,—
"It's Jewish."*

*They love the rest of man's invention;
But if Jehovah's day we mention,
This puts an end to all contention:
"It's Jewish."*

*O ye who thus God's day abuse
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse,—
He's Jewish.*

*The Scriptures, then, we may expect,
For the same reason you'll reject,
If you but stop to recollect—
They're Jewish.*

*Thus the apostles, too, must fall;
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all,
Were Jewish.*

*So to your hapless state resign
Yourself, in wretchedness to pine;
Salvation surely you'll decline,—
It's Jewish.*

—Selected.

SALVAGING

The Inca Indian in ancient myth and modern miracle

By HARRY B. LUNDQUIST

Missionary to Peru



Treating the sick at an outdoor clinic high up in the Andean land of the Incas, South America.

THE colored peoples of the world have ever tended to be dominated by the white race, and their copper-colored brothers of the South American continent are no exception to the rule.

Tradition fixes the emergence of this hardy people between the second and fourth century before Christ. Monuments and ruins, attesting a culture far above that of their red-skinned brethren of the North, exist in Nazca, Chan Chan, and other places on the coast of Peru. Historians make these ruins and the dawn of the Christian era contemporaneous.

Several hundred years before the founding of the Holy Roman Empire, Manca Capac and Mama Oclla, son and daughter of the Sun, like Aphrodite of the Grecian pantheon, rose from the surface of the waters of Lake Titicaca, and became the first emperor and empress of the Inca Empire, with seat of government in the venerable and ancient city of Cuzco, "where the scepter of gold sank in the earth of its own weight."

Following this allegedly supernatural beginning, this American empire rapidly extended its sovereignty north and south, east and west. It was called the *Tahuantinsuyo*, the kingdom of the four regions, or four quarters of the earth, apparently intended to embrace all nations. Many weaker tribes hastened to ask incorporation rather than await subjugation.

Like Rome of old, the *Tahuantinsuyo* conquered its enemies by conferring benefits. At the height of its power, the Inca Empire extended from Quito (now capital of Ecuador) on the north, to the River Maule in southern Chile, embracing a strip from fifty to two hundred miles wide by two thousand eight hundred miles long, or about as far as from Salt Lake City to New York, the largest unified empire in the world at that time.

The emperor, or Inca (master) as he was called, had two seats of government,—Cuzco in the south, and Quito in the north. The extremes were connected with a highway over parts of which it is still possible to travel, after so many centuries of wear and tear. The sagacity of this ancient people is attested by the fact that works of reclamation and irrigation, now in ruins, exist throughout the limits of their ancient domain. In some cases the benefits of irrigation reached points hundreds of feet higher than is now possible, on the sides of the barren coast range. Communication was efficient and expeditious by means of clean-limbed runners. Tradition tells us that the Inca ate fresh fish from the ocean daily in his comfortable inland capital on the eastern slope of the Andean *cordillera*, the sea food being relayed from hand to hand.

NATURAL RESOURCES

POTTERY and tapestries exist, the former in enormous quantities, that vie with specimens of those arts found in Egypt and the Levant. Unlike their brethren of the North, these Indians made more common use of clothing as well as of more civilized habitations. The adobe house so common on the South American continent is a modern adaptation of their abodes.

The natural resources of the empire were fabulous. Typical of this as yet practically unexploited wealth is the hill of Potosí (pronounced Poh-toh-see), out of which has already been extracted half a billion dollars worth of silver bullion. Coal in huge quantities still exists in many parts with a kindling point so low that it can be ignited with a match. Masonry so exquisite, and in such a perfect state of preservation that it attracts tourists from every land, testifies to their ability as builders.

The zenith of opulence and power of this American

A RACE

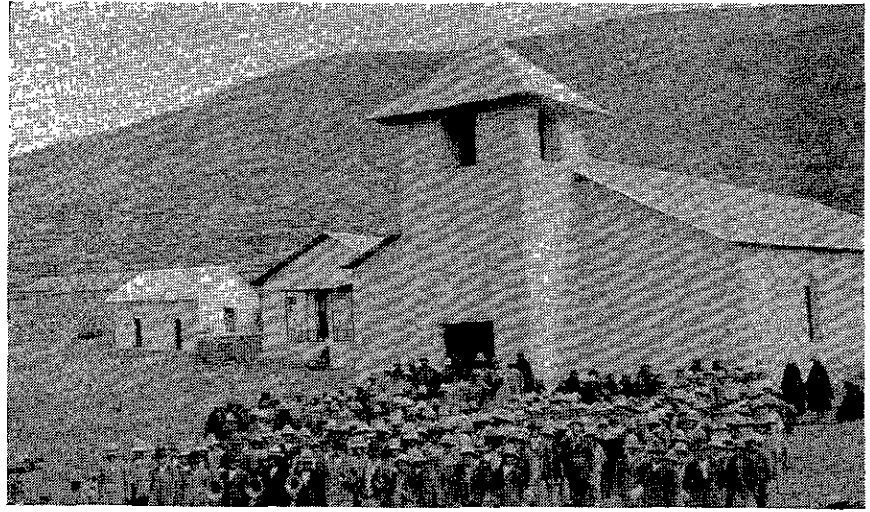
empire, whose economic organization would turn a Marxian socialist green with envy, was reached just as Columbus turned the prows of the *Nina*, the *Pinta*, and the *Santa María* out of Palos harbor. Haina Capac, who carried the triumphs of the Empire to the northernmost limits of the southern hemisphere, was succeeded by two sons, each of whom was equally determined to be the sole ruler and successor to the glory of his father's ancient suzerainty.

At the very moment when Huascar, the rightful heir was warring against his brother Atahualpa, the pretender, the gold-hungry *conquistador* Francisco Pizarro, accompanied by two hundred adventurers of the same feather, appeared on the scene. Before the lapse of a year, Atahualpa,—who had previously slain his brother,—having been tricked by these unscrupulous men into paying a ransom of gold of incalculable value, was treacherously assassinated. With their leaders dead, and with the seat of their government in the possession of the invaders, this one-time noble, industrious, and contented race became demoralized, and passed into a servitude to their white conquerors from which they have not yet wholly escaped.

The treatment of the Israelites under their Egyptian taskmasters and the slaughter of their male children was a mild procedure compared with the way the South American Indians were treated by their Spanish conquerors. Under the lash of their gold-crazed exploiters, they toiled in dark mines or in malarial plantations in a slavery which gave all the benefits of this iniquitous system to their owners, at the same time affording the miserable victims none of its privileges. And sad to relate, the exploitation not only went uncondemned by the majority of the clergy,—*las Casas* being the only exception history affords us,—but was actually abetted by them. It is not surprising that under this atrocious treatment the Indian population of this once prosperous empire of ten million souls had dwindled to a paltry million at the end of this sad colonial period.

INDEPENDENCE NOT FOR THEM

WHEN, in the early part of last century, the South American countries became independent of Spain, it meant little appreciable betterment in the condition of this fast submerging race. True, under the presidency of Peru's soldier-of-fortune president, Ramón Castilla, about the middle of the nineteenth century, slavery was abolished. But the



The Broken Stone Mission in Incaland, showing the church and the mission home, together with the hundreds of members gathered for worship.

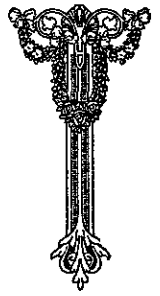
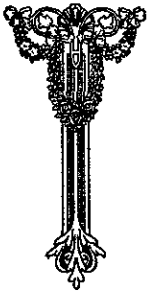
poor Indian, whose spirit had been crushed by three centuries of unspeakable oppression, was utterly unprepared to assert, much less exercise, his rights. He continued to be the unwilling victim of pillage, robbery, and assassination. Little by little, his ancient heritage was passing into the hands of white overlords. They were compelled by these conscienceless successors of the *conquistadores* to work their own land for the benefit of their usurpers. To resist meant imprisonment and death.

THE NEW DAY DAWNS

BUT, like the mythical phoenix, when it seemed that life was extinguished, the Indian is destined to rise from the ashes of his own destruction. In 1909, an educated Indian chief by the name of Camacho started a little school in *la Plateria*, near Puno, on the shores of the historic Lake Titicaca. Although it had been actually against the law of custom to teach the Indians Spanish, he had secured special permission to do so from "the big white chief" in Lima, the Peruvian president, Pardo.

At this juncture, the missionary arrived. He soon became more than a herald of the gospel. He established his home in the midst of the Indian community. He became their friend, their defender against the oppression and encroachments of the white man. He cared for their sick, taught their children, arbitrated their differences, and directed their footsteps in the Christian pathway. Vices, some introduced by the white man, some inherited from their pagan ancestors, dropped off like the leaves of autumn. Instead of frenzied, drunken orgies to the rhythm of the *quena* (a reed fife) and drum, now the stillness of the night was broken by Christian hymns. Their faces shone with a new-found possession. Someone believed in them, and they were determined to prove worthy of this confidence.

This transformation was not effected without opposition. Like Alexander (Continued on page 31)



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An ancient plaque from the ruins of Ur of the Chaldees, whence Abraham was called to Canaan. This relic dates back to 3300 B. C. Every new discovery confirms the Bible.

ARCHEOLOGY

Still Gives Its Testimony for the Bible



WHILE traveling between the Philippines and Washington, D. C., I went by way of Asia and Europe, and stopped in Palestine. Shortly after my arrival in Jerusalem, I went to the American

By F. L. CHANEY

answers given. Shortly after this interview began, Professor Lake of Harvard came in, and we had

School of Oriental Research and there met the Director, C. C. McCowan, who very kindly extended to me the privilege of using their fine library at any time.

the opportunity of listening to these two veteran archeologists as they discussed in an informal way recent discoveries and their significance.

A few days later, while I was reading in the library, Doctor McCowan and a small elderly gentleman entered, and, since on a former visit I had heard the name of Sayce mentioned, I wondered if this could be that famous English Assyriologist and scholar, A. H. Sayce, whose works I first purchased and read over thirty years ago. Great was my pleasure when I learned that it was he, and on this and two subsequent occasions I had the privilege of talking with him about his work and other archeological matters that bear upon the Scriptures.

Doctor Sayce is now eighty-five years of age, but his quick, clear-cut answers gave evidence of mental powers unabated, and my mind went to the words of the Psalmist, "They shall still bring forth fruit in old age." He still travels to these lands of the Bible and takes a keen interest in all that pertains to archeology, especially as its discoveries relate to the Bible.

Asked if in recent years anything had been found by archeologists that in any way discredited or contradicted the Bible, Professor Sayce replied: "Absolutely nothing! Everything that has been discovered to date confirms the reliability and integrity of the Scriptures."

On the third occasion, having made an appointment, I introduced to him a friend from the United States, a profound Hebrew scholar, and I listened with great interest to the questions asked and

I then asked him if at present scholars are able to read readily and accurately the Hittite inscriptions.

"Yes," he replied, "just as readily as we were able to read the Assyrian cuneiform when I first

took up the study of the inscriptions in that writing."

It will be remembered that the higher critics at one time took the position that no such nation as the Hittites existed back in the days of Moses, and that therefore the Bible was wrong in its statements regarding them. However, in the light of archeological discoveries of the past forty years, such theories have been abandoned and the Bible narrative vindicated.

I then asked him what he considered the most important recent discovery.

He answered: "That of the French at Ras Shamra, which is about fifteen miles south of ancient Antioch, where they have been finding numerous cuneiform tablets in various languages dating back to about 1300 B.C."

It seems that they have discovered there quite an extensive library. Two bi-lingual inscriptions have been found; one of which is in two languages already known to scholars, while the other contains one known and one unknown language, and the latter, said he, may prove to be the language spoken by the ancient people of Cyprus. A creation tablet was also found, but as the French have not yet published a translation of it, he was unable to give much information regarding it.

While talking with Professor Lake, Professor Sayce said that they now have good evidence that all through these lands (*i. e.*, Syria and Palestine) there existed back in those early days numerous libraries filled with books written on papyrus. This being true, once again we have evidence that writing was extensively used in the days of Moses. And when we read that "Moses wrote all these things in a book" we are reading only that which one would naturally expect in that age, — higher critics notwithstanding.

BASELESS ATTACKS

THERE are those who seek to account for the monotheism of Moses and Israel on purely naturalistic grounds. Knowing that Moses could not have obtained his monotheistic ideas from the the grossly polytheistic Egyptians, they have assumed and argued that he got them from the Midianites with whom he lived for forty years. In this connection my friend asked Professor Sayce what archeologists had discovered about the religion of the Midianites.

"Absolutely nothing about their religion, and but little about them in other respects," he replied. Thus we see upon what groundless theories, arguments attacking the Bible are built.

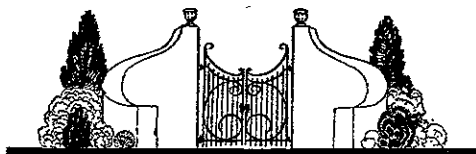
He was also asked as to whether archeological discoveries gave support in any way to the theories of evolution now being so widely taught in all lands.

"If," said he, "by evolution you mean the Darwinian theory, then I reply that archeological discoveries lend no support whatsoever to that theory. They have been searching industriously these many years for the 'missing' (*Cont. on page 32*).

