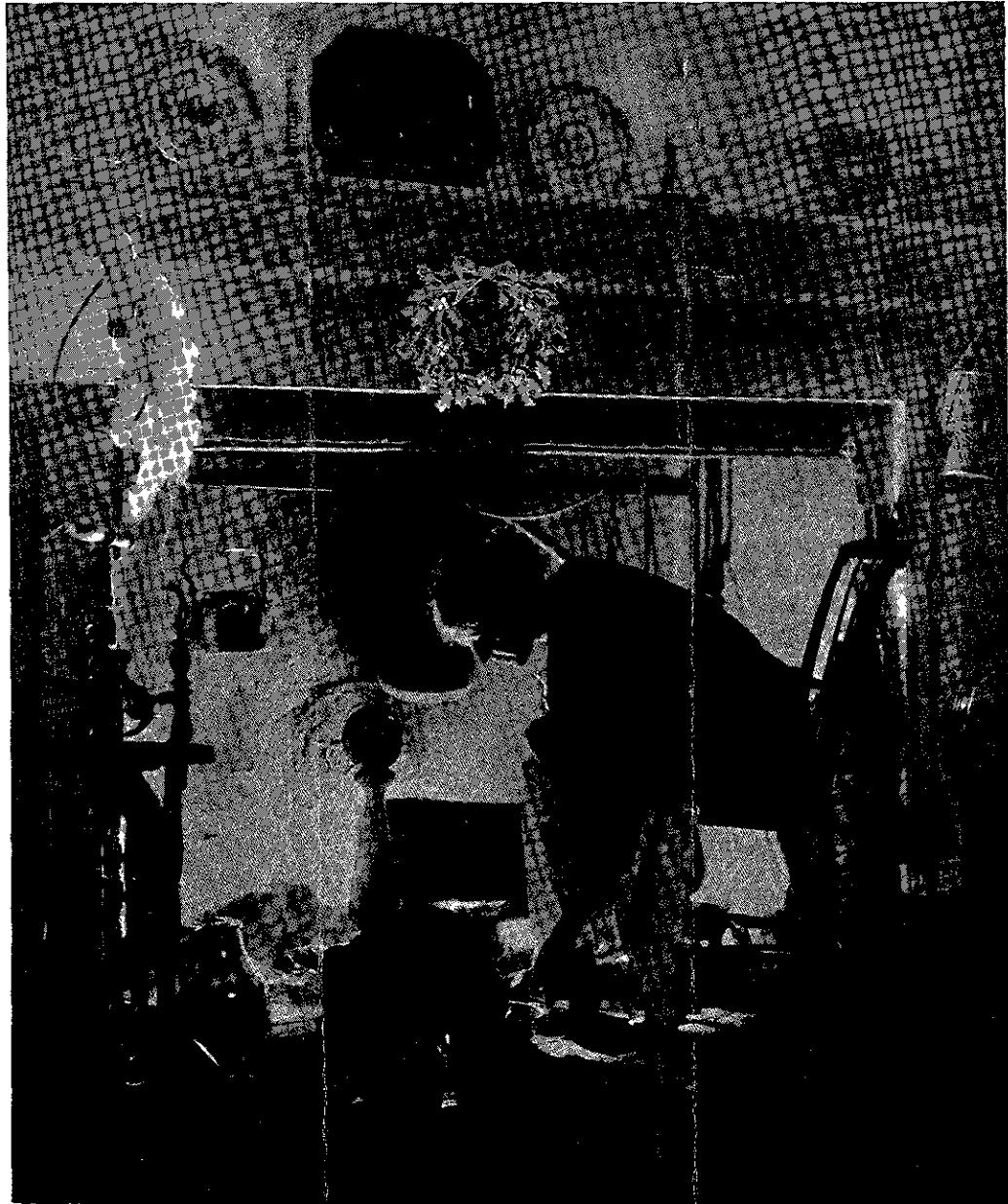
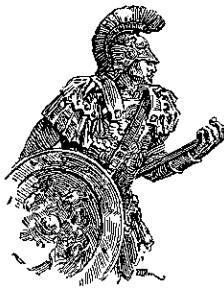


The
Watchman
Magazine
AN INTERPRETER OF THE TIMES



H. Armstrong Roberts



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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December, 1931

A Dialogue on Prohibition

ANTI: "The restrictions on everyday living in this country are getting to be intolerable. A man has no personal liberty any more. It's don't do this and don't do that, till independence and democracy have gone to the dogs. Just picture this farce of Prohibition, dictating to a man what he shall drink."

PRO: "To be exact, Prohibition says nothing about drinking, but forbids manufacture, sale, transportation, exportation, and importation of alcoholic liquors. And enforcement officials are now interpreting 'manufacture and sale' as 'manufacture for sale.'"

ANTI: "But ultimately it amounts to interference with what a man drinks. Why, pretty soon we'll have laws against eating beefsteak."

PRO: "Suppose some infectious disease should break out among the cows in this country, and the Federal government should place a ban on all beef selling for food because the eating of the meat would poison the eaters. Would you call that taking away your personal liberty?"

ANTI: "No; but that's different. Such a law would be for the general welfare; but there is no poison in alcoholic liquors."

PRO: "Beg your pardon, but it isn't different; it's a parallel case. And you go against all the findings of science when you say there is no poison in alcohol. Whether you call it poison or not, however, it makes a man irresponsible who partakes of it in excess."

ANTI: "But if I choose to take the injurious consequences of drink, that's my affair, and nobody's else."

PRO: "If you were the only one injured, it wouldn't make much difference; though governments sometimes are justified in saving men from their own rash acts. But alcohol makes a man careless of the life,

liberty, and happiness of others also, especially of his own family. They, too, have the right of personal liberty and safety. One man alone in the world can do as he pleases; but as soon as another man joins him, he can do as he pleases only so far as he does not prevent the other man from doing as *he* pleases."

ANTI: "But if a man doesn't drink in excess,— 'carries his liquor' all right,— and behaves himself, why restrict *his* drinking?"

PRO: "One law must be applicable to all. There is no way of discriminating as to who will abuse an indulgence and who will not, or when a man will abuse it and when he will not. But if a man is only a mild drinker, it has been found that the effect on his body functions is bad to the degree that he indulges, and his children inherit his weaknesses. Future generations must be protected. Moderate use of liquor affects a man's morals. One drink, and an automobile driver does not care much whether he hits someone or not."

ANTI: "But you can't force morals on people by law. You've got to educate them into a moral standard."

PRO: "You are right there. It's a pity that the great majority of the American people were not educated and habituated to temperance,— or better, total abstinence,— before a law was enacted; and it is to be deplored that temperance advocates have almost ceased to educate and agitate for temperance, depending on law to make people good. But two facts must be kept in mind: first, that, no matter what antis say, the great majority of the American people do want Prohibition, as shown by their votes time and again; and, second, Prohibition is educative in itself by what may be called negative example; for it puts the open saloon and flaunting drunkenness out of the way, or at least largely out of sight, while we deal with the sources of the liquor traffic."

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The World Movement

That will prepare the way for the Coming of Christ

By John L. Shuler

ONE of the biggest pieces of news for today, but one that is generally overlooked, is the fact that the special, world-wide movement that is definitely preparing the way for the second advent of Jesus Christ is rapidly nearing its consummation. Any one who will take the time to compare current conditions in the social, religious, industrial, scientific, physical, and political worlds with what the prophecies of the Bible declared would prevail just before the return of Christ, will see many signs that indicate that the "coming of the Lord draweth nigh." But amid this striking array of precursors of the better day, let it be noted that the surest sign of the approaching Christ is the fact that the world-wide movement that Jesus Christ foretold would prepare the way for His return is doing this very work now, just as verily as John the Baptist came at the right time to prepare the way for the first advent of our Lord.

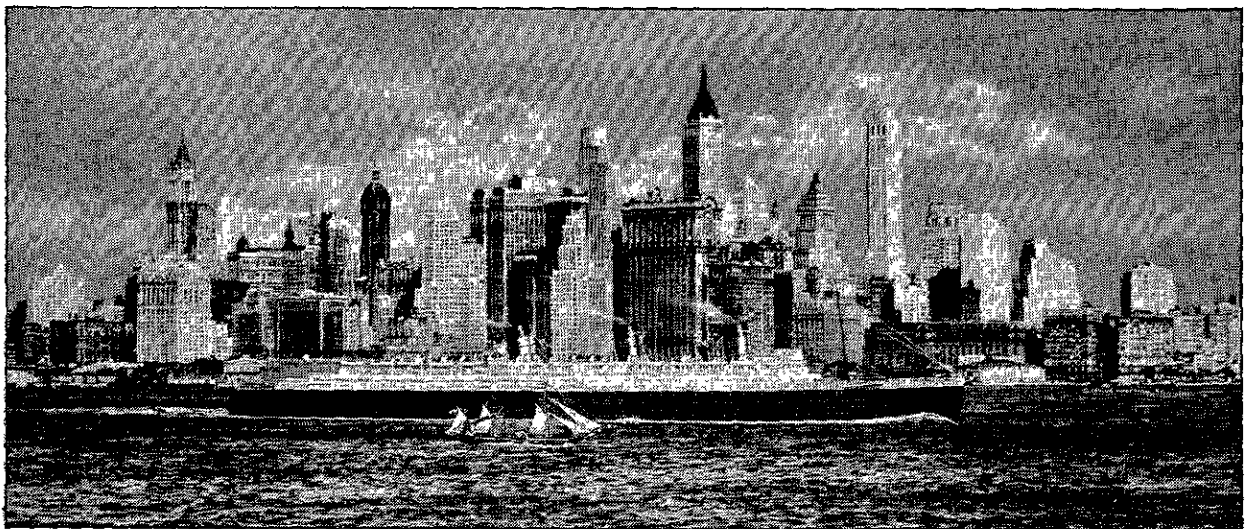
The apostle John, in Revelation 14:6-16, describes for us in symbolical representation the world-wide movement that will prepare the way for the return of Jesus Christ to this world. The Lord caused to appear before his gaze three angels, flying swiftly through mid-air above every continent, preaching a great, threefold message to every people and nation. As the result of the proclamation of this message, a special people were gathered out

for the Lord, distinguished by the keeping of the commandments of God and the faith of Jesus. Immediately after John beheld in vision this message preached to all the world and this special people gathered out, he saw Jesus Christ appear on a cloud with a sickle in His hand to reap earth's harvest.

This makes it very plain that the preaching of this threefold message will actually and definitely prepare the way for the second advent of our Lord, as the preaching of, "Repent ye; for the kingdom of heaven is at hand," by John the Baptist did prepare the way for our Lord's first advent. As the preaching of the gospel to the people of this world has been committed to Christ's servants (Mark 16:15), it is evident that these three angels, preaching this everlasting gospel to all the world, symbolize the company of Christ's servants who, in the closing days of earth's history, will deliver this special, threefold message to every nation and people.

This naturally brings to our mind three questions of deep interest: (1) Is this message being given now? (2) If so, who are giving it? (3) How nearly have they carried it to "every nation, kindred, tongue, and people"?

Among the various religious bodies in the world, there is one special people who declare that their mission in the world is to preach to every people this threefold message of Revelation 14:6-12. They



A new Atlantic liner of the Cunard Line, shown against the New York skyline, and in comparison with the first Cunarder of 91 years ago, than which she is seventy times larger. She will be the largest and costliest (\$30,000,000) ship afloat. Marvelous advancement in transportation in the past century constitutes a sign of the end of the age and a means of carrying the warning of it to the ends of the earth.

owe their very existence to this prophecy, and they are actually teaching this very message. These people are known as Seventh-day Adventists. They are not merely another denomination among the many different sects, but they are a people with the message of Revelation 14: 6-12 — the message for the the hour.