SEPTEMBER, 1931

Is Death a Portal?

By Heber H. Votaw



THAT death is an enemy cannot be denied, and since it is so common, it cannot be forgotten. It breaks into the homes of rich and poor, high and low alike. It is no respecter of persons. The desire of man to escape the effects of death is doubtless responsible for some of the opinions that are held concerning it. However, the Christian who accepts the Bible as the revelation of God must follow it even when it runs contrary to any preconceived notions that he may have had. Does death enlarge the sphere of a man's knowledge and activity? Is it but the doorway to bliss for the righteous or the gate to damnation for the wicked? Revelation must give the answer. Let us read from Inspiration concerning one's condition in death.

As though the question is enough and no answer is needed, the psalmist asks: "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Selah. Shall Thy loving kindness be declared in the grave? Or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? And Thy righteousness in the land of forgetfulness?" Psalm 88: 10-12. "What profit is there in my blood, when I go down to the pit? Shall the dust praise Thee? Shall it declare Thy truth?" Psalm 30: 9.

Lest any might misunderstand, the psalmist turns from interrogation to assertion, and specifically says: "The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17. "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6: 5. His warning and admonition is: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

So far from knowing more after death than he did before, the plain statement of the Scripture is that the very day that a man dies "his thoughts perish." To David's testimony we may add Job's words: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 1, 2, 21.

Hezekiah's statement is clear and forceful. His prayers had been answered, his sickness cured, and his days lengthened. In giving thanks to God, he described his experience thus: "Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." Isaiah 38: 17-19.

The Preacher adds his word: "For to him that is joined to all the living there is (*Continued on page 28*)

TIME'S PROPHECY

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



MAN produces instruments to measure speed, altitude, temperature, air pressure, blood pressure, mentality, the criminal complex, the noise of a city, the dust in the atmosphere, and a thousand other things. During this past year, the late distinguished Professor Arthur A. Michelson with a corps of assistants conducted experiments at Santa Ana, California, with a giant vacuum tube, a mile in length, to determine if possible, the exact velocity of light. Although many scientific tests have fixed it approximately at 186,300 miles per second, yet physicists and astronomers are still looking for a more accurate yardstick with which to measure the heavens. The results of this effort are awaited with deep interest.

The achievements of man baffle our understanding, and often bring praise, popularity, and wealth to the clever genius. Think of the lavish expenditure of time, effort, and money in the attempt to produce a trustworthy meter for the stars. Whether light travels 186,300 or 186,200 miles per second is of remote value to most of people; while a knowledge of the Author of science, His times, and His seasons, are matters of infinite concern to every person on the globe. And if we applaud these twentieth-century discoveries of mankind, what shall we say of the One who foretold events to occur during future millenniums and gave us a yardstick 2,300 years in length?

THE GREAT PROPHECY

IN THE heart of the remarkable book of Daniel, is this prophetic question and answer: "How long shall be the vision concerning the . . . transgression of desolation, to give both the sanctuary and the host to be trodden under foot? [That is, How long will evil triumph?] And He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 13, 14.

The Bible is the true word of God. It means exactly what it says, and is to be understood literally unless there is clear evidence that the language is figurative. Again, the Bible is a complete book, and where figures are used in one passage, the key, or explanation is elsewhere given. Inspiration is its own interpreter. For example: the "beasts" mentioned in the book of Daniel represent kingdoms (Daniel 7: 17, 23); "winds" express strife (Jeremiah 25: 31-33); "sea," or "waters," indicates peoples and nations (Revelation 17: 15); while "days" are used to denote actual years—"a day for a year," wrote the prophet Ezekiel (chapter 4: 6). A map is sometimes drawn on the scale of an inch to a mile; God's

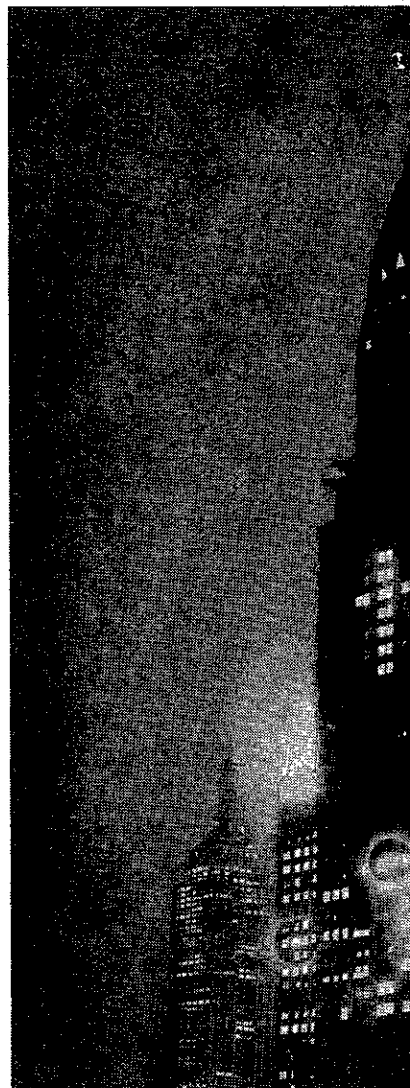
map of the future was expressed in terms of a day for a year. How long was evil to reign? "Unto two thousand three hundred days [years]; then shall the sanctuary be cleansed." Since, too, the angel declared to Daniel that the vision belonged to "the time of the end" (Daniel 8: 17), we observe that the "days" must be real years; for were they literal days of time, they would have totaled less than seven years, and could not have extended to "the time of the end."

EXPLAINED

DANIEL heard a voice saying, "Gabriel, make this man to understand the vision"; but at the close of the chapter, because he "fainted, and was sick certain days," he confessed that "none understood it." Daniel 8: 16, 27. Earnestly, humbly, and with confession of sins, he prayed for light; and before the petition was finished, the angel Gabriel was by his side saying, "O Daniel, I am now come

forth to give thee skill and understanding. . . . For thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9: 22, 23.

The concluding words of the previous vision were concerning time (chapter 8: 26); so, beginning where he left off, the angel said: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Chapter 9: 24. It was Jesus who made

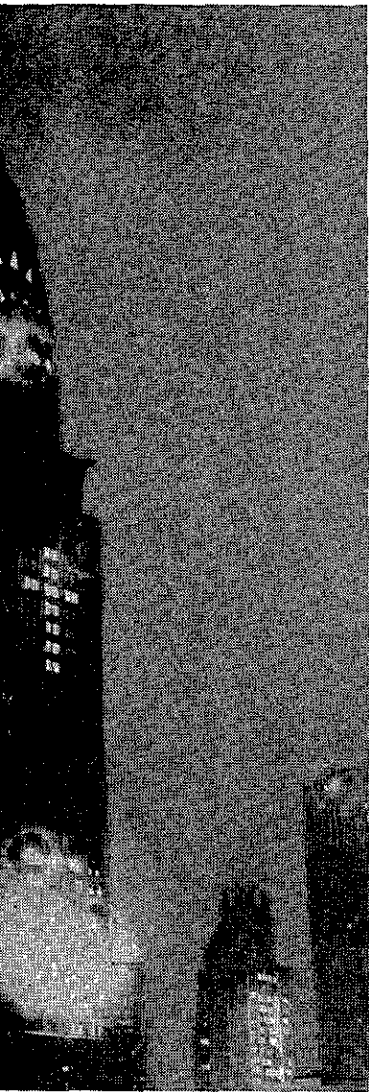


International Newsreel

The cross of Christ is shown in window-City. A striking illustration of the cross of the book of Daniel

PROPHETIC YARDSTICK

By Roy Franklin Cottrell



in the Chrysler building, New York
Christ that shone in the prophecy
of the Old Testament.

"reconciliation for iniquity," and by His spotless life gave to the world an example of "everlasting righteousness." Accordingly, the seventy weeks (seventy times seven equals 490 days, or actual years) extend to the time of Christ's first advent. The phrase "determined (or 'cut off') upon thy people," indicated that at the end of this allotted time or probationary period, the Jewish nation would fill up its cup of transgression and "be no more His people." (V. 24, margin.) History declares all this to have been accurately fulfilled.

When was this period to begin? The prophecy makes definite reply: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." V. 25.

It will be remembered that Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and that after the lapse of many years there were three royal decrees by Persian kings to rebuild. Says the Scripture: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14. Here, the three decrees are grouped together as one "commandment," and the last and most complete of these went forth in the autumn of the seventh year of Artaxerxes, which, according to the reliable

records of the astronomer Ptolemy, was 457 B.C. This scientist left for us a list of important events with the time when each occurred. Among these were the dates of many eclipses to which modern astronomers witness as absolutely authentic. Thus Bible, history, and astronomy unite in establishing this sure, monumental date as the commencement of the long prophetic period.

FULFILLED

AS SHOWN above, the angel was commissioned to explain to Daniel the meaning of the words, "Unto two thousand three hundred days [years]; then shall the sanctuary be cleansed," and Gabriel's opening words were, "Seventy weeks [490 years] are determined [or 'cut off']." Hence it is evident that they are "cut off" from 2,300 years, and that both periods begin at the same time.

To make this even more sure and clear, the 490 years are in turn subdivided into shorter periods; for "unto the Messiah the Prince" were to be "seven weeks" (forty-nine years), and "threescore and two weeks" (434 years); leaving "one week" (seven years), in the midst of which Christ was to be "cut off," crucified, and "cause the sacrifice and the oblation to cease." That is, when Christ died on Calvary's cross, the Old Testament sacrifices and offerings, which pointed forward to Him as the lamb of God, had served their time and purpose, and would then cease to be of value. (See Daniel 9:25-27.)

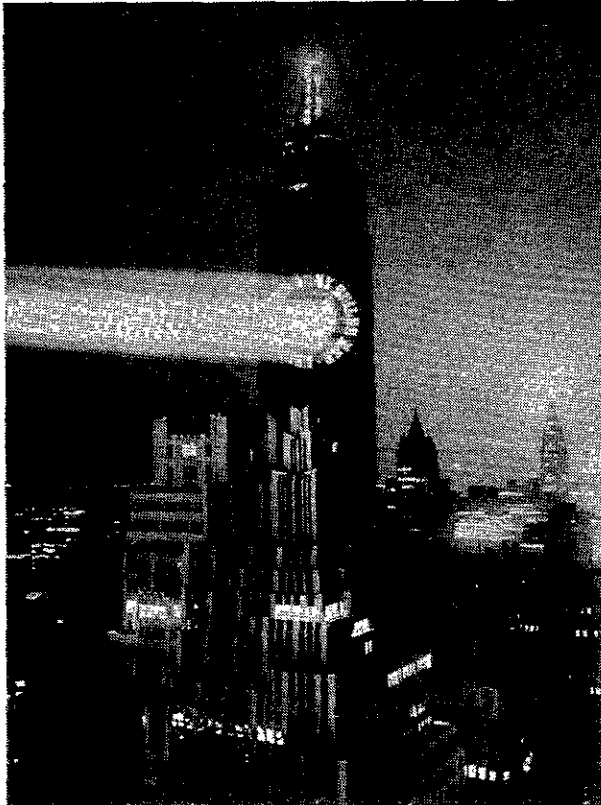
All these events occurred in order and precisely on scheduled time. Forty-nine years after the decree of Artaxerxes, Jerusalem was fully restored. Four hundred thirty-four years longer, and we are brought to the autumn of A.D. 27, when Jesus, the Messiah, was baptized and anointed. Three and one-half years more extend to the "midst of the week," the spring of A.D. 31, at which time Christ died upon Calvary. Another half week (three and one-half years) completes the 490 years and brings the date A.D. 34, when the once-chosen people decisively repudiated the gospel, put to death the first Christian martyr, and stirred up the persecution that sent the disciples to many lands with the story of the Crucified.

These events marked the close of the 490 years allotted to the Jewish nation. Subtracting these from the 2,300 years, 1810 years remain; while 34 A. D. plus 1810 brings us to the momentous year of 1844 A.D., the end of the great prophetic yardstick and the time when the sanctuary was to be cleansed.

The words of the angel (*Continued on page 32*)



The News Interpreted



International Newsreel

The last word in effective display advertising. A modern projecting device throws a message on the dark background of the king of skyscrapers. So the prophecy of God's word, applied to our times, is "as a light that shineth in a dark place."

Dollars Sprout Wings

THE depression still depresses. What was the cause of it? First, *greed*; then, *fear*. The world was getting on in a normal way. Then an increasing number of people were not satisfied with earned prosperity, but reached out to get something for nothing, a reward without paying the price. High finance took advantage of this human greed, of course in a business way, as business ways go nowadays; stocks were inflated, paper values increased; and people were given a chance to speculate, gamble. They gambled; and as is always the case with a building built upon the sand, the structure of false values collapsed.

Hence the slump. Investors lost confidence. There is as much money now as ever, or more, but its owners fear to spend it or invest it. So the depression. And fear is not eradicated and confidence restored in a year. It grows, slowly. It is an element in human nature that the experts in finance do not seem to know how to deal with. When we were

prosperous they told us how we got that way. When we are dolorous, they cannot tell us how to get that way again. Hopeful talk, wage cuts, cancelled debts, moratoriums, bank closings—all are practically futile efforts to right a topsy-turvy world, which is in chaos because of fundamental weaknesses in man's make-up.