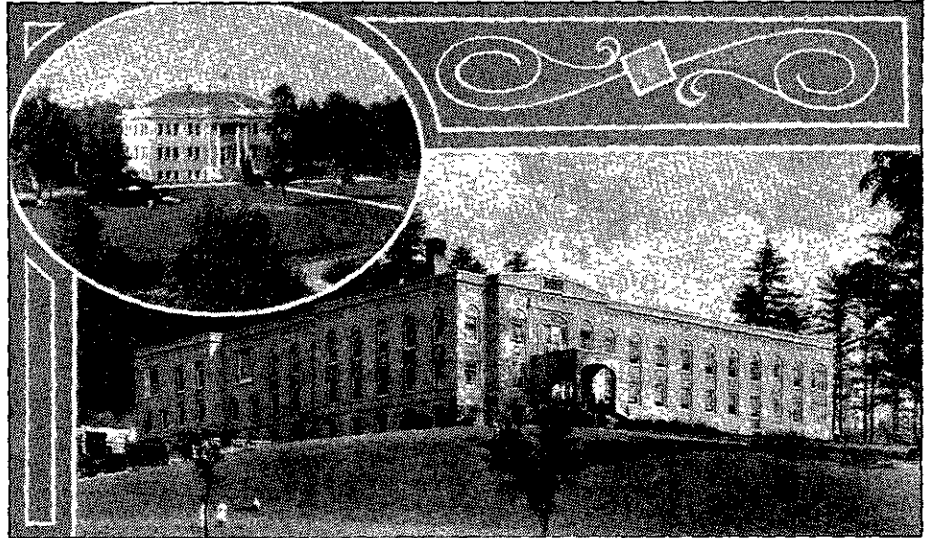
NORTH TO SOUTH

THEY are now preaching this message in 139 different countries. One can start at Alaska, on the north of the New World, and travel through all the provinces of Canada, all the States of the United States, on through Mexico, the countries of Central America, across the Panama Canal, on south through all the countries of South America clear to the very tip of that continent to Punta Arenas, and one will find that the Seventh-day Adventist people are giving this threefold message in all these countries. There at Punta Arenas, the southernmost city of the world, there is a company of believers in this special message, holding aloft the banner of the commandments of God and the faith of Jesus.

Turning to the Old World, one can start at Hammerfest, the most northern city of the world, and travel south all through Europe, on through Africa from Cairo to Cape Town, and find the work of the threefold message established in all those countries of Europe and Africa. One can start west from the Golden Gate, and travel among the islands of the Pacific, on through Australia and the countries of the Orient, across Siberia and Russia, and on till one reaches the starting point in the circuit of the earth, and find companies of believers all the way along, who in response to the proclamation of the threefold message are keeping the Sabbath and waiting for the coming of the Lord Jesus Christ.

This final message is being preached in more than 400 languages and dialects. In 1912, it was being given in only 75 languages. Thus it is especially evident that in recent years the threefold message is rapidly being proclaimed to "every tongue," as was prophesied in Revelation 14: 6. During the four-year period from 1926 to 1929, 142 new languages were added to the list in which the message is being preached. During 1929, some new language was added on an average of every eight days.

Over ten thousand evangelistic workers are at work in all the world giving this message. One out of every fifteen Seventh-day Adventists is giving his or her entire time either to evangelistic or



BELOW: A Sanitarium at Portland, Oregon. ABOVE: College at Washington, D. C. Both are units in the world-wide work of medical and educational efforts of Seventh-day Adventists.

institutional work connected with the message.

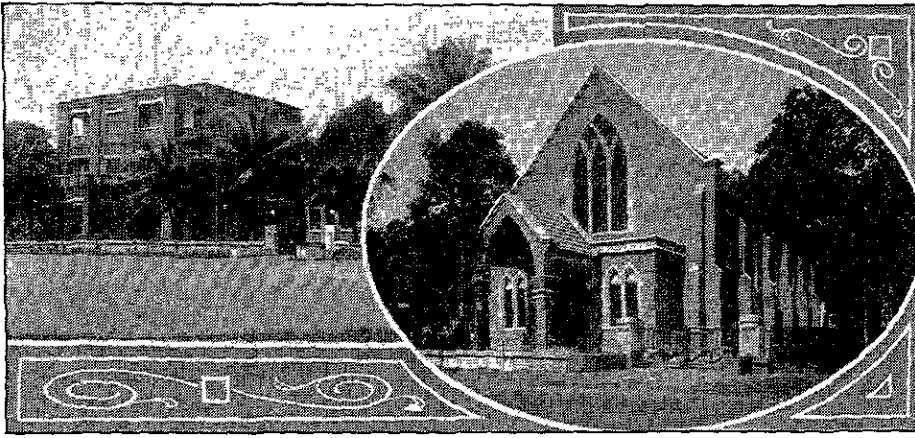
During recent years this people have been sending out new missionaries to proclaim this threefold message to every nation and people at the average rate of about 180 a year. They are operating more mission fields, conducting work in more languages and countries, and sending out more missionaries than three of the largest Protestant mission boards in North America, whose constituency outnumbers them seventy-two to one. They are giving nineteen times as much per capita for foreign mission work as the per capita contribution of these three largest Protestant boards.

GIVE PRAISE TO GOD

THESE figures are not cited with any spirit of boasting or praise for the standing of Seventh-day Adventists, but rather to show that God is at work in the earth today, giving this threefold message to every nation and people, as was predicted for this very hour. The Lord God is making bare His holy arm in the eyes of all the nations, that all the ends of the earth may see the salvation of our God. (Isaiah 52: 10.)

We call attention to these things in the spirit of Mary, when she said: "My soul doth magnify the Lord. . . . For He that is mighty hath done to me great things." Luke 1: 46, 49. "This is the Lord's doings; it is marvelous in our eyes."

This threefold message gained its first adherents at Washington, New Hampshire, in March, 1844, when a company of about 40 Adventists, who were looking for the soon appearing of Christ, began the observance of the seventh day, or Saturday, the Sabbath. From that small beginning the work has grown, until now the adherents of the message number over 300,000. The gain in membership during the thirteen years from 1917-1929 was greater than the entire growth of the movement during the 73 years of its existence from 1844 to 1917. The



Substantial and attractive church and mission house of Seventh-day Adventists in Rangoon, Burma, typical of the many permanent establishments and institutions in all mission lands.

annual gain in adherents to the message is now greater than the whole growth of the movement during the first twenty-four years that followed after it assumed organized form in 1863. New adherents to the message are now being baptized at the rate of 80 a day, or 560 a week.

We must not fail to note the great part that the Christian printing press is doing in the fulfillment of the world-wide proclamation of the special preparatory message of Revelation 14:6-12. Literature teaching this message, in the form of tracts, periodicals, and books by the millions of pages, is being distributed far and wide every year. The printed page of truth goes where the living voice cannot reach. It can, and does, bring the truth of God to men in a million places at one time, while the living missionary can speak only before the faces of men in one place at one time.

The progress of the publishing work of this message has been very marked. In 1846 the total value of one copy of the publications of the message was only 93 cents. Today the value of one copy of each publication of the message is above \$1.800. These publications are being produced today at the rate of \$5,000,000 worth a year in 146 languages by 59 publishing houses and branches, which belong to the movement.

GROWTH OF PUBLISHING WORK

IN THE early days of the rise of the message, in 1849, one of its Spirit-filled messengers counseled that an effort be made to print a little paper teaching the message, and send it out to those who were interested in the message. It was declared that this publishing work would be a success from the very start, and that from this small beginning the work would develop until it would be like streams of light shining forth to enlighten the whole world with the message.

In response to this counsel, a little paper, called *Present Truth*, was started in 1849. The whole edition of the little paper, printed in 1849 to proclaim this special message, weighed but 25 pounds.

DECEMBER, 1931

Today the weight of the combined monthly issues of the 219 periodicals that are being published throughout the world to proclaim the message, averages more than 110 tons, or enough to fill 8 ordinary American freight cars.

This threefold message is going by leaps and bounds even in the interior of Africa and South America, far beyond the outposts of civilization. The Spirit of God is being poured

out upon these benighted peoples of earth, causing them to turn to God. In one section of Africa, before the missionary even had opportunity to preach to very many of the people, they began to turn from the idols and bring them to the mission. In just a short time, there were over 700 of these renounced wooden idols piled up like cordwood in the mission yard.

HELPED BY ANGELIC DREAM

IN ANOTHER section of Africa, up in Nyasaland, one of the leading chiefs told the native Seventh-day Adventist evangelist working in that section that he was not much interested in the gospel, but he added: "I have had a peculiar experience; I have dreamed a dream, and this dream has greatly troubled me. If you can interpret my dream, then I will believe that God has sent you here, and that you have a message for my people, and I will raise no further objections to your work."

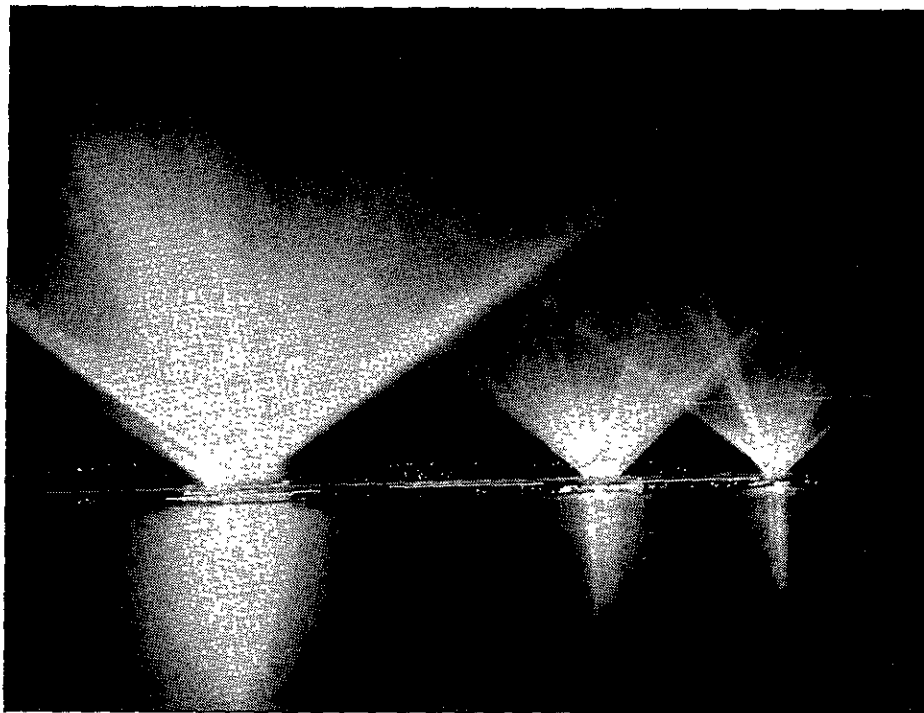
The evangelist asked that the dream be told him, and so the chief said: "A few days ago, in my dream, as I was sleeping, I saw an angel flying across the sky, flying swiftly. This angel had something in his hand, waving it up and down like a scroll that was unrolled, and I saw on this scroll certain words but they were in a strange language, and I could not read them. The angel came near where I was and sat down on a stump, and I began to speak to him, and I said to the angel, 'What is this in your hand?' And he said, 'This is the everlasting gospel, that you have been opposing, but that I have come to bring to your people.' The angel disappeared, and I was never able to know what he meant by the everlasting gospel that he had come to preach to my people. I feel that it was a message that my people must hear. I have been greatly troubled, and if you can interpret what that dream means, then I will be glad for my people to hear your message."