But we have no urge to discuss the whys and wherefores and diplomacy cures of the almost universal financial depression now harassing men. It was the inevitable outcome of the course the business and political groups were taking. Ancient wisdom is modern. The wise man said, "Labor not to be rich."

Those who make wealth their chief aim are sure to stoop to questionable practices and to succumb to the desire to see the dollars roll toward them at a more rapid pace than is legitimate. They may expect that sooner or later "riches certainly make themselves wings; they fly away as an eagle toward heaven." (Proverbs 23: 4, 5.) How apt the figure! In spite of the shrewdness and apparent integrity of the financiers, money seems to do its own fitting, especially the money gotten over-quickly. And it disappears we know not where; though, like the eagle, it is still somewhere.

We recommend a normal earning of the "gold that perishes," which we must have to buy the things that perish; but that first attention be paid to "the kingdom of God," to the things of the spirit. The best "get-rich-quick" scheme is an investment in unselfish living and giving for others in the interest of their eternal salvation, that Christ may come the sooner and grant us gold aplenty, even to use for pavements. Since the silver and the gold are His, there is no better way than God's way out of financial depression.

Italy and the Vatican

THE duce and the pope are at it again, or still—this time over the alleged interference of the hierarchy in state politics. Whatever the merits or immediate outcome of the controversy, some facts about it are patent: The very foundation of Catholic belief being what it is; namely, that church and state should be united with the church paramount and the state a servant of its decrees in matters pertaining to doctrine and morals, inevitably the church is bound to enter politics and have at least a "Catholic Party." Roman Catholicism, as such, cannot keep out of civil affairs and therefore out of what is commonly known as politics. The wonder is that two such radical and dictatorial exponents of ecclesiastical and civil power as the pope and the Italian premier can hold forth supremely in the same country and not clash more violently than they do. The papacy seems to be making concessions now; but our Bible justifies itself in predicting that ultimately (no, not ultimately, but just before the ultimate end) the Church will win in the war of wits and swords, and all the world will marvel at its power and prestige.

Atheism, the Lesser Menace

SELDOM in history has a nation's government itself made war upon God or religion as Soviet Russia is now doing. France during its Revolution presented a rare parallel. From reports of observers on the ground and by its own boast, there seems to be no doubt that Russia is making the boldest attempt of modern times to obliterate faith in a higher power. Education, publicity, persecution, and every diabolical method of suppression characteristic of the Dark Ages are being brought to bear to crush belief in God. When the Russian peasant "worm will turn," as turn it will, we do not profess to forecast. We are not so much troubled with the spread of simon-pure atheism in the world, however, as we are about the hold false religions have on the human mind. As we read God's revelation, it is not *irreligion* but *false* religion that will at the last marshal mankind against God. It remains that man is "incurably religious." Even so-called atheism partakes of the nature of a religion. It is a worship of self, or natural forces. The "things of the spirit" still, and will, prevail. Counterfeit gods, churches, ceremonies, sacraments,—these rather than godlessness need to be our fear, if fear we have. (2 Thessalonians 2: 3-12; Revelation 16: 13, 14.)



The News Interpreted



Lying Under Oath

WHEN a witness in court puts his hand on the Bible and swears to tell the truth, the whole truth, and nothing but the truth, and calls upon God to help him do it and damn him if he doesn't, such a witness is thought to have every inducement to tell the truth. And the commandment of God uses the language of the courts in condemning lies: "Thou shalt not bear false witness against thy neighbor." Yet perjury in our courts is said to be appalling and almost universal. According to a survey in *Harper's Magazine*, we are led to believe that few witnesses expect to tell the truth. Such expressions as follow paint the picture: "Perjury has become so general as to taint and well-nigh paralyze the administration of justice." "Perjury has come to be surrounded with a practical immunity." "The bar has learned to operate in spite of perjury and accept it." "After twenty years' experience in the courts I am able to report only two cases where there was no perjury." "We have reached the point where we merely try to find out which side is lying the least."

Such statements by reputable lawyers and judges are almost incredible; but they evidently are true. And it is alleged that the courts themselves are largely to blame for letting such liars go scot free. Truly "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter" our courts. Were but half of it true, it is time for Christians to weep — and then *speaking the truth*. Give us the man who "sweareth to his own hurt, and changeth not."

Science, Sometimes Dependable

ON THE recent occasion of his seventy-fifth birthday, Nikola Tesla, discoverer of radio and certain principles of power generation and transmission, is quoted as saying that he believes the other planets are inhabited, and that he can transmit energy in large amounts to these planets. His hope is that ultimately we can communicate with their inhabitants. He says:

"As I examine the possibilities of achievement, and the benefits which the human race may derive from them, I think that nothing can be more important than interplanetary communication. It will certainly come some day, and the certitude that there are other human beings in the universe, working, suffering, struggling, like ourselves, will produce a magic effect on mankind and will form the foundation of a universal

brotherhood that will last as long as humanity itself."

Then Mr. Tesla hands out other bits of knowledge that he thinks are facts, among which are that we are all automata, entirely under the control of external influences; we are merely machines with no individuality; there is no chance in nature, but everything is governed by a mathematical formula; also that there is no soul or spirit.

We might hesitate to criticize the strange mixture of fact and fiction in the findings of this expert in science, were it not that he dares to step out of his chosen field and to profess knowledge of things he knows nothing about. Also we have a "sure Word" by which to test the accuracy of his conclusions. In many facts of science the Christian need not be a scientist to know what is true. He knew long ago that the other worlds were inhabited, and has been communicating with a Source outside this world for ages; and he always knew things do not come by chance.

The Christian also knows that man has a soul and a spirit, and an individuality for which he is accountable to his Creator, God. And he is not a machine, an automaton, but has a power of choice implanted by God, and through God's aid may or may not yield to external influences as he wills. (Joshua 24: 15; John 7: 17; Romans 7: 18.)

We thank God for the Word, a clearing house for the counterfeit and the genuine of all opinions put forth as facts.

The Conquest of the Air

MAN is bringing the intangible air within his power. The ends of the earth, and nearly every spot between have been discovered and mapped; and adventurers, like Alexander of old, are weeping because there are no more world's to conquer by exploration. The



International Newsreel

Aviation moves on apace. Yesterday this Fokker plane was the largest land plane in America. Today it is superseded by larger ones. More gigantic ships, longer hops, more daring stunts, safer flights, and more unique mechanical devices mark the quick advance of flying.

mouth of the Orinoco, in South America, has recently been searched out. The "utmost parts of the sea," as well as remote lands, are man's also. The prows of his boats cleave alike the warm waters of tropic seas and the ice of the Arctic. And when the ice is too thick, Captain Wilkins attempts to go under it with his submarine.

The air is the last domain to be subdued; but, unlike land and water, centuries do not elapse while modern argonauts harness its powers, penetrate its secret places, and annihilate its distances. Radio mounts to the "roof" of the air, and wireless messages fly across immense spaces as on neighborhood telephones. Two Germans in a sealed ball suspended from a balloon sail ten miles up, the highest ever attained by man, and return alive to tell marvelous tales of strata where cold rules, darkness lurks, and no human lung can breathe.

The ships of Magellan took 1083 days to circumnavigate the globe. Centuries passed, and Jules Verne dreamed of the trip in eighty days, and was laughed at. But the progress (Continued on page 34)

The CUPS that Intoxicate

By DANIEL H. KRESS, M. D.

Neurologist, Washington Sanitarium and Hospital



THE first effect of tea and coffee, as every user knows, is *stimulation*. It is because of their stimulating effect that their use has become so prevalent. The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness, having made the discovery that a cup of tea or a cup of coffee serve this purpose, naturally resort to their use. They, of course, imagine they impart strength. This is a deception; for these drinks possess no nutritive properties whatever. They answer the same purpose that the whip does to a worn-out or tired horse. The whip is a poor thing to depend upon to keep an exhausted horse in trim, and yet that is what these women are doing as they resort to that delusive cup day by day. Dependence is placed on that cup of tea or coffee until nervous exhaustion reaches the point where medical advice and possibly a stay at some medical institution for rest and treatment are necessary. Nervous exhaustion is a disease that is becoming extremely common in countries where dependence is placed in these beverages to keep fit. One of the chief causes of nervous exhaustion, insomnia, and mental exhaustion among women in America I believe to be the dependence that is placed in these beverages to keep themselves up and about.

The first effect of either tea or coffee is a feeling of exhilaration. This is a drug effect and a form of intoxication. The drugs tea and coffee contain excite the nerve terminals in the stomach and through them the brain. The heart is aroused to increased action, and fatigue is for the time forgotten. The intellect is aroused, and the imagination becomes more vivid. There is a general feeling of well-being and fitness, a most desirable sensation to experience. The trouble is, it is not real. It is a deception. It is merely a temporary state of nervous excitement, the effect of which will soon wear off, and naturally will be followed by a corresponding state of debility and languor. Every such artificial up, is followed by a corresponding down. The tendency, therefore, is more and more downward, until a state of complete nervous and mental exhaustion is reached.

The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils. We must not forget that tired nerves need rest and quiet instead of stimulation and overwork. Nature needs



Kadel-Herbert

Children of the poor gathered at a milk station. How much better milk that feeds than the liquids that only stimulate and intoxicate.

time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne, and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond.

Naturally the free use of tea and coffee leads to the use of cigarettes, after the discovery is made that the cigarettes serve the same purpose as the cup of tea or coffee, and more effectively. The cigarette produces the same temporary exhilaration. American women have evidently been making this discovery of recent years. This accounts for the tremendous increase in the use of cigarettes by them. Poor deceived mortals are on their way to a complete nervous exhaustion, and do not know it.

That tea and coffee are far from being the harmless beverages that they are represented to be, will be seen from a report given out by the New York Life Extension Institute. Out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be

responsible for *seven per cent* of the physical impairment, while coffee and tea were assigned as a cause of *forty per cent* of these ailments and impairments.

In his new book, "How to Make the Periodic Examination," Dr. Eugene Lyman Fisk, of the Institute, says: "Coffee is essentially a drug; that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffeine, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of its uncertain effects. In this it resembles tobacco. . . . Caffeine is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has shown that it increases the depression or poisonous effects of such drugs.

"The ill effects which may in the long run be produced by this powerful drug taken habitually for many years, even by the supposedly healthy, have never been measured, but it is not uncommon for people who have taken coffee and tea for many years without apparent ill effects suddenly to develop a susceptibility to these drugs, suggesting that there has been a slow damage to the nervous mechanism of the heart or to some other part of the nervous system."

He gives the very sensible advice, "For those who wish to lead the ideal hygienic life, coffee and tea are not recommended, except for purely medicinal purposes and when prescribed by a physician." No better advice can be given than the following to those who feel the need of a stimulant. He says, "When muscularly fatigued, a bath or a rub-down is far better than drugs.

"When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk."

He says: "There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee."

MODERN DANGERS

HE ADDS: "The fact that coffee, in doses sufficient to produce any stimulating effect, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution in these days of arterial strain and tendency to kidney affection. Nowadays drugs that act on the kidneys are used with great caution. Instead of spurring the kidneys with drugs, its work is regulated by proper diet, water intake, etc. A recent investigation of a group of 1,000 cases of high blood pressure showed that excess of tea and coffee was one of the outstanding factors in this group."

It is well known that the principal drug effects in both tea and coffee are derived from caffeine. A cup of coffee as ordinarily made contains about three grains of caffeine, and a cup of tea about two grains. If caffeine were the only toxic principle contained in coffee, the effects of coffee and tea would be about the same. But aside from caffeine, coffee contains essential and volatile oils known as caffeol and caffetannic acid. Dr. Hale Powers of the Neurological Department of the Massachusetts General Hospital reported symptoms from the use of coffee that cleared up when coffee was replaced by tea. If caffeine were the only toxic principle in coffee, the symptoms would have continued after tea was substituted for coffee; but since they disappeared, the different toxic effect had to be ascribed not to caffeine, but to other toxic properties contained in coffee and which were absent in tea.

Dr. Powers called attention to this in the *Medical Journal Record*, CXXI, p. 745—1925. He describes the symptoms of coffee poisoning as consisting of vertigo, headache, (Continued on page 33)

SEPTEMBER, 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.

Aids to elimination. — Please explain the difference between a cathartic, a purgative, and a laxative, and their uses. For an occasional aid in elimination, what is best to use? B. W. T.

The terms cathartic and purgative may be used interchangeably, and mean a drug that causes an evacuation from the bowels, this evacuation to follow the taking of the drug in a certain limit of time. A laxative is a drug or process that aids in the normal evacuation of the bowels, the time of the evacuation to come at the normal time. Cathartics and purgatives are emergency drugs, while laxatives are aids to normal elimination, and much safer to take. For an occasional aid in elimination, it is best to regulate your diet and your habits, with a possible help from mineral oil or agar agar, or psylla seed, or some similar remedy.

Sluggish gall bladder. — What can be done for a sluggish gall bladder? S. G. B.