The native minister said: "Chief, that angel has sent me here for the very purpose of interpreting your dream." He turned to (*Continued on page 26*)

PAGE FIVE

THE HORRORS OF A FUTURE WAR

BY MERLIN L. NEFF



International Newsreel

Uncle Sam's war vessels light up the harbor of Seattle. But war is not all glory.

THE cities of the world are crowded. London, New York, Paris, Berlin, Tokyo, and others mill with humanity. War comes with its fierce hatreds. Over these great centers fly scores of winged birds carrying tons of deadly gases. A bomb breaks in a park or on the avenue. Firemen are helpless. Thousands try to flee in panic, but they die in suffocation. Within a few short hours the city is a charnel house. Every living creature has fled or perished.

Is such a thing possible? Listen: "Experts declared that 100 tons of luisite, launched from 50 airplanes, could make New York uninhabitable for at least a week." And again: "One bomb of phosgene gas dropped from one airplane would cause a city the size of New York to be evacuated."

Look again! Overhead the battle rages. Pursuit planes fight with bombers. Flaming wings go tailspinning down from the sky. Plane after plane drop before the anti-aircraft guns. Explosions rend the air as bombs hit their mark.

The great navies lie far out in the great lanes of travel. Airplane carriers with their flocks of planes are among the battleships and cruisers. High

explosive bombs are dropped from the swift seaplanes. The explosions rend the waves, steel crumples before the impact, and great ships go down in a moment with hundreds and thousands on deck.

Out in the harbor lies the fleet of merchant vessels. A great tri-motored bombing plane evades the enemy and flies over the harbor. A dozen missiles fall from the fuselage. A dozen explosions echo below in the harbor. The wreck of shipping vessels is seen. Flames devour the wreckage, and supplies perish before the enemy's hand.

Yes, such a scene is scientifically possible. In 1921, in official government experiments, a 25,000-ton ship was sunk in 7 minutes by air bombs. The antiquated battleship, "Alabama," was destroyed in 30 seconds. In 1923 two battleships, the "New Jersey" and "Virginia," were below the waves in 4 minutes when bombs were dropped on or near them.

Out in the lines of battle will be scenes of death and horror. One authoritative writer says: "The great cities with their teeming life will be attacked instantly by swarms of aircraft, dropping bombs enormously more destructive than any used in the

last conflict. There will be no trenches for the protection of human bodies, for they would be soaked with poison gas and captured by battalions of tanks advancing behind smoke screens."—*The Day After Tomorrow*, by Philip Gibbs.

Science has perfected the implements of death as well as the machines of progress. In the Civil War, the muzzle-loading, percussion-cap musket required thirty-two motions for the soldier to load and fire one shot. Today the cartridges are fed through the guns with less than one one-thousandth of a motion to a shot. In the last war, the fighting was concentrated on a comparatively few miles of front. Another great conflict will be spread far beyond the regular battlefronts in destructive fighting, into the cities and farmlands of whole nations.

THE DEADLY RADIO

THE radio, which is now used for entertainment and enjoyment, will be turned into a weapon of war. A professor of science declares that "undoubtedly we shall see wireless-controlled tanks, submarines, and torpedoes on land, air, and water. . . . Even today it is possible to operate a torpedo, to steer it properly, to slow it down; and for a pilot of an airplane many miles away to work his will upon it with a reasonable degree of accuracy."

"It is not even a secret," says one editor, "that every government, including our own, has had its chemists at work upon deadly gases for war purposes ever since the carnage [of the World War] ceased. What they have ready to release upon helpless men, women, and children in the next conflict staggers humanity in the awfulness of its effects."—*San Bernardino "Sun."*

Death rays, infernal machines, air-craft and anti-aircraft, gases, bacteria, and every other conceivable power of science is being aimed toward weapons for the next war. Can such a catastrophe be stayed? With all of man's skill and ingenuity, he has not risen in moral and spiritual power to balance the scientific knowledge to which he has attained. If science invents that with which we may destroy life, property, and even civilization, what does science profit?

Sir Philip Gibbs says: "The conditions of life are altering at a great pace. Mankind is being endowed with new and terrific instruments. The scientists are hot in the chase of the very origin of energy. But man remains with all his frailties about him, neither rising in intelligence at the rate of his opportunities nor developing any new moral sense which will secure him from the evil use of those powers."

In other words, civilization today is like a two-year-old boy with a loaded shotgun and a box of dynamite caps and matches. "Science," declares Bertrand Russell, "enables the holders of power to realize their purpose more fully than they otherwise could do. If their purposes are good, this is gain; if they are evil, it is a loss. In the present age it

seems that the purposes of the holders of power are in the main evil."

With all of the peace and prosperity, war seems to be eventual and inevitable. Although treaties are made, munitions are made faster. A former chief general officer in the British Tank Corps says: "Looking at the world as it is today, no sane man can possibly say that strife and causes of strife are things of the past." "Today Europe is armed to the teeth," declares another military man.

The chip of conflict seems to be carried on the shoulder by every nation. And the familiar prediction of Philip Gibbs, statesman and writer, adds to the fear: "The world at the present time is not on its way to peace, though there may be peace-makers. It is well on its way to a series of wars which may culminate in some new war for our children's children. We are, to tell the truth, preparing for the next war."

And worst of all, these preparations are the most ghastly and destructive in mankind's history. With rumors of war and distrust on every side, nations plunge forward in the mad merry-go-round of armaments. The greatest guns, the greatest ships, the most costly navies, the best equipped armies are the goal of all.

As the psalmist of old declared: "I am for peace: but when I speak, they are for war." Psalm 120:7. Peace and poison gas do not mix. Disarmament conferences and anti-aircraft guns will not harmonize. No war cries are drowned today by the noise of munition factories.

REFUGE AND RELEASE

THE prophet Isaiah, who had many a vision of earthly conditions in the last days, beheld the people of the world in preparation for war. His description is vivid: "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and desolation are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isaiah 59: 4, 7, 8.

But with every preparation for war the child of God need not fear. The confidence of the Christian may be as stanch today as when the "Psalm of Trust" was written. We may take courage from the words of promise and dwell safely in the protection of God.* When the fierce anger of man breaks forth, God will remain a refuge and fortress.

Wars and rumors of war will continue until the prince of peace shall come. At that time, He shall come with "healing in His wings," and there shall be no more war, hatred, bloodshed, or sorrow. "The former things" shall have passed away. And until that glorious day shall come, the Christian looks with confidence to his God (*Continued on page 35*)

Not WHERE but

WHEN IS HELL?

And are there devils there?

By Robert Leo Odom



ANY thousands of boys and girls today are told by Christian parents that Satan is the "old bogey man." An ugly creature, with hoofs like a goat's, wings like a bat's, pointed ears, a set of horns, and dragging a whiplike tail with a barbed spike on its end, they say, is the ruler of hell fire. He goes about hunting for naughty children.

The devil himself, modern mythology tells us, is general overseer of hell by God's own appointment. When a sinner dies, this red-skinned monster eagerly awaits the fall of the wretched soul into the mouth of the infernal caverns, where he catches it on his three-pronged fork. Once it has landed there, the imps immediately proceed to the eternal task of roasting a never-dying soul over the flames of torment. Yet it is said, also, that the spirits of the wicked become bad angels, and go about tempting men to do evil.

One would think a sinner does enough devilment in this life, without spending the next one teaching his tricks to those who still live here. Will sinners have to give an account for two lives, this one and the next?

These superstitions, planted in tender minds, have become woven into the religious beliefs of many people. Some who have been taught them have become infidels because they could not believe such fables. Many think that the devil, like Santa Claus, really does not exist at all. If nobody's faith in God were affected by these falsehoods, it would not be worth mentioning them. But error must be severed from the truth.

DEVILS ARE FALLEN ANGELS

THE devils are not the spirits of wicked men now dead. They are angels who have fallen, just as sinners among us are men who have fallen. By this is meant a spiritual, or moral, fall. Angels are a higher order of beings than man, "for Thou hast made him [man] a little lower than the angels." (Psalm 8: 4, 5.) They were created, and like Adam, were pure and holy in character. Of Satan God says: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28: 15. Satan was in Eden before a sinner had died upon the earth. And the "cherubims" guarded the gates of Paradise ere Cain had slain his brother Abel. (Genesis 3: 1-4, 24.)

Lucifer was once in heaven, holding the exalted

position of "the anointed cherub that covereth," by God's election. Cherishing a desire for supremacy and worship, he rebelled against God and led off some of the angels. (Isaiah 14: 12-20.) And Lucifer, "the shining one," became Satan, "the adversary."

When Adam and Eve were seduced into joining his rebellion, Satan got a foothold in this world, and has tried to set up his kingdom here. Jesus designates him as "the prince of this world" (John 12: 31), and not as general superintendent of hell.

Convinced that his nefarious work was unjustifiable, holy angels assisted Christ in expelling the devil from heaven. "He was cast out *into the earth*, and his angels were cast out with him." Revelation 12: 7-9. The devils are on earth now, working with all cunning and deceit to stir up rebellion in the world. When Satan once came into one of the councils of God, he was asked, "Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (Job 1: 6, 7.) He gave the same answer on another occasion. (Job 2: 1, 2.)

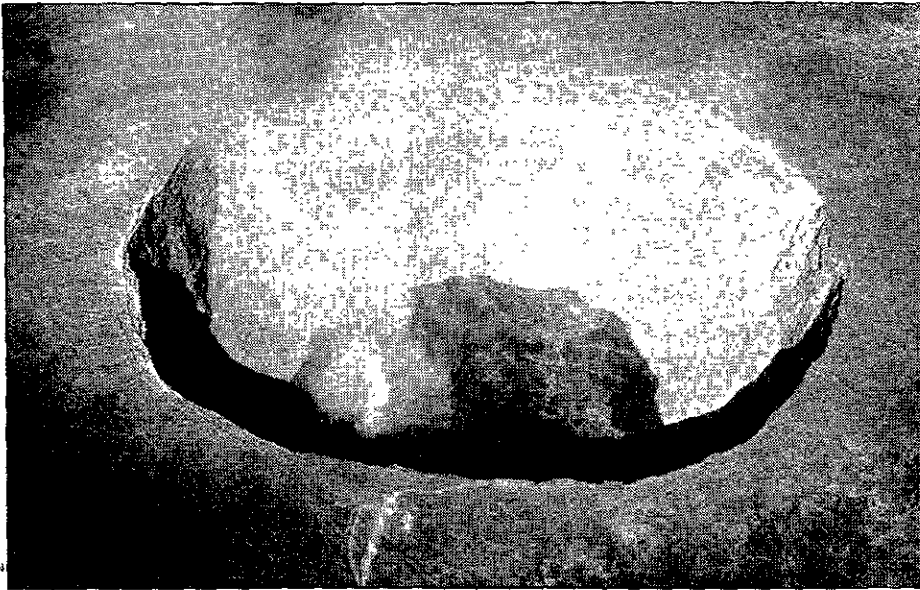
JUDGMENT IS FUTURE

THE prince of this world is judged" (John 16: 11), but the judgment has not yet been executed. Were not the love of God so long-suffering, and so many honest people deceived by his sophistries, the devil and all his followers would have been wiped out of existence long ago. But when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; . . . then shall the end come." (Matthew 24: 14.)

Christ met people at every turn who were possessed with devils, and He broke their power over them. Those wicked angels are not in fire at the present time. Both Peter and Jude say that they are "reserved . . . unto the judgment of the great day." Jude 6; 2 Peter 2: 4.

The devil knows this, and Heaven sends this warning: "Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12: 12. This doubtless explains why the devils cried out when Jesus approached, "Art Thou come hither to torment us *before the time*?" Matthew 8: 29. The devils know that their punishment is yet future.

Why should God condemn to torture human beings that Satan has led to ruin, and let him, the



Wide World Photos

The crater of a seething volcano in Hawaii. Hell is not now, but the fires which will destroy and renew the earth are now reserved within it.

instigator, have the pleasure of punishing them while he goes free? It is outlandish folly to believe it, when it is "everlasting fire, prepared for the devil and his angels." (Matthew 25:41.) It was never intended that a human being should perish there. But if sinners persist in following the devil after every means of salvation has been extended to them, they will have to be bedfellows with him in the lake of fire.

TYPICAL CONTRADICTORY SERMONS

IT WAS a real "hell-fire sermon." Sinners were told that at death their impenitent souls would be plunged into an already existing hell filled with miserable wretches whose funerals had long since been preached. Woe to the man who should die unsaved! It was even said that the screams and shrieks of the lost are ascending from the surging billows of flame and smoke as sweet music to the ears of the righteous who are supposed to be watching from the battlements of heaven.

The next night sinners and hypocrites trembled as they heard depicted to them the awfulness of the great day of judgment, when saints and sinners will appear before the bar of the Judge of all the earth. Then every man will be rewarded according to his work. In hopeless despair the lost will hear the dreadful words of doom, "Depart from Me, ye cursed, into everlasting fire!" And the meeting closed with that old, familiar hymn:

"There's a great day coming, a great day coming,
 There's a great day coming by and by,
 When the saints and the sinners shall be parted
 right and left,
 Are you ready for that day to come?
 Are you ready? Are you ready?
 Are you ready for the judgment day?"
 People have been puzzled by such sermons, which

are typical of some we often hear. Sometimes it is said that sinners go to their reward at death. Again it is said that they will be punished at the judgment day.

When is hell?

INCONSISTENCIES

I HAVE seldom attended a funeral where the dead have not been sent on to their rewards, especially to heaven. When the minister is asked to harmonize the doctrine of torment in hell at death with that of punishment at the future judgment, he finds himself in difficulty. Yet he often speaks with the

authority of a judge about the state of the dead. Infidels love to seize the theological contradictions for their atheistic quibbling.

Such inconsistencies have the effect of weakening many persons' faith in the Bible. Some are led to wonder whether the whole Christian religion is resting upon a mass of contradictions and confusion or not. But the Scriptures nowhere teach pre-judgment torment. Even the story of the rich man and Lazarus, upon which this notion is based, does not say that the rich man's soul went to hell, or that he went there immediately after he died. In fact, the words "soul" or "spirit" are not mentioned in the whole narrative. (Luke 16:19-31.)

A judgment is a court of trial for determining whether or not the accused is guilty; if guilty, what his punishment shall be; and finally, for executing the sentence passed upon him. No other reason for the judgment can be given in so far as it relates to the party on trial.

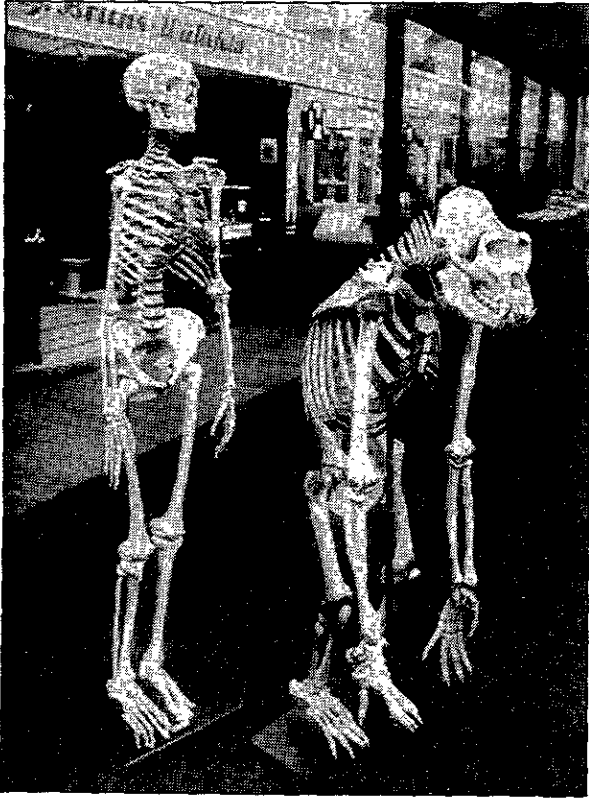
Why should the righteous Judge torment His creatures over a long period of time before He sits to determine whether or not they deserve the punishment? No civilized people would tolerate such mis-called justice. Would a judge in our courts send a man to the gallows or to years of hard labor before granting him a hearing or a trial? No. "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job 4:17.

It may be replied that God knows whether or not a man is saved or lost, that He is infinitely wise and cannot err. But those who present this argument forget that we are human, finite in understanding, and that God is just and merciful in dealing with us. The judgment justifies Him before all the universe in His dealings with sinners.

Paul reasoned with Felix of "judgment to come." (Acts 24:25.) And Peter (Continued on page 31)



Darwinism to Date



Herbert Photos, Inc.

On exhibition in Berlin are skeletons of a man and a gorilla. Evolutionists would have us believe that they both evolved from the same animal source.



HARLES DARWIN'S epoch-making book, "The Origin of Species," is now read by but few people, chiefly because the evolution theory has evolved to such an extent that even the rudiments of its Darwinian ancestry are scarcely discernible. But since the book is the progenitor of modern evolutionary ideas, and since its main thesis constitutes a challenge to every form of evolution now being advocated, it may be worth our while to examine it anew.

The statement that Darwin made by way of introduction to his theme, and that may be considered as the fundamental reason for writing his book, may be paraphrased as follows: A scientist may have the conviction that organic evolution, or the transmutation of species, is one of nature's great laws, but such a conviction is *unsatisfactory* unless it can be shown *how* this law operates. In other words, the evolutionary hypothesis is in an unsatisfactory state so long as those who hold it are unable to explain the method by means of which the new species come into being.

This thought is expressed by Darwin in the following language: "In considering the origin of



Though evolution is more popular than ever, the proofs for it are far less sure

By F. L. Chaney

species, it is quite conceivable that a naturalist, reflecting on the mutual affinities of organic beings, on their embryological relations, their geographical distribution, geological succession, and other such facts, might come to the conclusion that species had not been independently created, but had descended, like varieties, from other species. *Nevertheless, such a conclusion, even if well founded, would be unsatisfactory, until it could be shown how the innumerable species inhabiting this world have been modified, so as to acquire that perfection of structure and coadaptation which justly excites our admiration.*"—Introduction to "Origin of Species." (*Italics mine.*)

This task of showing *how* the species have been modified was the one that Darwin set for himself. I agree with him fully in the thought that so long as we postulate a natural law and yet do not know *how* that law operates, our theory is in a most unsatisfactory state. It was in that state when Darwin undertook to tell the world how evolution worked, and, giving Darwin full credit for his convictions, no doubt he and his immediate followers felt some considerable satisfaction in the thought that the problem had been solved. I say "considerable satisfaction," though it is well to keep in mind that Darwin himself was quite candid in setting forth the objections to his theory,—objections, "some of which," he says, "are so serious that to this day I can hardly reflect on them without being in some degree staggered."

A PROGRESSIVE EVOLUTIONIST

WE NOW ask the pertinent question: Are the evolutionists of today satisfied that Darwin told the world *how*? And if Darwin didn't, then who has? And if no one has, then what shall we say of the present state of the evolutionary hypothesis?

Wm. Bateson, England's leading biologist, is an interesting example of a progressive evolutionist,

one who has evolved from the state of being an ardent advocate of Darwinism to that of being a powerful opponent of the "how" of Darwin. In his work, "Material for the Study of Variation" (1894), he finds "natural selection" a *vera causa*, and Darwinism a great truth. In 1909, in his contribution to the Darwin Centenary volume, "Darwin and Modern Science," he admits that there are some things in Darwinism that are not exactly right. "No one," says he, "can survey the work of recent years without perceiving that evolutionary orthodoxy developed too fast, and that a great deal has got to come down."

REDUCED TO UNSATISFACTORY CONCLUSION

IN 1914, in his presidential address before the British Association of Science, we find him saying: "I suppose that everyone is familiar in outline with the theory of the origin of species which Darwin promulgated. . . . We go to Darwin for his incomparable collection of facts. We would fain emulate his scholarship, his width, and his power of exposition, but to us he speaks no more with philosophical authority. We read his scheme of evolution, as we would those of Lucretius or of Lamarck, delighting in their simplicity and their courage. . . . Naturalists may still be found expounding teleological systems which would have delighted Dr. Pangloss himself; but at the present time few are misled. . . . Every theory of evolution must be such as to accord with the facts of physics and chemistry, a primary necessity to which our predecessors paid small heed. . . . Of the physics and chemistry of life we know next to nothing. . . ."

"We have done with the notion that Darwin came latterly to favor, that large differences can arise by accumulation of small differences. . . . It was a commonplace of evolutionary theory that at least the domestic animals have been developed from a few wild types. Their origin was supposed to present no difficulty. The various races of fowl, for instance, all came from *Gallus bankiva*, the Indian jungle fowl. So we are taught; but try to reconstruct the steps in their evolution, and you realize your helpless ignorance."

After discussing these hypothetical steps somewhat in detail, he continues: "I might thus go through the list of domesticated animals and plants of ancient origin, and again and again we should be driven to the suggestion that many of their distinctive characters must have been derived from some wild original now lost. Indeed, to this *unsatisfactory* [Note the word.] conclusion almost every careful writer is now reduced. If we look to modern evidence, the case looks even worse. . . . Modern research lends not the smallest encouragement to the view that gradual evolution occurs by the transformations of masses of individuals, though that fancy has fixed itself upon popular imagination." —(Italics mine.)

Seven years passed by, during which Professor

Peace on Earth

By MRS L. D. AVERY-STUTTLE

*The Christ is born! Sing, angels, sing!
Behold, what glorious news ye bring!
Come, let the tidings blest ring out
Till earth shall join the glad some shout,
And hill and dale and sea and plain
Echo the angels' sweet refrain,
And sing and shout, and shout again:
"Peace, peace on earth, good will toward men."*

*Shine on, bright star; thy cheering ray
Shall turn earth's darkness into day,—
Shall pierce the blackness of the tomb,
Until sweet flowers of hope shall bloom.
Still, as o'er Judah's plains that night,
The star of Hope is shining bright;
Still men proclaim a Saviour's birth,
And sing the song, "Peace, peace on earth."*



Bateson had ample time to reflect upon these unorthodox views, and recant, if he found it necessary to do so. Then he was called to deliver his views before the American Association of Science in their Toronto meeting, Dec. 28, 1921. The entire address is a candid confession of the failure of the evolutionists to discover the *how* of their hypothetical law. Here is a sample:

OPINIONS WITHOUT BASIS

"REGARDLESS of the obvious consideration that 'modification by descent' must be a chemical process, and that of the principles governing that chemistry science had neither hint, nor surmise, nor even an *empirical observation of its working*, professed men of science offered very confidently positive opinions on these nebulous topics which would now scarcely pass muster in a newspaper or a sermon. . . . We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun."—(Italics mine.)