One of the chief functions of the gall bladder is to remove poisons from the blood and to destroy them. In case of autointoxication, the liver is overtaxed with work, and the result is an alteration of its function, with a common result of a deficiency in secretion of bile. Errors in diet most commonly produce the excess of poisons and a following deficiency of bile. Correct your errors in diet and overcome your autointoxication, and the gall bladder will begin to function. Avoid an excess of proteins and condiments, also all tea, coffee, alcohol, tobacco, and vinegar, and increase elimination by eating plenty of fruits and vegetables, drinking water between meals, with thorough mastication of all foods. Keep the mind free from worry, and live a normal, regular life, and your liver and gall bladder will begin to serve you normally again. "If you want to be a good liver, be good to your liver."

Nasal catarrh. — What is the best treatment for nasal catarrh? F. C.

We do not know the "best" treatment for nasal catarrh, but will give you some suggestions for treatment that will prove helpful in your case. The treatment will mainly be local. The nose should be thoroughly cleansed. Get an atomizer and first use a salt and soda solution in it.

Make this solution by putting one teaspoonful of salt and one of soda in a pint of water. Use the atomizer in each side of the nostrils, then in the back of the throat. Following this cleansing of the nasal cavity, use an oily spray in your atomizer. The following is a good one.:

Menthol Gr. 5.

Camphor Gr. 10.

Liquid petrolatum Oz. 4.

Sometimes a change of climate is very helpful. You should have your nose examined after you have carried out the above treatment for some time, if you do not show improvement; for you may have some obstruction or deviation of the septum that is the cause of the catarrh.

Psoriasis. — I have had psoriasis on my body for years, and it is so bad that it is just like scales. I have tried many doctors, and all kinds of salve. What can I do to get rid of this terrible plague I have? M. J. B.

You have a skin trouble that is often very persistent, and does not always yield readily to treatment. The treatment is both internal and external. Hygienic measures are most important. Your food should be nutritious, wholesome, and easily digested. Drink copiously of water, and spend a good deal of time out of doors. Quit your worry. You should be free from care and worry, and get much sleep in an airy, well-ventilated room. A meatless diet is best, and you should use neither alcohol, tea, coffee, or tobacco. See that your body is free from all poisons from constipation or other disorders. Colonic irrigations are indicated. There are a good many drugs advocated, and also some vaccines, but every other remedy should be exhausted first. As your lesions are of long standing and persistent, it will perhaps be best to apply the plain chrysarobin ointment. This is a disagreeable ointment to use as it stains clothing. Rub the ointment into the patches two times a day. Before applying the ointment, clean off the scales with warm soapy water. When the parts become inflamed, apply a rose water ointment for a few days, then bathe with soap and water. The treatment may have to be repeated. Be persistent, giving special attention to clearing up any mental cares and worries, and you can reasonably expect to effect a cure.

How Deep Do You Look?

By Arthur W. Spalding



HE boys had a tale to tell of Ted. "Mr. Smith, Mr. Smith, Ted went down to the dressing-rooms and stole a mirror, and he's taken it to his tent and hidden it in his suitcase."

Clearly a case of Achan in the camp! How purge out this leaven of iniquity, lest the wrath of Jehovah fall upon us? It was a boys' summer camp, and we had to be on guard against transgression on the right hand and on the left. This Ted, one of the smallest boys, was a problem. He had a cunning blue eye, with a little curtain that shut right across it whenever a notable deed had been done, and the Ted inside just barely peeked around the edge, like an Indian behind a tree after the massacre.

Ted had had all sorts of escapades, and all degrees of discipline. He could not get to bed on time at night, nor get up in the morning for the cold plunge, unless a leader was right on his back. He could not resist the temptation to throw a shoe or a stick or to lash out with a belt at the boys nearest him in rest hour. He could not line up at dinner time, nor quit talking at silence signal. When Lonnie lost seventeen cents and a pocket-book, he turned a suspicious look upon Ted, but Ted had a fertile imagination, which was a busy factory for alibis.

On the surface he was a little scoundrel, but deep down under was something, the Director was sure, for him to build upon.

It was just dinner time. He went out and faced the boy alone. "Ted, where is that mirror you took out of the dressing-room?"

TWO or three alternative scenes chased one another across the stage of Ted's eye. It was not the form of question he expected. "No," did not fit as an answer, nor "I didn't," nor "He's a liar." Evidently the Director knew the main facts. Ted gulped.



"It's — it's in my tent," he said.

"Well, Ted, you go back there and get it and bring it to me. You can't take things that don't belong to you."

The blue eyes filmed, the mouth screwed a little awry, and the reluctant feet turned the little body around and carried it a dozen paces. Then Ted stopped, turned again, and came back to the waiting man.

"Mr. Smith," he said, and the agony of a great desire crept up out of his heart into his voice; "Mr. Smith, I wanted a mirror so bad."

Yes, and Mr. Smith knew what he wanted it for. Several of the boys had mirrors and had been trying the heliograph method of interrupting good boys' attention and sleep in rest hours. It was about the only form of sport Ted had not yet tried, and the only reason he had not tried it was because he had no mirror. He did want a mirror so badly!

THE Director caught that little idea right behind Ted's eyes. But wait a second! There is something down deeper. Look again; look sharp. Can you see into a boy's heart? It is not a mirror, it's adventure this lad is hungering for. Why not legitimize it? Listen! Ted has not finished:

"I do want a mirror so bad! I'll pay you for it. I'll give you two cents for it."

Shades of our Viking ancestors! Does the boy think the Director is now acquir-

ing this mirror as his own, by right of might and conquest! "I'll give you two cents for it." Pitiful ransom of the conquered! What does a big, hulking man look like to a boy, anyway?

The Director put his two hands upon Ted's small shoulders, and he looked down into Ted's eyes, unwavering, uncurtained now. With all the force of a soul's longing they backed up the offer: "I'll give you two cents for it."

"Ted, do you want a mirror so much?" The tousled head nodded. Speech was impossible.

"Then listen, Ted. I have a mirror of my own that I'll give you. But this mirror you have stolen must go back where you got it. I'll go with you, and we'll put it there. Then you come to me after dinner and I'll give you my mirror. How's that?"

"All right!" Twinkling heels went tentward, for dinner was waiting, and in two minutes the mirror was back in its place. And after dinner there was a small boy who stuck like a limpet to the Director's person till the promised mirror was found and turned over. What if one more flashing weapon of offense were added to the armory of boyhood? A great ambition had been satisfied!

That night at campfire the Director sat down for a while beside Ted. Somebody always had to sit down beside Ted at campfire. But this time Ted didn't edge away, nor slide back, nor slip pebbles, nor languidly and disloyally lie down. He sat bolt upright, and leaned against the man. Nothing strange in that. Other boys were pressing on this side and that; should one say, "Who touched me?" But after a minute the Director felt a hard little bullet head nuzzling, thrusting beneath his arm, and he suddenly realized that little Ted wanted to be loved. He threw his arm about him and drew him close. And in that minute a new boy was born.

SIN and MARY LUCY

By Martha E. Warner

I AM not proud of the fact that right here in my own State a college professor emerges and proclaims to the world that the word sin should be dropped from our vocabulary. How much better — how very much better — it would be if he would proclaim to the world that sin should be dropped from our lives.

Since the days of Eve, sin has lost none of its attractiveness. Rather it has been added unto, until today it stands forth covered with garments of light, so alluring and enticing.

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It's only after one brushes up against sin, or gets caught in its whirlpool, that one comes to see the sordidness and the unloveliness of it all. And after he has been caught again and again, he is ready, with the professor, to say that the word sin should be dropped from our vocabulary.

But at the first, the very first, his conscience hurt him, and I imagine he felt something as Mary Lucy did when

she took her first plunge; but there! For the moment I had forgotten that you were not acquainted with Mary Lucy. Let me introduce you.

Mary Lucy, seventeen years of age, light complexion, deep blue eyes, that remind one of a bed of violets; but when they flash, when the dark blue turns to black, beware! For Mary Lucy is a tempestuous girl. Dad says, "Rebellious." Brother Ted says, "Plain stubborn." But mother says, "My grown-up daughter is just a little girl." All of which makes Mary Lucy furious.

THE WATCHMAN MAGAZINE

The Making of the Home



How can one get a child to bathe and dress quickly in the morning, without puttering around and wasting much time, and causing annoyance to other members of the family?

Put him on a reasonable time limit, with a penalty. Don't nag him, don't fuss; make him understand the conditions, and let him face them. This is, of course, for the child who is old enough to care for himself. See that he gets up at the right time, then give him a sufficient length of time to dress and attend to his toilet, with the understanding that if he is not ready for worship and breakfast, he goes without his breakfast — for all day. And having made the regulation, stick to it. He will not have many hungry mornings.

What shall I do with a child who asks dozens of questions, the answer to which he already knows, just for the sake of asking questions?

Make him answer them. Pursue him with purposeful questions until he is compelled to think for himself. But you should go further, and inquire of yourself why it is the child asks so many questions. It is annoying, to be sure, to have him ask needless questions, and it is a bad habit for him to get into. He should be broken of it. But ask yourself if the reason he does it is not to induce the semblance of a conversation which you are reluctant to grant. And why are you reluctant? Have you not a duty to interest and instruct the active mind of your child? If his mind is shallow and his conversation or his questions merely chatter, seek to deepen his mental powers by making him think, by giving him something to think about. Tell him stories. Put him to doing things that will occupy his energies, and through which he will learn more. But do not refuse at proper times to talk with him.

In case a child is adopted in babyhood, would you inform the child later that you are not his own parents?

Yes, we would — and did. Why should the parents act a lie all through the little one's childhood, with the risk that later some meddling person will inform the child, now grown to young

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.

manhood or womanhood? Any child so treated must be deeply grieved, and often alienated from his adoptive parents. I have known some children to be so upset by the untimely revelation that they left home, their former love of their parents turned to active dislike, and the whole course of their lives was changed.

The best time to tell the child is when he comes to you with the question, "Where did you get me?" Then let the story of life's beginning be clearly and beautifully taught, and in connection with the instruction let the mother say, "You had another mother before me, but she died [or could not take care of you, or whatever the reason], and when your daddy and I found that out, why, we hurried over and got you just as soon as we could. And oh, weren't we glad we could have you!"

Pains should be taken to preserve the child's feeling that he is wanted, and that he "belongs." I know one father who said to his little daughter, whose playmates had tried to plague her with the taunt that she was adopted, "You see, Sweetheart, most children's fathers and mothers have to take their children just as they come; they don't have any choice. But your mother and I looked over a lot of children first, and we *picked you out.*"

But ordinarily the child who is early informed of his adoption will suffer no wounding of spirit. He knows his position, he appreciates that he is loved like the other children in the home, and he is competent to handle any numskull who attacks him on that point.

At different times, and on several occasions, Mary Lucy has stated that her mother was too religious for this age; and all because mother disapproves of so many things Mary Lucy wants to do. She disapproves of the crowd she runs around with; she disapproves of the books she wants to read. In fact she has set her foot down quite firmly about several things, but lastly about the books — two books, to be specific — and Mary Lucy rebelled.

Now it so happened that, quite unexpectedly, mother went away over the

week-end; and Mary Lucy, improving her opportunity, read the forbidden books. Today she is sorry, and she says — but wait, her letter is here on my desk, let me quote from it — she says: "Oh, the books were so filthy that after I had read them, I felt as if I needed a bath!"

When Mary Lucy was a wee child, she said a naughty word, and mother washed out her mouth with soap and water; but soap and water will not wash away the filth with which Mary Lucy filled her mind when she experi-

A certain child will not eat. He has to be almost whipped to get him to eat.

Consult a good physician. The child has some morbid physical condition. A healthy child is hungry.

If little children do not ask their parents the question you seem to suppose they all ask, "Where did I come from?" what conclusion shall we draw? Have they already gained from other sources a distorted knowledge? How shall we meet their failure to inquire of us?

Some children are less curious and inquisitive than others, and, not only in regard to the question of the beginning of life, but in regard to all questions, are less prone to make inquiry. As to whether they have received illicit information, that may depend upon several factors — their age, their environment, etc. But why make the problem of the child's education hinge upon his initiative? Parents are to be teachers, and a teacher, if he does not find an interest at the right time, seeks means to stimulate the interest and ways to feed it.

Somewhere from the age of three to six the average child who is finding so many wonderful things in the world, is led to think of the most wonderful thing, the source of life, his own life. That knowledge consists not merely in the mystery of generation; it involves the whole beautiful story of the heavenly Father and the great world which He has made. It is not a question merely of morals; it is the broader question of intelligence and love. Parents should prepare themselves to teach the beginnings of the truth to the child through the lesson book of nature, before ever he comes to the personal question of his own beginning. No matter then whether he asks the question or not; he has been led into a seasonable study of the subject. Indeed, the parent who waits for his child to ask the crucial question before preparing him, through other lessons, to understand it, is remiss in his duty to the child.

"Through Early Childhood," a book of the Christian Home Series, obtainable through this office, assists the parent on this question.

mented with the bit of sin found between the covers of an innocent-looking book.

The words sin should not be dropped from our vocabulary. Nay, rather, people everywhere should familiarize themselves with the word, and its work. For unless they do understand it, and how to overcome actual sin, — be it lovely or sordid, — it will overcome them; for the wages of sin is death — a fact from which there is no getting away, unless we let Jesus come into our hearts and cleanse us from all unrighteousness.

The Bible Does Not Contradict Itself

By W. E. GERALD



ONCE read a book that had a beautiful thought in its introduction. It stated that the purpose of the writer was: "To justify the ways of God to men." This was a novel idea and started a train of thought and a query, "Is God on trial before men?" He certainly is, and welcomes investigation, yes, extends the earnest invitation, "Prove Me." David, having done this to his own satisfaction, bids the rest of his fellow mortals: "O taste and see that the Lord is good."

It may be said that language as a vehicle to convey thought is like a kaleidoscope; the meaning shifts as you change your angle of observation. For instance, Proverbs 26:4, 5, says: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

This paradoxical statement is not hard to understand when we take into consideration the different kinds of fools there are in this world. A good illustration of the first kind is furnished us at the trial of Jesus before Pilate. When interrogated by that ruler, "Art Thou king of the Jews?" Jesus replied in the affirmative. But when the chief priests and elders opened up their raillery on Christ, He was silent. The reason is plain: They were intimately acquainted with Him, and knew that His life was above reproach. They had held many discussions with Him on theology, and it was on this point they found themselves squarely opposed to Him. Foiled in their argument, their feelings of chagrin and hatred found vent in mudslinging. Christ showed the supremacy of His standpoint by refusing to retaliate in the same coin and thus descend to the same level.

An example of the second case is the famous story in which A asked B what his father's occupation was, and was told it was that of a "saddler." A then asked B a second question: "And, pray, why did not your father make a saddler of you?" Thereupon B asked A what his father's occupation was, to which A loftily replied that his father was a "gentleman." The adroit rejoinder of B, "And, pray, why did not your father make a gentleman of you?" was surely a merited rebuke.

CONTEXT REGULATES MEANING

AGAIN it will be found that it is seldom that a word is used in an absolute, unqualified sense. There are some exceptions to most rules. For instance, Paul was quick to qualify his statement, "He [God the Father] hath put all things under His feet [the Son's]" (1 Corinthians 15:27), by adding, to be exact, "But when He saith all things

are put under Him, it is manifest that He is excepted, which did put all things under Him." Then there are the statements of Jesus, "With God all things are possible" (Mark 10:27), and, "With God nothing shall be impossible" (Luke 1:37). Now it is evident there are two things at least to be excepted: first, "It is impossible for God to lie" (Hebrews 6:18); and, second, it is impossible for God to change a past historical fact.

Perhaps there is no harder question to answer than the one that arises about God's repentance. We can understand how imperfect man can repent of conduct that has missed the mark of perfection. But as for God, His way is declared to be perfect (Psalm 18:30), and His understanding, infinite (Psalm 147:5). How then can He repent, as is declared, over the creation of man (Genesis 6:6), and over making Saul king (1 Samuel 15:11)?

CHANGE OF AGENTS

WE HAVE already seen how that God cannot repent as a man repents (1 Samuel 15:29), because His ways are just. God's purposes never change; but if those agencies He has chosen to carry out His purpose fail Him, He must change to some other agency. Thus when the race of men, who had been given dominion over the earth to make it all like the garden of Eden, gave themselves over completely to evil, God changed from using them to carry out His purpose, destroyed them by the flood, and chose Noah to re-people the earth. In the same way, when Saul failed to serve God's purpose, He changed from His use of Saul as his king and chose David.

Of course, it is easy to understand the scripture that declares that the Lord repents concerning the evil He intends to do if His people do not change their course of wickedness. "If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jeremiah 18:8. This may look like a contradiction of the words of the prophet: "I am the Lord; I change not" (Malachi 3:6), but it is not; for the Lord will surely reward the well-doer with glory and immortality. In other words, God's steadfastness and unchangeableness, in His purpose to bestow a reward upon the commandment keeper, is assured, and there will be no variability nor shadow of turning in that purpose. (James 1:17.) But if the individual changes his course from that of obedience to disobedience, God will change, of necessity, from reward of merit to punishment for perfidy; and, *vice versa*, if He has made a threat to

punish a nation for its apostasy and they repent, then, because they have changed their attitude, God will be to them a changed God, though He fundamentally remains the same—"Jesus Christ the same yesterday, and today, and forever."

ILLUSTRATED BY WEATHER VANE

THE love and justice of God may be represented by a pivot on which a weather vane whirls, while the vane may represent God's dealings, which are adapted to the shifting attitude of His people, which, in turn, might fitly represent the wind. A man once inscribed in gilt letters on his weather vane the words "God is love." Another asked him: "Do you intend to convey the idea that the love of God is as fickle as the wind?" "No," said he, "I mean that, whichever way the wind blows, God is love."

Another subject on which it seems difficult to find a harmonious conclusion, is that of "temptation." The declaration is made in one place that "God cannot be tempted with evil, neither tempteth He any man." (James 1:13); and in another place, "And it came to pass after these things that God did tempt Abraham" (Genesis 22:1). The better word to use in the latter text is "try," in place of "tempt," thus making the passage convey the idea that God suffered Abraham to endure a trial of his faith. In such circumstances as are referred to in these two verses, the motive of wishing to see success or failure is the really important factor that determines whether the stress or strain of a trial is a test merely, or a temptation. Thus we must grant that when Satan desired to have Peter that he might sift him as wheat (Luke 22:31), his whole motive and purpose was to break down Peter's integrity and bring him defeat. It would be impossible to conceive of God as in any way or degree guilty of such a motive. To illustrate: Every builder of a mechanical contrivance, such as a locomotive or a ship, is willing—even anxious—to have his product put through a "trial" that it may be shown to be a successful project. And so James the apostle says: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life." That temptation may have been in the moment of an emergency when Satan brought all his wiles to bear in an effort to ensnare and destroy the soul. But on the other hand, if allowed of God, you may be sure that He made every provision and offered every facility and means whereby the tempted one might come off a victor. And Holy Writ sustains this contention with the declaration: "God is faithful, who will not

suffer you to be tempted above that ye are able, but will, with the temptation, make a way of escape." 1 Corinthians 10: 13. Could any thing be fairer or more reasonable than that?

But bigger than any other seeming contradiction, perhaps, looms the question of how to reconcile the bloody, beligerent, and retributive policies of God in the Old Testament, with the pacifist, non-resistant ones of the New. To be specific: How was Cain held to be the murderer of his brother Abel, when Jael, the wife of Heber, was hailed as a great heroine for driving a spike into the temple of the refugee Sisera? Or why was David held guilty for being even the indirect cause of Uriah's death; and Samuel, who hewed the helpless Agag in pieces, considered as having performed a very meritorious act? And there was the good old general, Joshua, whose sword was bathed in the blood of many an idolatrous Canaanite.

Now first of all, two things must be conceded as a premise: First, the fiat of the All-wise and Omnipotent Deity is that "whoso sheddeth man's blood, by man shall his blood be shed." Then when it is proved that one person, without provocation, and with malice aforethought, has taken the life of his neighbor, and by a jury of his peers, on the testimony of witnesses, has been duly tried, convicted, and sentenced, the executioner of that sentence, even if he be a fellow man acting in the role of hangman or electrocutioner, is not a murderer. And secondly, it stands to reason that there is a vast difference between the nature of the act in the case of a deliberate, premeditated homicide, and the act of slaying another in self-defense.

EXECUTION OF SENTENCES

DURING the theocracy of Israel, God decreed that certain nations whose cup of iniquity was full should meet an immediate destruction, instead of being reserved for a future day of judgment. They were to be made a sample of the end of all the incorrigibly wicked. Therefore when God had tried them (in His heavenly court) and found them wanting, He sentenced them. When He selected Joshua, Saul, or Samuel to execute that sentence, the responsibility of that act was His and not theirs; and they were acting as his representatives. When Saul wavered in his task of destroying Agag, Samuel was drafted into it. Summoning Agag into his presence, he addressed him: "As thy sword hath made women childless, so shall thy mother be childless among women."

But note Agag's own pronouncement upon himself, as he welcomes the sword as a means of escape from the intolerable condition into which his sins have brought him: "The bitterness of death is past." The scorpion of an aroused conscience brought into vivid review the spurning



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.

Comfort in Grief

Where in the Bible can I find passages that will be a comfort to me in my loss of a loved one?

If you believe the departed lived a conscientious, consistent life, read Job 14: 10-15; Isaiah 35; 1 Corinthians 15; 1 Thessalonians 4: 13-18; Revelation 1: 18; 3: 21; John 11: 25, 26; 5: 26-29; Matthew 5: 4. If the one who is gone was wayward and unrepentant, read Job 1: 21; Romans 8: 28; Psalm 23: 4; Isaiah 66: 13; 2 Corinthians 1: 3, 4; 7: 6.

Sunday Not in the Bible

Doesn't the Bible tell Christians to keep Sunday?

The word "Sunday" is not in the Bible. That name for the day originated in pagan sun-worship. Whenever that day is referred to in Scripture it is called "the first day of the week"; and nowhere is it commanded, or even hinted, to be kept as a holy day. (See Luke 23: 55, 56; 24: 1-3; John 20: 19; Acts 20: 7.) The only weekly rest day commanded in the Bible is the Sabbath, and it always came on the seventh day, Saturday. (See Genesis 2: 1-3; Exodus 20: 8-11; Ezekiel 20: 12, 20; Isaiah 58: 13, 14; Luke 4: 16; Matthew 24: 20; Acts 13: 42; 18: 4.)

Jesus' Method

Why don't you do as Jesus did, always show a spirit of love, refrain from denouncing others, and let evil come to its own bad end?

We always have a spirit of love and try to show it. The most scathing denunciation ever to come from man's lips came from the lips of Jesus. (Matthew 23: 13-39.) But we understand that He was condemning sin, not sinners—if they would repent. He loves repentant sinners. (John 3: 16.) We follow in His steps as nearly as we can. Entrenched evil must be pointed out, and its results predicted, else innocent persons will be deceived by it and dragged down with its destruction. Though it may be a disagreeable duty, we are bound to obey the instruction to the watchman in Ezekiel 3: 17-21.

God Broke His Covenant

Does not the statement in Zechariah 11: 10, 11, that God broke His covenant free us from keeping the law?

There is serious question whether or not the covenant here mentioned is the well-known Old Covenant, which was first broken by Israel; and therefore by which God was no longer bound. A covenant is an agreement, not a law. God had never broken his law. And when one party to an agreement breaks it, the agreement is broken. The subsequent not keeping of it by the other party may be called a breaking also, in one sense; but it had already been broken. God made the Old-Covenant agreement with Israel concerning His ten-commandment law. They agreed to keep the law, and He agreed to give them certain blessings. They failed to keep the law and therefore broke the covenant, the agreement, by breaking the law. There was nothing then for God to do but to break His part in the agreement, which He did. But the law is binding just the same; and the New Covenant is made concerning the law. But this time man is made able to keep the law by Christ's power; and if man breaks the law, Christ's keeping of it is imputed to him, and he is counted as keeping it. But the law must be kept, and we are never free from its obligations. If a governor pardons a man and thus frees him from the penalty for breaking the law, that does not free him from obligation to keep the law of the state. We are saved by faith in Christ's keeping of the law for us. But "do we then make void the law through faith? God forbid; yea, we establish the law." Romans 3: 31. "Shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 15.



of God's mercy and goodness during a lifetime of opportunities. The torments of his wretched failure produced a torture so immeasurably greater than the pangs of physical dissolution, that death was a relief and hailed as a door of escape. He was better satisfied to be extinct; and justice was satisfied in his extinction. Thus the doctrine of annihilation, instead of being an ugly and repulsive one, and contradictory to the predication that "God is love," is seen to be the only one consistent with love and justice. Thus in the sweet bye and bye when the experiment with sin is ended, suffering will be ended and everybody will be satisfied—satisfied in welcoming oblivion, or satisfied "to awake in His likeness." And every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

SAME TRUTH UNCHANGED

AND now the question comes: Did Christ, in teaching the principle of non-retaliation, in His sermon on the mount, introduce a new rule of conduct for the Christian dispensation only? By no means. The principle of personal resentment did not meet God's approval in the Old Testament any more than in the New. The rule of an eye for an eye, and a tooth for a tooth was an ordinance pertaining to the settlement for civil damages, as cattle, or any other property. It was enjoined because God loves justice and would ever and always in any age or clime have His children reflect the same. David's magnanimity towards Saul in refraining, time and again, from returning injury, is a sample of God's ideal way in the olden time. Perhaps in this respect, as well as in his sincere repentance, he was "a man after God's own heart." When David was provoked to wreak vengeance on the churlish Nabal, he was not acting up to those highest ideals; but Abigail's pouring oil on the troubled waters sobered him.

Now as we have observed, under the theocracy of Israel God saw fit many times to employ a human agent to execute judgment on the transgressor. If there was any miscarriage of justice, it was because of failure of the human being in co-operation. When God abolished the theocracy, as indicated in Ezekiel 21:26, 27, He announced that He would abandon the theocratic plan forever, until the setting up of Christ's kingdom, when the great and final session of the heavenly court will sit and the impenitent will have their cases reviewed and adjudged before a jury of their peers, even the resurrected and translated saints, who are associated

with Christ a thousand years in this capacity. (Revelation 20:4.) If during the Christian dispensation there are those who go on sinning so secretly as to escape the scrutiny of their fellow men, though they may have passed muster here on earth as respectable, yet they will not escape the test of that Great Assize. "For God will bring every work into judgment with every secret thing, whether it be good, or whether it be evil." "Be sure your sin will find you out."