The reader should keep clearly in mind that Professor Bateson and other noted evolutionists whom we shall quote are not giving up their faith in a so-called "law of evolution"; they are merely confessing that neither they, (Continued on page 32)

The Light That Shines

from the opened tomb of Christ is the light that shines down through the ages to the end. And it reveals in bold characters what is truth today



ABOUT two hundred years ago, Gilbert West, a confident deist, determined to strike Christianity a "knock-out" blow. Centering his attack upon the keystone miracle of the New Testament, he delved into the historic records, and produced his monumental "Observations on the History and Evidence of the Resurrection of Jesus Christ," a chain of argument that Dr. Samuel Johnson declared impregnable. While engaged in this study, Mr. West was so surprised and overwhelmed by the evidence that he renounced deism to become a Christian, and his great work was an unanswerable defense of what he had set out to destroy.

History repeats itself. For years Mr. Frank Morison had planned to publish his skepticism to the world. He would tell of those "overwrought and nervously unstable disciples," of various theories concerning an impostor's death and an empty tomb; but when confronted with the undeniable facts clustering about Calvary and the far-reaching influences of the resurrection morning, his doubts vanished and in the year 1930 he brought forth the fascinating study, "Who Moved the Stone?"

The great Apostle to the Gentiles passed through a similar conflict. For years he battled Christianity with all his powers; but at length, irresistible truth won the battle, and Paul yielded. "If Christ be not raised," he declared, "your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Corinthians 15: 17, 20.

BASIS OF SERVICE AND SACRIFICE

THE fact of a crucified and risen Christ was the basis of all apostolic service and sacrifice, and is the "chief corner stone" of Christianity. "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians 3: 11; 1 Peter 2: 6-8.)

The church of the New Testament remained essentially true and loyal to the teachings of the Master; but with the passing centuries subtle errors of faith and practice crept in. One by one the gospel pillars and foundation stones were removed, while pagan rites and superstitions were introduced. With a man, even the bishop of Rome, exalted to the place of God, and tradition placed above the Bible, every precious doctrine of Scripture was perverted and counterfeited. The entire structure was so changed that it bore little resemblance to the church established by Christ and the apostles.

By Roy Franklin Cottrell

Moral and intellectual darkness settled like a cloud upon Christendom, until the centuries themselves were labeled "the Dark Ages."

In the providence of God, the time came for a mighty reform. John Wycliffe, the "Morning Star of the Reformation," arose to give the English people the word of God in their own tongue. Huss and Jerome fearlessly preached the gospel in Bohemia and paid the penalty by yielding their lives at the stake. Luther nailed his theses upon the church door at Wittenberg, and throughout half of Europe the yoke of Rome was broken. Calvin of Switzerland, Knox of Scotland, Tyndale, Whitefield, and the Wesleys of England, together with an army of others stood forth from time to time to clear away the rubbish of centuries, and build again upon the Rock that had been abandoned.

GROWING TRUTH

SO STRONGLY entrenched was error that the task of reform was stupendous. Not yet did man recognize that liberty of conscience is an inalienable right. The minds of rulers and people were still swayed by bigotry, and in nearly every European country there was religious persecution. Here again the providence of God was seen pointing the way to the newly discovered western continent as the "land of the free"; and thousands forsook their homes to brave the dangers of the American wilderness where they would establish "a church without a pope, and a state without a king."

As the good ship "Mayflower" was being conditioned for its memorable voyage, the little company of pilgrims and their friends gathered to hear the farewell address of their beloved pastor, John Robinson.

"Brethren," he said, "we are now erelong to part asunder and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you, before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word.

"For my part, I cannot sufficiently bewail the



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The glorious morning of the resurrection

condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; . . . and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. . . .

"But withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once."—Cited in "A History of the United States," by Bancroft, Vol. 1, chap. 8.

Words of marvelous spiritual discernment! How fatal to Christian growth for any body of believers to think they have attained perfection of knowledge, then formulate a creed, and refuse to advance. Say the Scriptures: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs. 4: 18.

TRAVELING WHICH WAY?

IN THIS strenuous twentieth century, it is admitted that we are traveling fast; but in which direction? Visit our great universities and theological seminaries. There we find that Christ the Rock has again become the "stumbling stone" of multitudes. They deny His divinity, His creative might, His virgin birth, His miracles of mercy, His vicarious death, His atoning blood, His power to transform

and save, His resurrection, His ascension, and the surety of His second coming as King of kings. Repudiating all this, and discrediting the Bible as the inerrant word of God, they term themselves Liberals, Modernists, Unitarians, Theosophists, Christian Scientists, etc. But turn the searchlight upon any of these, and we find the belief to be far more pagan than Christian; in fact none of them should masquerade in the Christian garb or be called by the Christian name. "Why call ye Me, Lord, Lord," said the Master, "and do not the things that I say?"

At its birth, Protestantism possessed very rugged, definite convictions. In that celebrated document, "The Protest of the Princes," presented at Spires, Germany, in 1529, are these words:

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls."
—D'Aubigne, book 13, chapter 6.

This noble utterance is "the very essence of Protestantism"; but how far afield we moderns have wandered! There is a subtle, ingenious theory, declared by many, that the various native peoples of Asia, Africa, and other lands are now working out their versions and concepts of Christianity; that when each and all have made their contribution, we shall then have a complete Christian gospel.

But consider: when sin first entered this fair earth, God conceived and gave to fallen man a gospel panacea, perfect, complete, and divine in all of its parts and provisions. Hear, O people! the Scripture message resounds, "The Lord our God is one Lord"; and the good tidings of the Crucified One is declared to be "the everlasting gospel." Said the great apostle to the Gentiles: "If any man preach any other gospel unto you than that ye have received, let him be accursed." Galatians 1:9. Likewise, among the final trusts and legacies of Inspiration committed to the church of God, is this: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

Looking forward to our (Continued on page 32)

“THANK YOU!”

It is easy to say it to men. Why not as easy to say it to God?

By CHARLES L. PADDOCK



YOUNG minister started out one morning, unhappy, discouraged, and blue, for he felt he had not made a success of his work. He decided to visit some of the poor, miserable dwellers in the shanty boats that lined the river bank.

In one boat he found an old man, totally blind, and hopelessly and incurably ill. In an atmosphere of grime and squalor he lived all alone in his little house boat, with no one to care for his urgent needs. He had no comforts, and few of life's necessities.

The young minister, on seeing the old man's pitiable condition, hurried off to town and secured a basket of food and clothing to satisfy some of his temporal needs, then hastened back to the wretched little shanty boat. He then had prayer with the neglected old fellow.

When he had arisen from his knees he noticed the tears trickling down the old man's cheeks. Rolling his sightless eyes in the direction from which the voice of prayer had come, he said, "Well, young man, I have much to be thankful for."

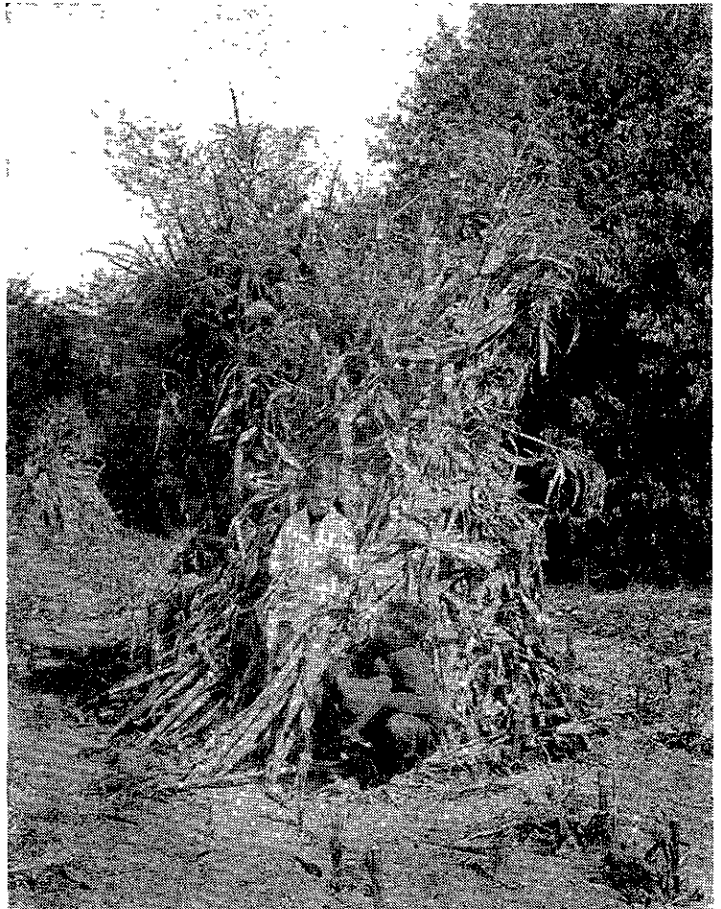
The young minister was almost dumbfounded. "What!" he exclaimed. "Are you thankful?"

"Yes," came back the cheerful reply, "there are some who have always been blind; who have never seen the beautiful sunshine rippling on the river; who do not know of the beauties of the grass, the flowers, the trees, and the blue sky. I am so thankful that I have been blind for only thirty-seven years."

A SERMON FOR EVERY DAY

THE young preacher felt ashamed of himself. As he walked down the gangplank and up the slippery river bank he preached a short sermon just for his own benefit. "See here, young man," he said aloud, "you had better stop and count your blessings, and if you are ever again inclined to be blue and downhearted, just think of this poor old man and be ashamed of yourself."

And some of us ought to give ourselves a good shaking, and count our blessings. In fact, we should preach just such a short sermon to ourselves every day.



Eugene J. Hall

An abundant harvest calls for our abundant thanks.

We should be thankful that life's sweetest joys may be enjoyed by the poor as well as by the rich. To the poor the birds sing just as sweetly, and the flowers are fully as fragrant. The sun shines on the just and on the unjust. There may be as much real happiness in the humble cottage as in the costly palace.

For our labor there is other pay than that found in the pay envelopes,—the joy and satisfaction of tasks well done, of having been of service to our fellow men.

There are more days of sunshine than of darkness, and many roses in life's garden and only a few thorns.

Victories are made sweeter by our struggles, and a broader view comes at the summit of the hill after one of life's steep, hard climbs.

Should we not be grateful for dear ones to love and to love us, for friends to share our joys and to help bear our burdens?

The Fangs of Famine

The wolf we are keeping from the door is keeping us awake to these momentous times

By Theo. G. Weis

IT IS not the purpose of this article to dwell so entirely upon the gloomy sordidness of life as to create merely a vivid picture of hopeless, pessimistic futility. The huddled horror of the hunger-gnawed body, the deeply lined face, the protruding eyes, the sunken cheek, the sallow skin, and the rags draping the bones of earth's starving blend into a picture that even a psychopathic madman would not long endure. If it were our purpose to glory in gloom, the past three years furnish contrast material enough for a very sorrowful thesis.

We are not primarily concerned with famines for bread and the necessities of life, though bread-lines and soup-kitchens have become as real an institution with the present trend of economic affairs as was the dispensing of free corn in the days of Rome under the Cæsars. We are concerned over the calamitous lack of the self-denying principles of Jesus Christ, over the aridity of the field of honor for the laws of civil government, and the drought of natural affections even in the most prosperous and wealthy of us.