But for the stability of society while the gospel is being carried to earth's remotest bounds, God has ordained that civil governments, or the "powers that be," shall punish evil-doers; that is, those who violate the equal rights of their fellow men in temporal matters. Governments are given permission to punish for crime but not for sin. The

**THE OCTOBER
WATCHMAN**
Will Make Its Bow with

The Chains of the War Dogs
Weaken

Will Zion Be Bought with Money?
Pass Your Own Volstead Act
Call the Doctor, Our Society
Is Ailing

The Coming World Power of the
West

Playing Fast and Loose
A Robot Sabbath
When Men Are Judged

greatest achievement of America was when they established as its foundation the principle of separation of church and state, distinguishing between the separate spheres of each, as said Washington: "Any man who conducts himself as a good citizen is accountable alone to God for his religious faith."

Another question that troubles some is how to harmonize suffering with the love of God. They say that the Bible declares that "many are the afflictions of the righteous," and also that "the way of the transgressor is hard," so how are we going to distinguish between the righteous and the wicked, when both classes may be involved in the hardships of this life? Well, you don't have to. The providence of God in the mystery of human suffering will not be fully understood till we come to the other side. But we discover in Paul's writings a verse that directs our minds into an assurance of the wisdom of God; and that verse contains the thought of filling "up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Reduced to one word it means that our sufferings, when not brought upon us

by our own evil course, are, otherwise, always "vicarious." The understanding of this principle will explain why God has to annihilate one class of murderers, while another class He will forgive and present with an eternity of bliss. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." His followers must be part-takers of His sufferings. Who knows what the complete outcome of the murder of Uriah will be? Why in the mysterious providence of God was he allowed to be the target of David's unrestrained passions? When congratulations are offered on the other shore, will David, after having prostrated himself in adoration at the feet of Him who expiated his sins on Calvary, and who tenderly guided him over a disciplinary road of suffering to teach him abhorrence of evil—will he turn to Uriah and thank him for what he endured for his sake and on account of his waywardness? Harry Orchard killed Governor Steunenburg; but the widow of Steunenburg, instead of hating the poor man, who had thus fallen into Satan's snare, forgave him with a heart of love; and lo, Harry Orchard fell at the feet of his divine Saviour and received forgiveness. Thus for the present God's judgments may seem unsearchable and His ways past finding out, yet in the end it will be seen that "He hath done all things well."

Is Death a Portal?

(Continued from page 17)

hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Ecclesiastes 9:4-6.

Nothing could be plainer than these statements. If they do not mean what they say, then there is no way that mortals may know what is meant. No terms could be more explicit, more direct, more unequivocal, more final. No matter what any one's preconceived ideas may have been, in the face of these clear-cut statements of Inspiration, mortals must be silent about their own opinions.

The most exhausting search of the Scriptures will fail to reveal any contradiction of the truth set forth in the foregoing passages. In the very day that a man dies, his "thoughts perish," he is incapable of love or hatred, and since the "dead know not anything," he can have no knowledge of, or interest in, what is happening in heaven above or in earth beneath. He must await the resurrection for renewed life and for the reward of deeds done in the body. Of these we will study next month.



The Watchman's Torch

We Disapprove

"What is wrong with the church?" was one of the topics of a Louisiana minister's sermon which continued for fifty-eight hours. We would suggest himself and his *marathon sermon* as one answer.

"The family no longer is a miniature community, but a rather loose federation of individuals each member of which is seeking his or her own advantage, rather than sacrificing his own desires for the good of the family." Thus a speaker before the summer conference of the Chicago Diocese of the Protestant Episcopal Church described "the *break-down of the familiar, old-style home.*"

The United States Department of Justice makes public figures from 1,100 cities for number of crimes committed in May. These show a decrease in all types of crime except murder and aggravated assault — decrease in daily average from 1,568 to 1,504. Murder and assault showed an increase. One figure that has sinister significance is the high number of instances of "*manslaughter by negligence.*" Evidently human lives are getting to be considered of little worth.

The United States holds five thousand millions (\$5,000,000,000) or half the world's supply of gold. The total money in this country on Dec. 31, 1930, was close to nine billion dollars, of which about five billion dollars was in circulation. One cannot help wondering just where it is being circulated, and remembering James 5: 3, 4: "Ye have *heaped treasure* together for the last days," and, "The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth."

A surplus peach crop of 191,000 tons is puzzling the Cannery League of California. They want to sell their large holdover from last year at a good price, and keep up a high price on this year's product. They are proposing to *uproot trees in orchards* of low production, paying the owners for these trees; and to pay other owners to allow their fruit to rot on the trees. The thought of thus destroying food is distressing, when so many in our own and foreign countries are in actual need. The problem of feeding the world is one of distribution, and it is to be hoped that unselfish and constructive methods will be used in its solution.

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Draw Your Own Conclusion

"If one man can sell (under cover) 20 quarts of whisky in one day, how many quarts of whisky can 10,000 men sell (openly, protected by law)? If one man will scheme and break the law to get a drink of liquor, how many men will drink it, where no evasion of law is required? If *drunken auto drivers* (who break the law to procure liquor) each year kill thousands of innocent people, how many innocent people will be killed when drivers are enabled to buy and drink liquor (supported by the law)?" — From "*Elementary Arithmetic*," *Christian Science Monitor*.

Isaiah said: "And it shall come to pass *in the last days*, that . . . their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, which their own fingers have made." Isaiah 2: 1, 7, 8. *Money in circulation in this country increased \$26,000,000 during 1930.* The circulation statement issued on Jan. 9, 1931, by the United States treasury showed that on Dec. 31, 1930, there was \$4,890,000,000 in circulation as against \$4,864,000,000 the year before.

Chicago's City Council (wet) listened some time ago to *some figures (wet)* gathered by an alderman (wet) who was once a saloonkeeper. They then ordered the figures transmitted to Hoover's law enforcement commission. These figures may appear wet; but look at them in their real settings and see. Arrests of drunken auto drivers jumped 450 per cent between 1918 and 1929, the alderman said. He failed to tell that automobiles owned in Chicago increased 580 per cent in the same time, as well as an enormous increase in cars passing through the city. Alcoholic deaths in Chicago in 1916 were 151; in 1929, 156; *but* the city grew 25 per cent in this interval. Cook County Hospital is now handling nearly twice as many patients as before Prohibition; *but* the capacity of the hospital has been greatly increased and it is now caring for the cases that formerly were turned away. Here is a figure the alderman omitted: Admissions to the Cook County poorhouse were more in 1916 than in 1929, although population increased 1,000,000 in the meantime.

We Approve

The *superintendent of city schools*, Chattanooga, Tenn., sends to the wastebasket the applications for teaching positions of girls who smoke.

A mass meeting of city officials of twelve municipalities in Saskatchewan, Canada, was recently held to petition the provincial government to *shut the liquor stores* in areas of the province where crops have been injured by three years of drought.

John Baird, inventor of *television*, on May 9 took a long step toward the *televising* of national events as they happen, when he transmitted a London street scene to watchers in his studio. We recall that the first man to see by television was named Elisha, and the person *televised* was named Gehazi.

Savings accounts in banks of the United States, as estimated by the National Association of Mutual Savings Banks, increased \$1,000,000,000 in 1930. The number of depositors also increased substantially, being put at 12,775,492, with average deposit of \$740.85 each. No wonder the liquor interests fight Prohibition.

Allied Forces is the name of the new Dry organization perfected in June. Its organizer is Dr. Daniel A. Poling, editor of the *Christian Herald*. Among its sponsors appear the names of Thomas A. Edison, Gifford Pinchot, Jane Addams, Evangeline Booth, Patrick H. Callahan, Raymond Robbins, William Gibbs McAdoo, and Orrin R. Judd. Four divisions compose the organization: Allied Youth, Allied Businessmen, Allied Women, Allied Campaigners.

At a recent peace meeting in Albert Hall, London, Prime Minister MacDonald said: "People seeking safety by arms are like people seeking safety under trees in a thunder storm. They are at the point which is the first to be struck when the storm breaks." He referred to the race in armament as "this enormous and disgraceful burden," and went on, "Mankind would be exhausted by another war, and all his works and his civilization would be obliterated. That is the end which awaits those who say we will trust our national security to the accumulation of armaments." This statesman's words are in *accord with Bible prophecy.*

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Obedience Almost, But Not Quite

By TYLER E. BOWEN



SHIP that weathers fierce storms at sea to be lost on the rocks at the entrance of the harbor presents a deplorable tragedy. Almost home, but not quite!

Saul, the first chosen king of Israel, had the opportunity of accomplishing untold good, as well as having the kingdom established unto him, had he *wholly* followed the Lord by implicitly obeying His commands. But with him, he obeyed the Lord almost, but not quite, falling short just a little of full and complete obedience. His life, because of that, also presents another sad tragedy, and is written out in God's word as a warning.

Here is the record of the orders sent King Saul by the Lord as his second test of obedience to what He told him to do. The Amalekites were to be punished because they made war upon Israel without cause as God brought Israel out of Egypt and across the Red Sea. But punishment was delayed *four hundred years* to give opportunity for repentance. Then the Lord sent Samuel to Saul with this message, particularly cautioning the young king to pay strict heed to the commission:

"The Lord sent me to anoint thee to be king over His people, over Israel: now therefore *hearken thou unto the voice of the words of the Lord*. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

We read that Saul gathered two hundred ten thousand men and invaded the land of the Amalekites and smote them from Havilah unto the approach to Egypt. He took Agag (a general title for their kings) alive but destroyed the people. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed."

TERRIBLE CONSEQUENCES

FOLLOWING God's orders? Almost, but not quite. And what did God think about it? "It repenteth Me that I have set up Saul to be king," the Lord said to Samuel, "for he is turned back from following Me, and hath not performed My commandments."

But what did Saul say as to his obeying the Lord? When Saul after his return met the prophet, he greeted Samuel: "Blessed be thou of the Lord: I have performed the commandment of the Lord."

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" pertinently asked Samuel.

"They have brought them from the Amalekites: for the *people* [putting the blame upon the soldiers] spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed," the king replied.

As much as to say, "Why, isn't this all right? Isn't it a good and commendable purpose to save these animals to use in *worshipping the Lord*? Why condemn us for *that*?" Ah! It was obeying the Lord almost, but not quite. If God had wanted Israel to use the best of the Amalekite sheep, lambs, and oxen for sacrifice, could He not have *said so*? He knew they were over there on the Amalekite hills. The order was, "slay" "utterly" "ox and sheep," and Saul knew God meant just this, yet stubbornly he proposed to do as he pleased in *this one* particular. And right here he made his big mistake.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying the voice of the Lord*?" was Samuel's stern and pointed inquiry in reply. Listen to his further answer:

GOD'S STANDARD OF VALUES

"BEHOLD, to *obey* is better than sacrifice and to *hearken* than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

All of Saul's later disobediences were bound up in this seemingly small one. God allowed him to have his own way in the day of his testing to prove what was in his heart. In Saul's choice in placing his judgment above the Lord's by saving alive some of the Amalekite choice stock that God had committed to destruction, he sealed his destiny as king over Israel. God sent Samuel to anoint David down at Bethlehem to be Israel's next king. Obedience almost, but not quite, would not do. By it, Saul lost his kingdom. God chose another who would "hearken" unto Him, and obey His voice.

And obedience almost, but not quite, will cheat many another out of a kingdom. Thousands reason today as did Saul of old. "Yes," we hear today from lips everywhere, "we know God has given us ten commandments. Nine of them we accept and revere, but there is one — well, we can't see why it should matter so much with the Lord if we change that just a little by keeping a day nearly everybody keeps, even though it isn't the *very day* God commanded

to be kept as the Sabbath. Surely God isn't so particular as all that, just so we keep *one day* for Him."

But will such reasoning hold? Did it hold with King Saul? Serious consequences followed Saul's willfulness in doing as he pleased in the face of God's plain command. And God has not changed. No sacrifice can take the place of "obeying the voice of the Lord" today, any more than it could in Saul's day. To reject the *word of the Lord* is counted by Him now, as then, as rejecting the Lord himself. Let us remember that awful pronouncement, "Because thou hast rejected the word of the Lord, He hath also rejected thee."

LED TO WORSE SINS

ANOTHER significant lesson is bound up in Saul's self-will, egotism, and stubbornness, manifested in doing as he pleased about saving the fine Amalekite sheep and lambs and cattle to sacrifice in place of using his own. God told him this rebellion was *as* "the sin of witchcraft," and his stubbornness *as* iniquity and idolatry."

Years went by. Plenty of evidence was given every one that the Lord had departed from Saul and was with David, as Saul hunted David from place to place to kill him, although now he had become the king's son-in-law. So far did Saul go on in sin and rebellion that shortly before he died he deliberately sought out a witch living at Endor to seek counsel of her. He knew this witch had direct intercourse with evil spirits. He knew God had forbidden such intercourse upon pain of death, and that he himself had decreed that witches should be slain, for seducing the people away from following the Lord. And now here Saul has so far descended as to be consulting one to talk with a lying spirit. His "rebellion" had thus ended in "witchcraft," and his "stubbornness" in "idolatry," just as God had pointed out years before; for he in this very act was worshipping devils, paying homage to Satan himself. And shortly after, Saul perished on the Philistine battlefield, believing the lie Satan told him through the supposed ghost of Samuel.

Hear what this evil spirit said, purporting that Samuel, the dead prophet who knew nothing of what was going on, was talking directly to the king:

"Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him as He spoke by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath

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the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me."

As much as to say: "After all this your rebellion and sin, you will tomorrow be with me — Samuel — among the *righteous* dead. So skillfully did Satan beguile and deceive him whom he had lured into sin and rebellion against God, mingling truth with error in this last message given him ere Saul went to death on the battlefield of Gilboa.

Shall we not be admonished by this experience of Saul's obeying the Lord almost, but not wholly? The apostle warns us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. When God says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," do we suppose we can persuade the Lord into the idea that Sunday will suit Him quite as well? Saul undertook a scheme of this sort, failed, and lost not only a kingdom, but his soul in the attempt. Let us also beware; for substitutes today likewise count nothing with God.

Salvaging a Race

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the coppersmith in Ephesus of old, the modern exploiters of the Indians did not intend to permit these "sentimentalists," as the missionaries were called, to have their own way and to deprive them of their gains if they could help it. They had no difficulty in enlisting the co-operation of the clergy. Were the Indians not Christians? Why then should they be disturbed and confused by heretical teachings? This procedure became the more feasible in view of the fact that in many of the smaller communities, the parish priest was also the principal political authority. So the missionary was absolutely alone in the beginning, from a human viewpoint, battling for the rights of a despised race. But God was with him. And "if God be for us, who can be against us?" And, on more than one occasion, He intervened.

On one occasion, an attack against the pioneer mission station of *la Plateria* was planned. Hundreds of enemies had surrounded the station, determined to kill the missionary and destroy his property. While awaiting the signal to attack, they were amazed to see a train of twenty burros, laden with arms and ammunition and accompanied by a detachment of soldiers, arrive at the door of the mission. The mob dispersed. The next day, several of them arrived at the mission, and asked to be permitted to search the house. After searching, they told the missionary what they had seen the previous night. He was astonished, and although he assured them that no one had visited them the night

before, they would not believe him. The good Book says, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

On another occasion, the missionary was away. During his absence, an attack on the mission station was planned. His wife, seeing the hostile mob approaching, shouting death to the missionary, fell to her knees imploring help. When she arose, she was amazed to see that the mob had halted, and that the leader (the parish priest) was conversing with a man on a black horse, who had just appeared. He had brought an order purporting to be from the subprefect, ordering them to disperse and not harm the mission property. Subsequently, when the missionary went to thank the official mentioned, showing him the order, he remarked, "The handwriting is mine, but I didn't issue the order!"

TREMENDOUS GROWTH

FROM this humble beginning, the work among these people has spread. There are now nine mission centers in this section. In connection with each mission station is conducted a medical clinic and drugstore where help is administered absolutely free to the indigent, and at cost to all others. From five to twenty primary schools for the education of the children of the community cluster around each of these centers. Some of these missionaries have over a thousand or more parishioners to care for; that is, for whom to perform the work of pastor, teacher, judge, friend.

The little school started by Camacho grew into a training school for Indian teachers and evangelists. In 1922 it was transferred to a large farm purchased for the purpose near Juliaca. Thousands of Indian youth have passed through the portals of this institution. During the summer session, when the teachers come in for additional training, the school presents an animated appearance. During the summer of 1927, three hundred fifty students and teacher-students were in attendance. However, through clerical influence, the institution was closed from the close of the summer session in 1928 until December, 1930. It is now open again, with an enrollment of one hundred twenty. Besides affording the students a scholastic and professional preparation, they are taught useful trades such as agriculture, gardening, carpentry, rug-making, spinning, adobe-making, dairying, etc.

Sixty-five primary schools directed and taught by teachers trained in our own teachers' college, and operated under the supervision of professionally trained American teachers carry education and culture to between two thousand five hundred and three thousand children otherwise unattended by the State. Apart from the cost of teacher training, the schools are self-supporting.

In the city of Juliaca there is con-

ducted medical work of a high class in charge of American medical missionaries and nurses. Although it has been the target of the venom of national practitioners, it has proved a veritable lighthouse for many thousands, both Peruvians and Indians. Those who can pay are charged a reasonable fee, and those unable to do so are attended free. Recently the institution was closed through the influence of the medical trust of the country; but was promptly opened by federal order when the people in public manifestation solicited it.

APPRECIATION

FOR fear the reader may think some of the deductions are unwarranted, the writer begs to submit the following unsolicited testimony from C. B. Morales, Technical Director of the La Paz, Bolivia, public school system:

"Today, principally in the high plateaus, are to be found thousands of Aymara Indians who listen fervently to the gospel and who with even greater fervor attend school where they not only learn to read, write, and figure, but also to live better lives. Entire communities have ample schoolhouses, well-lighted and ventilated, and very cheerful. These schoolhouses have been constructed patiently by the members of the Seventh-day Adventist mission, assisted by Indians who want to 'learn' for their own good and that of their children. Wherever an Adventist school exists there are no shy and fearful Indians, there remains not a vestige of that self-centered selfishness which answered everyone with a dry, cutting: 'Janilua [No]!'. . .

"That which our governments have not known how to do, or have not wanted to solve for the good of the country, has been solved by the North American mission of Adventism. . . . Today the Indian teacher labors with greater faith and deeper love than the teachers employed by the State. He puts into his work a sort of religious zeal, shows a loving, personal interest in his students, and labors to form in them — this is the beautiful part — a character: a personal character, an individuality, capable of combating the vices and biases of the race. . . ."

Doctor Atilio Sivrichi, professor of the University of Arequipa, in answer to the question, "What is your opinion of the work of the evangelists in the department of Puno?" in the magazine *La Sierra*, of May, 1927, quoted Doctor Mostajo as follows:

"I consider the work of the evangelists as highly moral and profitable to the country. The practical results of his labors denote great progress which the clerical element has been unable to realize. . . . They are not expecting that in the future generations a regeneration will take place, but are working for his present redemption, and have secured the eradication of his destruc-

tive vices The evangelist gives medical attention and education free. . . . The evangelist is moved by a gigantic faith in the redemption of all men, and inculcates in the Indian his civic duties and instructs him in the exercise of his rights, while the priest foments ignorance, depravation, and servitude, which are the foundation of the parochial income. . . . As judge of Huancane [a province of the department of Puno, Peru], I found that ninety-eight per cent of the declarations made by Catholic Indians were false, while only two per cent of those made by Indians educated by the evangelists were found to be so. . . .

"Returning to the question which is asked me, I consider the work of the evangelists as truly redemptive, and they merit the unconditional support of public officials and of sensible people. . . . The evangelists corroborate our idea that the religious factor can effect the redemption of the Peruvian Indian with the huge faith which the evangelists possess, which is totally lacking in the Catholic priesthood."

Archeology

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link,' but it has not been found."

Professor Lake, with others, is about to resume excavations near the site of ancient Samaria where some twenty years ago he discovered the palaces of Ahab and Omri. He laughingly remarked that this time they hoped to find some of Jezebel's toilet articles.

Professor Lake had just returned by auto from Mt. Sinai where he had gone to photograph all of archeological value in the Greek monastery at that place. He had obtained permission from the archbishop and also a letter from the king of Egypt to that end, "but," said he, "once again I have been foiled and disappointed." Some change in the administration of the affairs of the monastery had taken place, so that while the voice of the archbishop still had weight in matters purely spiritual, in other matters he could be outvoted by those on the grounds. Professor Lake thinks that another visitor there unwisely and interferingly remarked that Lake had struck a good bargain. Hence the monks held out for higher pay. As a result they got nothing.

Excavations have been under way recently in the heap of ancient Jericho, and I had the privilege of rambling over these ruins while on a tour to the region of the Dead Sea and the Jordan.

In ancient times Jericho was situated in the midst of an extensive, well-watered plain, but now all is a desolate wilderness except a small portion watered by a copious, beautiful spring called the Spring of Elisha. This spring starts from almost underneath the east part of the ruins (only the modern roadway intervenes) and flows off through the

plain towards the mouth of the Jordan. Here the healing and refreshing waters make the desert to bloom, and one sees bananas, papayas, oranges, dates, and other kinds of fruits, grains, and vegetables growing luxuriantly in this beautiful oasis. I could better appreciate the significance of the Scripture: "I will pour water up on him that is thirsty, and floods upon the dry ground."

Brown Toilers Turning Red

(Continued from page 11)

the coming of the Lord." And again, "Be ye also patient [as is the farmer waiting for the harvest]; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The dreams of men are as the mirage, —unreal, evanescent, deceiving. The red revolutionist, the terrorist, the violent extremist shall all perish from the earth along with every miser, small or great. But "the meek shall inherit the earth." It will be their everlasting habitation of perfect joy and rest and peace. Then the mirage shall become a pool. (Isaiah 35:7, A. R. V., margin.) That which never satisfied, but only allured and tantalized, shall be real and pure and everlasting to all who love God and the glorious appearing of His Son from heaven.

Prophetic Yardstick

(Continued from page 19)

that the "seventy weeks" period (490 years) would "seal up the vision and prophecy," have a peculiar significance. Step by step, we have seen that "when the fullness of time was come" every event predicted was accurately fulfilled. Every detail bears the signet of divine authenticity, and gives certainty to the remaining event of this prophecy—the cleansing of the heavenly sanctuary at the end of the 2,300 years.

Comparing the books of Exodus and Leviticus in the Old Testament with Hebrews of the New Testament, it is found that Israel erected a little sanctuary that was a miniature model of the true sanctuary in heaven. To this place the people came frequently, confessing their sins, while once a year the high priest entered the Most Holy apartment in the solemn service known as the cleansing of the sanctuary. In like manner, the Apostle Paul declares that Christ, having suffered for our sins upon the cross, ascended to heaven as our great High Priest, and that once in the end of the world He enters the holy of holies to cleanse the heavenly sanctuary.

What does this mean to you and to me? As the ancient day of cleansing, or atonement, was a time of earnest heart searching, of investigation and judgment, so Christ's final ministry in the temple above is correctly termed the investigative judgment. "I beheld," said the

prophet Daniel, "till thrones were placed, and One that was Ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10, A. R. V.

There, with the records unsealed, and with the holy angels as ministers and witnesses, the lives and characters of all pass in review before the great Judge.

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Daniel 7:13. These words describe the coming of Christ, not to this world, hut to the Ancient of days, there to engage in the final acts of His ministry for man.

The Bible has much to say concerning the books of life, remembrance, and death, that are kept in heaven. In them every deed, every secret purpose, every wrong word, every warning unheeded, every selfish act, every opportunity unimproved, every sorrow, every temptation overcome, every sacrifice, every victory, and every defeat are faithfully delineated. There the law of God is the standard by which the life record of every man and woman is tested. "Fear God, and keep His commandments," wrote Solomon, "for this is the whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14.

There, too, Jesus appears as our friend and advocate. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." 1 John 2:1; Hebrews 9:24. The stupendous task of calling every name and closely investigating every case began in the heavenly tribunal at the end of 2,300 years, which terminated in the autumn of 1844; and the court session then begun will finish its work before the second coming of Christ. All whose sins remain unconfessed and unforgiven are rejected and their names erased from the book of life; while those who have obtained victory through Christ, are pardoned, their sins are blotted out, and they are "accounted worthy" of eternal life in the world to come.

EPOCH IN WORLD AFFAIRS

THE year 1844, when this work commenced in heaven, was also a notable one upon earth. The use of anesthetics in surgical operations marked that year as the beginning of modern surgery. The marvelous message, "What hath God wrought!" sent along the wires

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from Washington to Baltimore and return, established in that year a new era for modern communications. Likewise, in 1844 and a few following years, the mighty providences of God among the nations unlocked countries, kingdoms, and empires representing half the world's population, to missions.

That same year witnessed in many lands the powerful preaching of the message, "Fear God, and give glory to Him; for the hour of His judgment is come." Thousands, it is true, thinking that the cleansing of the sanctuary and the "hour of His judgment" meant the second coming of Christ to this world, were bitterly disappointed. This impelled them to more earnest prayer and Bible study; and in the latter part of the same year came clearer vision, renewed courage, and the beginning of a great religious movement that today proclaims in 139 countries and 400 languages the vital message of Christ and the atonement, the cleansing of the sanctuary, the judgment, the second coming of our Lord as King of kings, and the preparation needful to meet Him.

Let us examine carefully time's great prophetic yardstick, the 2,300 years; apply to it the most searching tests, and we will find it altogether reliable. It tells us that the heavenly court is now in session, that we are not saved by groups or churches, that each individual has a case to win or lose, that soon will come the decisive hour that fixes every man's destiny. "Watch ye therefore," said the Saviour, "lest coming suddenly He find you sleeping."