We are not looking for roses beneath the grim briars of destitution. We are not looking for the castles of a mirage or a thirsting man's "twelve wells of water." In all honesty we desire, with burning intensity, to know the economic outcome, and the spiritual balance of tomorrow. We look for fruit and are not much concerned or appeased with mere promises of bloom. We are not concerned with visionary "Empire State" building. Indirectly, we are concerned over the probable increase of 20,000,000 in our population in the next twenty years; directly, and now, we are concerned over the lack of God in the home, over the stained windows in so many abodes, and the children's tear-redened faces pressed achingly against the cold glass of a problematic future.

CHRISTIAN FAITH MOST NEEDED

WHAT of it, if we have 200,000,000 bushels of surplus wheat? What of it, if the flood in China takes its tens of thousands, and thousands starve daily? What of it, if the British Government is \$600,000,000 behind its budget due to the dole, and that we lend them millions in order to stabilize the gold value of the pound; if we are not growing, but merely existing from sunrise to sunset, year in and year out? Are our children fed on the sane,

sound principles of Christian citizenship, or are they growing up as spiritually half-starved, improperly fed, moral misfits, to become social parasites and human driftwood for the gutters of vice and the dragnet of the modern metropolis?

There are some things in existence today that are a mockery to decent-thinking men and women, things that ought to be as foreign to the lighted streets of a Christian community and civilized people as are the outstretched, red-hot arms of Moloch overshadowing the slain human sacrifice.

Such starkly brutal contrasts reveal themselves so constantly in the pages of print that unless the gordian knot of faith holds our rigging, we are in danger of a very boisterous ride upon the uncertain waters of personal atheism and the national capital-and-labor conflicts.

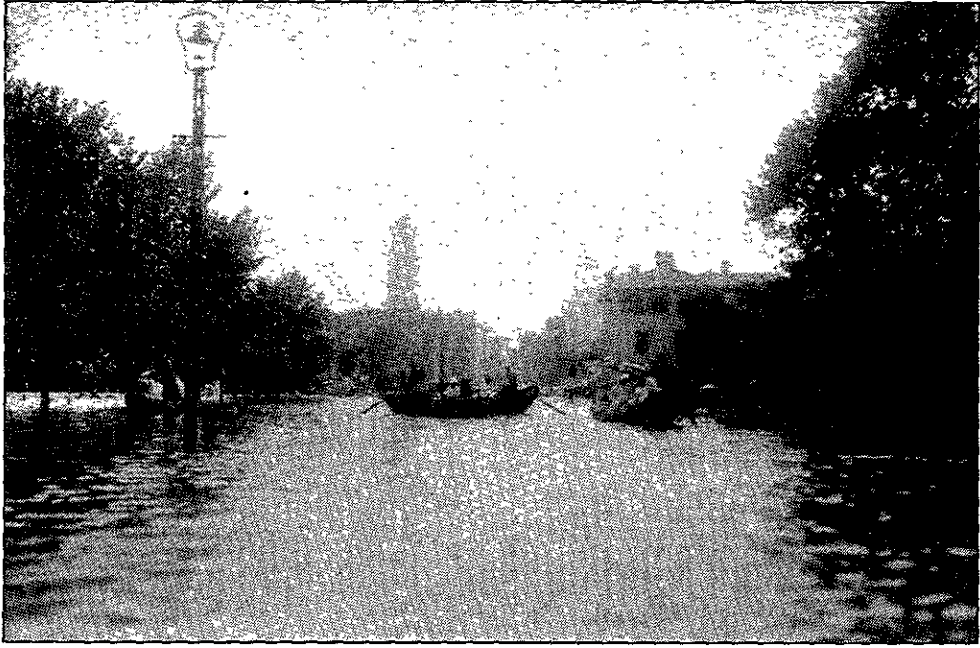
ANCHORED BY FAITH AND TRUTH

LOOKING beyond the brow of a mountain, the sunscorched dust of which had felt the pressure of His sandal many a time; looking into the heart of a city — a nation laid open by a lust for gold, a grasping, gnawing formalism, putrid with injustice — Jesus uttered sentences we would do well to heed. He said:

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . And because iniquity shall abound, the love of many shall wax cold. . . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." (Matthew. 24: 7, 8, 12, 24, 25). We need not be ignorant of conditions in the world today; by the study of God's word we may know their significance. We need not be uncertain as to our personal responsibility in this hour of great need. Let us each day sift the idle promises of smooth-tongued men from the sound revelations of the word of God and the facts of things around us. Let us uphold the true and not compromise in the conflict against sin, crime, misery, and pollution.



A NOTED SCIENTIST of Chicago places man at the center of importance in the universe, and yet avers that he is the result of a Supreme Intelligence. We wonder where in the universe this Creator of man is. The facts place man on the *stage* of the universe, in the spotlight, with all higher Intelligences watching Christ seeking to save him from oblivion.



Street scene in the flooded business district of Hankow, China. The appalling destruction of property and loss of life in this deluge staggers the imagination.

CHINA'S FLOOD

The greatest since the deluge of Noah

By EDWIN R. THIELE

Missionary in China



THE greatest flood in recorded history since the days of the Deluge of Noah has just occurred in China. A vast district almost a thousand miles long and averaging fifty miles in width has been the scene of this disaster. The flood had its center in the Yangtze valley, especially in the Hankow area. Here one of the most fertile agricultural regions in the entire world has been transformed into a scene of poverty, starvation, and utter desolation. One of the greatest manufacturing and commercial centers of China has become a sodden, reeking ruin.

The president of the Chinese nation, General Chiang Kai-shek, returning from a personal tour of inspection of the flooded regions, has called upon the entire nation to rise to the present emergency and to do everything possible to cope with this overwhelming disaster. Never, he says, have the fortunes of the nation sunk to a lower ebb than at the present moment. In the manifesto just issued to the country, President Chiang says: "Such indeed is the havoc wrought by the relentless floods that the distress and agonies of the people are almost unparalleled in the history of mankind. The number of our hapless compatriots who have been

reduced by this catastrophe to the verge of death and starvation must be well over fifty millions. Words can hardly depict the feelings of oppression and poignant agony that filled me when I witnessed with my own eyes the scenes of death and desolation, of the excruciating sufferings of the injured and famished, and of the living torn asunder from their friends and relatives."

The present disaster had its origin in four weeks of incessant, heavy rainfall, which brought forth a deluge of water, transforming the mighty Yangtze into a frenzied, roaring torrent, flooding the entire countryside till the river itself became lost in a vast inland sea.

Statistics compiled by the General Relief Committee concerning the extent of the flood indicate that the province of Anhui is the worst sufferer in area affected. Percentages of land inundated in the seven provinces most seriously involved are as follows: Anhui, seventy per cent; Hupeh, sixty per cent; Kiangsu, sixty per cent; Hunan, forty per cent; Kiangsi, thirty per cent; Honan, twenty per cent; Chekiang, ten per cent. Reports of floods of major proportions continue to come in from almost all parts of northern and western China, but these are

largely eclipsed by the terribleness of the Yangtze disaster.

Hankow, the Chicago of China, is in the very heart of the flood-stricken area. Practically the entire city is under water, the waters of the Yangtze having reached the highest mark ever registered. On August 19 the depth of the river was fifty-three feet seven inches, which is about seven feet above the level of the bund, or embankment along the river front. All the streets of the city are from five to ten or even fifteen feet under water, while twenty feet of water covers the race course. Except for distant hills, the only dry land visible in Hankow is at the entrance to the Peiping-Hankow Railway station.

MANY FORMS OF DEATH

MANY houses have gone down in ruin, and others are constantly collapsing, their walls and foundations weakened by the prolonged inundation and the force of the waters when lashed into fury during raging storms. Terrible scenes are witnessed as the flood victims, finding themselves deprived of their last shelter, fall prey to the waters eager to engulf them.

Business is at a standstill and will long remain so. Factories and mills have all been put out of action by the flood, and many of them have been irreparably ruined. The complete cessation of the industrial life of the city has thrown almost all the inhabitants out of employment and into direst want. Already living at the very lowest ebb, even in the most palmy days, the present status of the people is desperate indeed. Having lost their homes and all the material things of life, without money, without shelter, without food or water, the victims still cling desperately to life.

Famine and pestilence have followed hard upon the flood. Not only have existing stocks of food been destroyed, but all hopes of a harvest from one of the richest granaries of China have been banished for some time to come. Many of the people drink of the waters of death lapping at their feet. The water is thick, yellow, and warm,—a veritable potion of death, carrying as it does the corpses of men and of beasts and all the filth and corruption of the ravaged countryside. There are absolutely no sanitary arrangements. In many places the stench is horrible beyond words. Armies of mosquitoes have appeared and are making still more wretched the plight of the unsheltered, unclothed populace. Typhoid fever, cholera, malaria, and dysentery have made their appearance among the wretched survivors.

As if these things were not sufficient, fire has come to add its bit of woe to the destruction already wrought by famine,

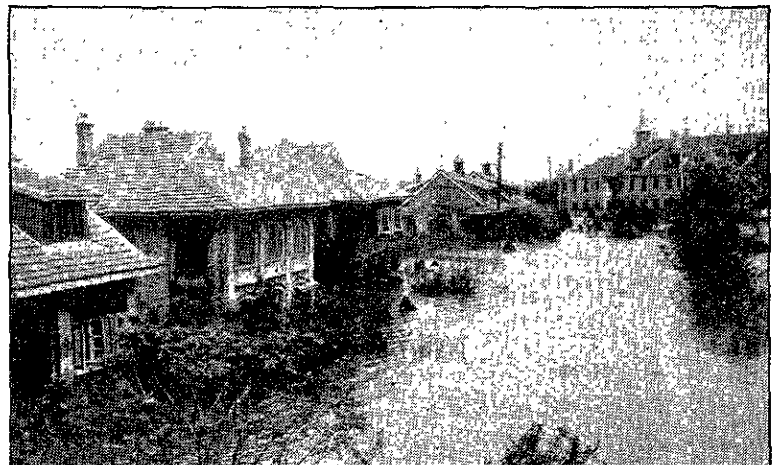
pestilence, and flood. Here and there over the stricken city, fires have mysteriously appeared in the ruins that the angry waters had left. Fingers of accusation are pointed at communistic elements bent upon making capital out of the present plight. The most spectacular fire occurred as two *godowns* [warehouses] of the Texas Oil Company containing two hundred thousand barrels of gasoline and petroleum, went up in flames. Huge steel drums used as containers for the oil were hurled as high as two hundred feet into the air. The burning oil spread intself out upon the flood, endangering everything in its path.

It is a physical impossibility to give an accurate estimate of the damage wrought by the flood. But it is thought by the most reliable authorities that two million lives will have been snuffed out by the inundation and its attendant scourges. Four million homes have been destroyed, and a material damage of \$200,000,000 entailed.

Heroic efforts are being put forth in behalf of flood relief, and already order is seen coming out of the prevailing chaos. The police and military have accomplished much against heavy odds in preserving a semblance of order, and in keeping the unruly elements in check. Refugees are being herded into camps, and food is being supplied free of charge to those most needy. Clean water is being carried about the city by means of junks and is being supplied to the refugees. Strenuous efforts are being put forth to provide medical attention as far as possible. Yet the means available are altogether inadequate to cope with the tremendous problems that the flood has brought. The herculean task of rehabilitation still lies ahead.

WHAT DOES IT MEAN?

A PERUSAL of the ghastly horrors and the terrible sufferings of the present disaster leave one dazed. What can its meaning be? Why does China need to suffer thus with woe only piling on woe? Thoughtful Chinese say that (*Cont. on page 33*)



The flood invaded the compound of the Seventh-day Adventist Mission at Hankow. The buildings were later destroyed by water and wind.

CHRISTMAS

*The sentiment that surrounds
it, and the facts concerning it*

By ALGER H. JOHNS



WHAT a magic word "Christmas" is! A season of festivity. Pretty things in the store windows. A rush of crowds. Feeding the poor. Yule logs. Mistletoe. And a host of other reminders of the holiday season.

Christmas comes only once a year, and it is intended to recall to mind the Christ. It is generally recognized to be the birthday of Christ; and on every hand flaring advertisements remind us of the great Christmas slogan, "Good will to men."

So much has been made of this date that surely it must have originated in some instruction from God regarding it. However, after searching the pages of the Bible, we cannot find a trace of the date of the birth of the Lord Jesus. There is nothing in the Book to bid us commemorate the day, and the Bible remains a blank on any explanation of Christmas or its superstitions.

History, on the other hand, has very much to say regarding it. The word "yuletide" means festival time and its use is of such age that it is lost in antiquity. This time of joy comes after the winter solstice. The shortest day of the year has passed, and once more the days lengthen and the sun begins to shine more brightly. The fantastic imagination of ancient men pictured the sun as permanently hiding from view unless certain ceremonies were performed. But when the disappearing sun "returned," or was "born again" after the winter solstice, there was great rejoicing. In fact, 2,000 years before the time of the Lord Jesus Christ, there were these yuletide celebrations in honor of the sun, and December 25 was made a day of special worship by the pagans. Even at this early date, it was solemnly regarded as a time of peace, not to be marred by deeds of violence.

PAGANISM CREPT IN

EACH country had types of celebrations, of which the Roman is a good example. They called the season the "Saturnalia." During this period there was general abandon and free excess, into which all the hideousness of sun worship entered. December 25 was declared to be the birthday of the sun.

After the Lord Jesus Christ had ascended to heaven, many things foreign to His teachings began entering into the church, and there developed, among the others, a veneration in the minds of the people regarding His birth. The early Church Fathers were responsible for it, who thought it would be interesting to unite the Christians and pagans in the special worship of yuletide. So not knowing the true birthday of Jesus, they chose the birthday of the "sun" as the birthday of Christ,



Eugene J. Hall

Christmas comes but once



and this period of general "good time" was called the birthday of Christianity. A little later, Pope Julius, during his reign between A.D. 337 and 352, officially settled the question by declaring Jesus was born on the twenty-fifth day of December, and blessing all the festivities of that day as practiced among the Christians and pagans.

BAPTIZED HEATHEN CUSTOMS

THE holly, laurel, and mistletoe were changed from symbols of creative life attributed to the sun to "blessed emblems" of the birth of Christ.

Even the "lights" that were so prevalent in pagan worship, were retained. Especially on Yuletide Eve the pagans had what they called the "Feast of Lights." The sun, to them, was the giver of life and light, so all light and fire were dedicated to it. Today Christmas lights are a vital part of the season, in churches, cathedrals, and on trees.

The God of heaven has kept the birthday of the Christ from men so that they would not make the day greater than the man. The Christmas season does furnish, in a measure, innocent festivity to weld the hearts of men in a closer unit, but Christmas should not be considered a vital doctrine of religion. It is impossible to honor the Lord Jesus as we would some great man. Many of those who honored Him when He triumphantly entered into Jerusalem later cried, "Crucify Him." Obedience to His will is the greatest honor to be paid to Jesus.

Surely the world needs a better knowledge of the Saviour. Mankind is crying out for a relief from its woes. Starvation, greed, and crime stalk abroad.

Millions dying of starvation raise their voices in protest against a reign of sin. This Christmas tide has no "entranced feelings" (Cont. on p. 33).

ur, but Jesus came to bless the children and the childlike perennially

The News Interpreted



Herbert Photos, Inc.

Mahatma Gandhi, famous religious and political leader of India, speaks to Americans over the radio.

"Kings of the East"

THE marshaling for war of the "kings of the East" moves on apace, and this welds a new link in the fulfillment of divine prophecy as recorded in the books of Isaiah, Ezekiel, Daniel, and the Revelation. Mysterious to Western minds are the ways of the Oriental; and we never seem to get his complete viewpoint. Like the rest of the world, he wants freedom; then power; but he goes about to get these in ways strange to our methods.

Japan, torn in her statecraft between a military machine and a strong peaceful element, allows its army to make, according to most reliable sources, an unprovoked attack on China in Manchuria, yet as a government disavows any purpose of war or aggression. We do not understand. We hear of a secret understanding between Japan and Russia for the ultimate division between them of Manchuria; yet Russia largely keeps aloof from the present embroilment; or, if the Soviets enter it at all, they seem to side with China. Japan, a member of the League of Nations, and committed to peaceful means of settling quarrels, resents the League's interference in her break with China, insists on bringing China to her terms by threat of arms, and talks of withdrawing from the League altogether. Russia, essentially Oriental in viewpoint, is a non-member of the League now. Will Russia, Japan, and China settle the Manchurian difficulty between themselves, leave the League, and make the latter a Western confederation? The

United States, a non-member of the League, is virtually knocking at its door for membership, and expects to "sit in" on every important question.

Mahatma Gandhi went to England to gain partial or total independence for India. His hopes are dashed. The British, wholly taken up with their own crisis in economic affairs and a general election, have relegated the Indian question to the place of a minor issue. It is reported that the Round Table Conference will adjourn November 10 and that Gandhi has booked his passage home. British statesmen count it suicidal to English trade and prestige, and to the welfare of India, to grant the Indian Nationalists all they ask,—that is, control of taxes, customs, and the army. Some think that Gandhi, true to the Indian custom of barter, is stating only his "asking price," and will be content with much less. Be that as it may, he is seemingly getting little or nothing, and is going home in a huff at the dilatory tactics of the British.

The alternative to non-violent means for independence is violent means to the same end. Will an anti-British riot greet the Mahatma when he lands in Bombay? The last Round Table granted the gradual Indianization of the army of India, now officered almost entirely by Englishmen. But in the working out of this, Indians find the British high command willing to train only sixty new cadets a year in a "war college." And it is said that that rate would Indianize the Indian army in something over a hundred years. So the counter currents

rage and storm, and in it all India moves on toward power, whether by legislation or revolution no one knows.

The "kings of the East," as mentioned in Revelation 16: 12-16, are no doubt Japan, China, Russia, India. They will all come west to fight the battle of Armageddon in Palestine. Russia has the largest standing army in the world. China and Japan are second and third in potential military strength. We may expect, at the opportune moment, to see Russia strike down through Western Asia to sever England's trade and military route to India; Japan with her superb navy to lead China and India westward to the fray. The West will fight for the "holy places," dear to every Christian heart, and for rich Oriental markets. Thus will the battle of the great day of God be pitched. Then shall the powers of the heaven be shaken, and the end come. Read in this connection Ezekiel 38:1-39: 8; Revelation 16: 12-21; Luke 21: 25-27.

God himself has said that men will not know what to do now. "Distress of nations, with perplexity; . . . men's hearts failing them for fear," is the prophecy that fits our times. And this fulfillment gives us assurance that other prophecies from the same source will also be fulfilled. The "Son of man" in the clouds of heaven is the only possible solution to the war problem.

Edison

THIS magazine would record with more than mere mention the recent death of Thomas A. Edison, the greatest and most noted inventor known to history. He was great because of the genius and wide variety displayed in his creations, but especially because the products of his brain affect the lives of so many people in so many ways. We may say that without him we would be without electric lights, heating, and power; the phonograph; the motion picture; the radio; and a thousand other appliances and conveniences that make modern living a pleasure and comfort compared with the old days. We join with millions in giving without stint a tribute of praise to this hard-working, modest American genius.

Many religious people are deploring the fact that this man lived and died an agnostic; and we join that regret. It is beyond us to understand how a man can delve so deeply into God's creations and laws, and not be led to God. But so it seems, and in many more cases like Edison's. Near to nature is not necessarily near to God. "The entrance of Thy word giveth light."

We laud Edison's memory most, how-

The News Interpreted

ever, for the remarkable part he has played in supplying means and methods for the giving of the "gospel of the kingdom" to the world. To paraphrase a Bible truth, God makes even the agnosticism of men to praise Him. When we think of what electrical appliances, the phonograph, the motion picture, and the radio, and many other of his achievements have done for the dissemination of knowledge, and the opening of dark countries and minds to Christian light, — in spite of the evil all these have done — we thank God for Edison.

"Weep and Howl"

THE gold standard falls in England, a desperate coalition government appeals to the English people in a suddenly called election to support radical measures to retrieve Great Britain's falling fortunes; angry and hungry audiences of unemployed heckle and mob the prime minister and others seeking re-election. Wild efforts are made in Britain to induce investors in American securities to bring their money home to England, under warning that American dollars are going to drop in value; runs against the dollar cause financial panics and bank failures in Poland and other countries on the Continent. The fascist Hitlerites of Germany are confident of seizing dictatorial power in that nation, and repudiating all Germany's war debts. Vast reserves of gold are transferred from America to France; Premier Laval of France hurries to visit President Hoover and together these two richest and gold-controlling nations will try to stabilize currency in the world and allay fears of an economic catastrophe.

Captains of finance and industry are caught in a trap of their own baiting; they are bewildered as to how they got in; they are more bewildered as to how they will get out. Food, clothing, and fuel aplenty and to spare for everybody, and yet a winter fraught with starvation and freezing is staring us in the face. True, we will get through by feeding and warming the needy by charity. But what incongruous thing is this, that rich men have the money, and choose, or are compelled, to give millions of dollars to feed the poor, yet will not, or cannot, give them work?

The poor and unemployed are not alone in being afraid of the coming winter. The rich also are quaking; and that fear is moving at least some of them to give grudgingly, that complete loss may be staved off. We would not strain the quality of mercy nor impugn the motive of thousands of liberal givers; but it remains a fact that



Herbert Photos, Inc.
Henderson

MacDonald

Snowden

Three English statesmen now in the spotlight of British political turmoil.

many a "money baron" is withholding all he dare from the poor, and is whining at having to give anything at all to "the hungry devils." Are we hearing now the beginnings of that weeping and howling of the rich for the miseries that are already causing them to chill with fear? It is time for a re-reading of James 5: 1-9 in view of the strained relations between the rich and the poor just now. "Behold, the Judge standeth before the door."

Science Admits

THE editor of the *Scientific American* tells about a reader sending in a request for "a picture of an atom, with exact dimensions." The editor is inclined to smile, and then grows serious in blaming "the popularizer of science" for not making plain to the more or less ignorant public the exact truth about electrons, atoms, and molecules, which truth is that these are only "imaginary concepts." Then he continues:

"Nobody has ever seen an electron. Nobody has ever seen an atom. Nobody has ever seen even a molecule. If our most powerful microscope were about a thousand times stronger than it is, and if there were no other obstacles, some of the molecules — the largest ones — could be brought into our ken provided they would stop their eternal dance and 'stay put' long enough to be viewed. We deduce our mental 'picture' of these particles from indirect evidence — from the way they act when we put them through various performances. But, just as a blind man could deduce a certain picture of a trained flea by the results of certain experiments on it, yet go wrong time after time, so science deduces a picture of the atom; and like the blind man with the flea, science goes wrong again and again

"The latest 'model' of the atom is not

a model at all. The closest concept of it is not close at all, it is the Greek letter *psi*. This stands for 'electric density' and that is about as near as we can come to picturing it in our minds. As later and later styles in atoms are set, the trend seems to be away from comprehensibility, not toward it, for the average man. Popular writers should be frank about this and not put science in the position of knowing things concerning which it is largely ignorant. With matters going on as they are, the public is gradually becoming cynical, and wonders whether science after all is not largely bunk. Whose fault is it?"