While the man of business is absorbed in the pursuit of wealth, while the pleasure-lover is seeking excitement, while the lady of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."

The Cups That Intoxicate

(Continued from page 23)

nervous irritability, etc. He believes that "the symptoms of coffee poisoning, not attributable to caffeine, are produced by some of the volatile substances that give the aroma to the finer grades of coffee and that, therefore, the so-called better grades are the more poisonous." As these volatile substances may be partly eliminated by boiling, he thinks that "a cheap coffee is less toxic than an expensive coffee prepared in the most approved manner." He also states that in literature there is much said about caffeine, and altogether too little about coffee. A large coffee company in advertising their coffee claims its superiority is due to its always being fresh. They call attention to rancid oils present in coffee that has been kept for any length of time. They say in their ads, "Remember that stale coffee contains danger-

ous rancid oils, . . . approximately a half cup to a pound; . . . and that this rancid acid causes indigestion, headaches, and sleeplessness."

EVEN BEST KINDS NOT GOOD

IT IS evident that, if coffee is used, it is best to use fresh coffee, and that from which the caffeine has been removed. But *caffeineless coffee* cannot be regarded altogether as a harmless beverage, since some of the nervous symptoms arising from the use of coffee are not due to the caffeine, but to the volatile oils present. These are also present in fresh coffee.

Dr. Bock of Leipsig, Germany, investigated the diseases of the higher classes of German society, and attributed their irritability and quick temper to the free use of coffee. It is well for Christian women to bear in mind that it is useless to pray for the grace of good temper, without giving up tea and coffee, since they tend to produce irritability and quick temper. God answers prayer by calling attention to the causes of impatience and irritability. Most of us can answer our own prayers.

Efforts have been made ever since coffee and tea were first introduced into civilized countries to discourage their use. John Wesley labored faithfully to this end. As a minister of the gospel he saw they were antagonistic to Christian living. He wrote quite an elaborate treatise against the use of tea, and in the year 1782 Dr. Adam Clarke, after reading this treatise, said: "There are arguments here which I cannot answer, and until I can answer them to my own satisfaction, I will drink neither tea nor coffee." He broke off the habit from that hour, it is said; and in his autobiography he says that he "never afterward sought for arguments to overturn those of Mr. Wesley's, and from that day to the present never once tasted tea or coffee." More should be said from Christian pulpits today in regard to the relation these beverages sustain to the spiritual life, since it is difficult, if not impossible, for an irritable person to develop a sweet Christian character without removing the causes of temper.

Some time ago the governor of one of our southern states came to the Sanitarium for treatment. The second day he was here, he called me up to his room and said, "Doctor, the treatments disagree with me. My head aches, and in fact I ache all over." Knowing something of his habits, I said to him, "I think your symptoms are due to the fact that you have had no coffee since coming here." He ridiculed the idea. Then I said, "Suppose we have a little demonstration and test it out." I ordered a cup of coffee for him. In less than a half hour he appeared at my office door, all smiles, and said, "Doctor, you are right; my headache and all my nervous symptoms have disappeared." Then I said to him, "This is the best evidence I can present to you that you

ought not to use coffee." We suffer no inconvenience from going without fruits or wholesome beverages, as grape juice, malted milk, etc., but when an attempt is made by a morphine addict to give up morphine, he suffers. The same applies to cocaine, nicotine, or caffeine. This is the best evidence that such products are toxic and should be avoided.

Because this craving exists, some cereal beverages are now being sold as innocent substitutes yet which contain caffeine. After making this discovery, the Pennsylvania state beverage law prohibited the sale of cereal beverages or similar non-alcoholic drinks to which caffeine has been added. The *Pennsylvania Medical Journal* says: "Dr. J. W. Kellogg, director of the Pennsylvania Bureau of Foods and Chemistry, states that it is the desire of the bureau to inform all brewers and bottlers regarding the provision of the law so that they may prepare cereal beverages without the addition of caffeine and thus protect themselves from the possibility of selling an unlawful product. Recent investigations of samples of cereal beverages have revealed the presence of added caffeine in sufficient quantities to cause serious illness to those persons who may not be in normal health, if any quantity were consumed."

UNFAIR TO UNBORN CHILD

SEVERAL years ago I attended a Child's Welfare Exhibit in New York City, the purpose of which was to educate the people, especially the poorer classes, as to the need of supplying their children with wholesome foods and beverages. I noticed one poster which read, "Do not give your children tea or coffee. Tea and coffee are a poison to the child." I said to myself, "That is good advice"; but the thought came, "If coffee and tea are a poison to the child after its birth, are they not equally poisonous to the child before its birth?"

The prospective mother, by drinking tea or coffee, supplies it to the child, before its birth. The child needs to be thought of before its birth. One reason why so many nervous children are ushered into the world is because women imbibe so freely of tea and coffee before the children are born. Coffee and tea are a poison to the child after its birth, all admit, but they are a poison to both the mother and the child before its birth. It makes nervous wrecks of women and also of the children born to them.

When the angel of God appeared to Manoah and his wife, who were desirous of knowing how to take care of the child promised them, they said: "Teach us what we shall do unto the child that shall be born." They felt concerned for the welfare of the child after its birth, but the angel of the Lord said unto Manoah, "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor

eat any unclean thing: all that I commanded her let her observe." Judges 13: 8, 13, 14. If ever care should be exercised in the selection of food and drink, it is before the birth of children. Should this be done, there would be fewer nervous children who really feel the need of the same stimulation they had before their advent into the world. Naturally they take to the use of these beverages when once introduced to them. Later this

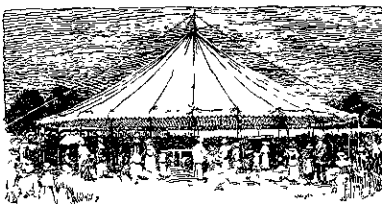
same craving may lead to the use of cigarettes between meals.

We can see why coffee and cigarettes are associates. The cigarette in turn excites a thirst for strong drink and in many cases lays the foundation for the liquor habit. If coffee and tea could be banished from our American tables and simple, nutritious fruit beverages could take their place, the cigarette problem would be a simple one, and bootleg whiskey would not be in demand, for one form of intoxication leads to the other.

Don't Be Deceived

Don't let claims made for patent medicines make you believe some magic result is to be had by their use. Your body is made up of a number of elements. A lack of any of these substances in the system weakens your resistance against disease. Very few eat a diet containing the proper minerals and vitamins. The mineral salts so necessary to the upkeep of the system are found in large quantities in GRAIN-VITA—in a very concentrated form. GRAIN-VITA is a pure food product, containing no drugs, chemicals, or preservatives. One pint is a month's supply for an adult. A doctor in California writes: "In 80% or more of cases GRAIN-VITA gives unbelievable results." What GRAIN-VITA has done for thousands of others it will do for you. Write for free literature. Prices: Trial size, \$1.00; 1 pint, \$2.25; 1 quart, \$4.00. Sent postpaid.

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Protestantism in Eclipse

(Continued from page 9)

admits: "Jesus observed the Hebrew Sabbath, which was from sundown on Friday to sundown on Saturday. . . . Strictly speaking, the 'Sabbath' means the Hebrew Saturday."—*The Church School Journal*, March, 1929.

The *Methodist Episcopal Church, South*, is very frank: "There is no specific command given to change from the seventh to the first day of the week."—*The Adult Student*, March, 1920. Also, "There is no definite command for this commemoration in the New Testament, and we do not know just when or where it began."—*Sunday School Magazine*, March, 1929.

The *Southern Baptist church* explains: "It is sometimes argued that Christ abrogated the Mosaic law, and, therefore, there is no longer any obligation to keep the Sabbath; but He himself declared that He came not to destroy the law, but to fulfill it. The examples He cited show that He had in mind the moral law. . . . Notice that He never says that He abrogated the Sabbath." "Christianity has substituted the Lord's Day for the Jewish Sabbath."—*Adult Bible Class Quarterly*, March, 1929.

These are just samples of frank Protestant admissions on the question. Seventh-day Adventists are the most consistent Protestants in this matter. For the Scriptures teach the following facts about the seventh-day Sabbath: (1) It was ordained and instituted by God at Creation. (Genesis 2:1-3; Exodus 20:11.) (2) It was observed by Israel before they had ever received the Law at Mt. Sinai. (Exodus 16:1, 4, 22-30.) (3) It was proclaimed as an integral part of God's holy Decalogue at Mt. Sinai. (Exodus 19:1; 20:8-11.) (4) Jesus upheld the eternal claims of that Law. (Matthew 5:17-19; Luke 16:17.) (5) Jesus declared it to be His Sabbath. (Mark 2:27, 28.) (6) Jesus himself regularly observed Sabbath, it being "His custom." (Luke 4:16, 31; Mark 1:20, 21.) (7) His followers "rested the Sabbath day according to the commandment," (Luke 23:56.) (8) Jesus commanded His followers to make the Sabbath observance a matter of prayer in the future. (Matthew. 24:20.) (9) Not the first day of the week but the

day before it is the Sabbath. (Mark 16:1, 2.) (10) The apostles, with Jewish and Gentile converts, observed the Sabbath in 84 instances recorded in the book of Acts. (Acts 13:13, 14, 42-44 [2 times]; 16:12, 13 [1 time]; 17:1-4 [3 times]; 18:1-4, 11 [78 times].) (11) In the world to come "all flesh" will regularly observe the Sabbath (Isaiah 66:22, 23; see Revelation 21:1; 2 Peter 3:13.)

Protestants face two alternatives: they must either stand firmly and consistently with Seventh-day Adventists upon the Bible, or join hands with Rome in trampling upon its precepts. For Protestantism cannot endure on inconsistency; for "every city or house divided against itself shall not stand." Matthew 12:25. This is not intended to be an attack upon either Roman Catholics or Protestants, but an urgent and earnest appeal to them to stand loyally for the word of God. A religion whose base is solidly founded on God's word will need no civil power to bolster up its institutions.

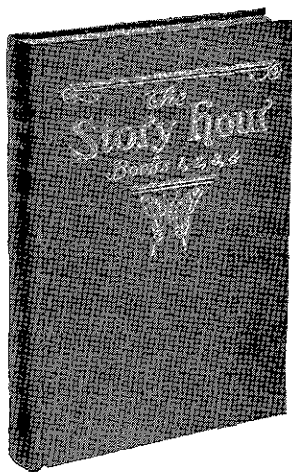
The Conquest of the Air

(Continued from page 21)

that used to take centuries is now made in as many years. The globe-girdling feat was lowered to seventy-two days by Nellie Bly, to thirty-five days by John H. Mears, to twenty-eight days by E. S. Evans, to twenty-three days by C. B. D. Collyer, to twenty-one days by the Graf Zeppelin. Now Wiley Post and Harold Gatty, "two young men in a hurry," have made the trip in eight days, fifteen hours, and fifty-one minutes, an almost unbelievable record.

We hear of Col. and Mrs. Lindbergh taking a vacation pleasure jaunt to Asia by plane, of the Graf Zeppelin exploring the Arctic in perfect safety, and of a single air hop from New York to old Constantinople. And so common and frequent are fresh "stunts" becoming that the newspapers are grouping them in one general air news article.

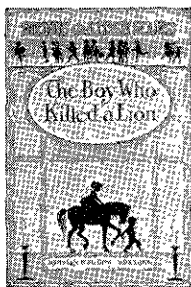
Our one regret is that these rapidly increasing means of air transportation are not being used to spread peace and good will and the message of Christ's coming to far-off people. It used to be that the first white man and modern marvel that primitive peoples saw were the Christian missionary and his Book. Now it is the "Army" or "Navy" flier and perhaps a cigarette advertisement. How well the symbol of an angel messenger flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" could be fulfilled by a modern herald of the Cross in an aeroplane! But it will yet come, and the "Prince of the power of the air" will not be able to intercept communication between God and even one obscure man on earth.



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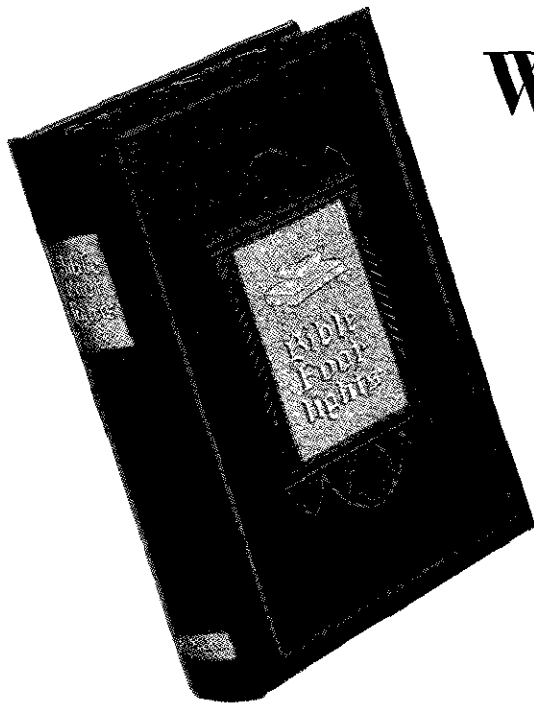
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