Classing ourselves along with the "average man," our general education, experience, and common sense lead us to concede quite readily to science the probability of atoms, electrons, and molecules. Their concepts fit quite well with what is evidently the truth. But this same average intelligence of ours fails completely to see the possibility of truth in the evolution theory. And we can't see why the atomic theory may be wrong and the evolution theory *can't* be wrong.

Evolution halts dreadfully in its explanation, or lack of explanation, of the origin of life, the missing links between rocks and plants, and plants and animals, and lower animals and man; its logic creaks when reasoning that because natural processes and changes are slow now they always have been and always will be slow; it ignores facts when it avers that geology, astronomy, biology, physics and anthropology, as now known, support the theory. We wonder if it is the wabbly evolution theory, and not ignorance of the atomic theory, that is making the public cynical, and causing us to wonder "whether science after all is not largely bunk." And "whose fault is it?"

Is this like “*Taking Candy Away from Children*”?

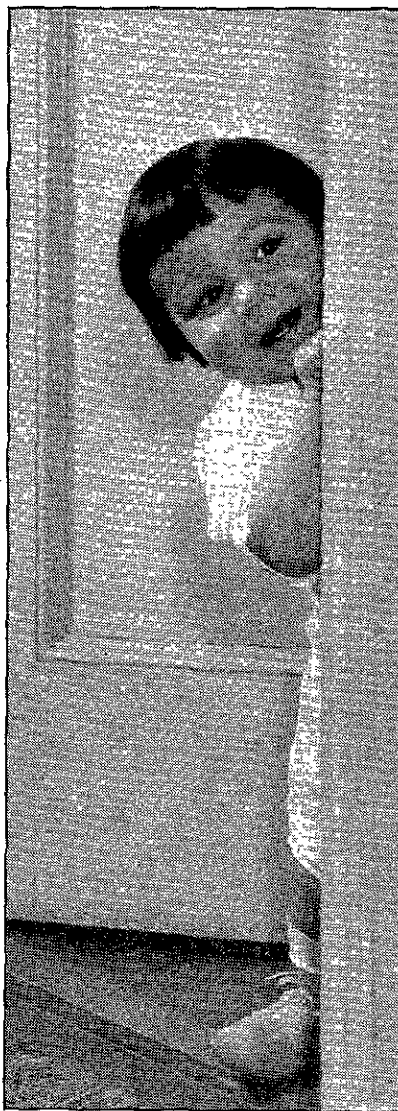
Well, perhaps they do eat too much of it, especially at Christmas time.
Less sweets and more sweet dispositions.

By DANIEL H. KRESS, M. D.

IN AN editorial that appeared in the *Journal of the American Medical Association*, March 31, 1928, the editor, referring to the increase in the consumption of sugar, said: “One of the most significant features of our changing food habits during the past century has been the increasing use of sugar. The annual per capita consumption has risen from less than 9 pounds in 1823 to more than 110 pounds at the present time. In commenting on this statistical fact, Mendel has recently attempted to evaluate it with respect to our dietary needs. Assuming the average daily energy requirement to be 2,500 calories, the Americans used, in 1823, the equivalent of 44 calories a day; in 1924 they used 547 calories. In other words, although sugar represented, a hundred years ago, less than 1.75 per cent of our total intake of energy-yielding foods, today it constitutes, Mendel pointed out, about one fifth of the requisite food intake of our population, or 21.6 per cent. This amounts to about twenty cubes a day of the conventional table variety. Of this food Slosson has paradoxically remarked that its only fault is its perfection. It is so pure that man cannot live on it.”

WAR BETWEEN MANUFACTURERS

REFERRING to the free use of candy, he says: “Candy is an article of diet, rich in sugar, that has found great favor in this country. Americans have been termed a candy-loving nation, and much of the criticism leveled at the undue use of sugar is directed to the use of candy. To what extent the popular confection may deserve this opprobrium, if any, can now be better determined from a recent survey made by the Department of Commerce of the country’s candy consumption in 1926. About 80 per cent of the candy makers of the nation showed a total candy sales of 1,083,399,754 pounds, valued at \$258,251,562. This was at a rate of about 9 pounds for every man, woman, and infant.”



By Ewing Galloway, N. Y.

Eyes out for candy on Christmas morning

About this time, when the use of sweets reached this high point, the manufacturers of a well-known cigarette

began to use the slogan, “When tempted, reach for a cigarette instead of a sweet.” Everywhere, on billboards, in the daily papers, in popular magazines, and over the radio, this familiar slogan could be seen and heard. The sole purpose was to make an appeal to a class of young women to take up with the cigarette as a means of maintaining that slim and slender physique so much desired. Naturally, this was regarded by the candy interests as a direct blow at their trade; and hence, the manufacturers of sweets began to show up the dangers concealed within the cigarette, and they did it from a thoroughly scientific standpoint. The contest became so hot that the manufacturers of cigarettes concluded that in their own interests it was wise to drop their favorite slogan.

INSIDE INFORMATION

TO COUNTERACT, in part, the injury done the candy trade, the International Sugar Experts Commission, at a secret session at Geneva, April 5, 1929, proposed “the organization of a widespread educational campaign to demonstrate the desirability of more extensive employment of sugar.” The manufacturers of sweets are of course anxious to increase the sale and use of candy, not because they are especially interested in the health of children; for with them it is purely a business proposition, as was the slogan of the cigarette manufacturers

In the *Literary Digest* of June 13, 1931, there appears what is said to be “inside information” from the *Lab Log* of Colgate University, Hamilton, New York, based on records of research workers in the Hamilton Psychological Laboratory as to why “everybody naturally reaches for a sweet.” Sweets, it was discovered by these experts, “stimulate the flow of gastric juice. . . . Sweet desserts gave the greatest secretion, with meat running second. . . . Sweet tastes are by far the greatest stimulators of gastric juice, and of all sweets a chocolate bar was found to have the greatest effect.”

And further it was found that "between one and two hours after eating a normal meal, . . . the natural flow of gastric juice approaches the vanishing-point, and in order to bring the gastric flow back somewhere near the level it attained during the meal, further sweets were given. The results were immediately obvious.

"It is therefore possible to draw the conclusion that a second dessert, taken an hour after dinner, or a few pieces of candy or some sweet cakes, are not only pleasant aftermaths to the dinner but also a valuable psychological aid to digestion."

TASTE DECIDES

THIS report will be welcomed by all lovers of sweets, and especially by the manufacturers of sweets. This is, however, no new discovery. Psychologically, the food of one's choice always stimulates the flow of gastric secretion. It does not matter so much what the food is. The children of Israel when given the food of God's choice for them — the best food heaven could provide — said, "Our soul loatheth this light bread." It was not the food of *their* choice. With such a mental attitude, the stomach would naturally rebel, and a very small quantity of gastric juice would be secreted, and even that would be of an inferior quality.

Pawlow in his experiments on dogs demonstrated this fully. If he held before the carnivorous dog a piece of raw flesh, at once the dog's saliva and gastric juice began to flow copiously. Why? Because it was the food of the dog's choice. Should that piece of raw flesh have been held before me, — I, having been a meat abstainer from choice for over forty years, — it would have failed to stimulate either the saliva or the gastric juice.

Psychologically, according to this report, "sweet desserts gave the greatest secretion, with meat running second." This is evidently because these two foods are so universally used in America. The fact that sweets and meats stimulated the production of gastric juice might readily be explained by an acquaintance with the subjects who were used in the psychological laboratory in conducting the experiments. I am certain the results of the experiments would have been quite different if subjects should have been chosen who, like myself, have an abhorrence for flesh food, and who have been trained from youth to abstain from candy and sweet puddings. From a psychological standpoint, therefore, whether or not meats and sweets stimulate the production of gastric juice depends entirely upon the class of subjects employed in conducting the experiments. The experiment itself proves of little value scientifically.

Physiologically, meat undoubtedly stimulates the production of gastric juice. This is generally (Cont on page 27)

DECEMBER, 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.

Causes of high blood pressure. — *What might be possible causes of high blood pressure (200) in a young woman of seventeen? S. F. H.*

The most probable causes of high blood pressure in a young woman of seventeen are: first, auto-intoxication due to constipation and colitis; second, bad habits of life such as overeating, using tea, coffee, tobacco, beer, etc.; third, disease of the kidneys, the causes of which may be constipation, heavy meat diet, or use of alcohol, tea, coffee, tobacco, etc.; fourth, presence of poisons — toxins — in the body from infected tonsils, sinuses or teeth; and lastly, the possibility of hardening of the arteries, due most often to syphilis or auto-intoxication.

Fruits and vegetables. — *(a) Is it all right for people of good health and good digestion to eat fruits and vegetables at the same meal when the combination apparently does no harm? (b) Please explain why fruits and vegetables are said to be wrong combinations. (c) Are certain fruits combined with certain vegetables harder to digest than others? Please name them. P. N.*

(a) It has formerly been considered very harmful and productive of serious gastric disturbances to eat fruits and vegetables at the same meal; also the use of acids with milk. Now it has been found that the thorough mastication of wholesome foodstuffs eliminates most of the trouble with what was considered bad combinations. Fruits are best eaten at the last of the meal. (b) Fruits and vegetables are said to be wrong combinations because the acid in the fruit destroys the alkalinity of the saliva and thus it is not able to do its work in beginning starch digestion. Acid fruits eaten one-half hour before a meal serve as an appetizer, and the alkalinity of the saliva is restored by the time of the meal. Acid fruits eaten after the vegetables have been eaten also allow the saliva to begin its work on the starches. (c) The highly acid fruits eaten with the starch vegetables are a bad combination when eaten at the same time, but using the acid fruit one-half hour before a meal, or at the end of the meal, eliminates this difficulty. Always remember that thorough mastication is of vital importance, the *how* we eat being even of more importance than the *what* we eat.

Low blood pressure. — *I am 25 years of age, and my blood pressure is only 101, my pulse 62 a minute, and I am suffering from some pain and burning when I urinate. I am restless at night and very nervous. What can I do to remedy this condition? Should I keep on working? H. L. S.*

You are apparently suffering from nerve exhaustion, and need mental as well as physical rest. At night just before retiring, drink a cup or two of hot water, and take a hot foot bath, and apply a moist abdominal bandage. Then go to bed in a well-ventilated room and just relax and rest. Do not worry if you do not sleep at first, for a person who is nervous does not need, or rather require, as much sleep as people less nervous do; so just relax, and as your nerves lose their tension, sleep will come — if not the first night, it will come later. Exercise lightly in the fresh air, get proper elimination, eat plenty of wholesome, nourishing food, and, with rest lying down following meals, you will soon return to your normal state of health, and forget you ever had nerves.


Sensitive dentine. — *My teeth are very sensitive to heat and cold. I can hardly eat hot foods, and ice water — even faucet water on a cool morning — causes great pain. Brushing my teeth hurts so I dread to do it. I have had my mouth thoroughly overhauled by a good dentist and all needed dental work done. He dismissed my complaint of tender teeth with an indifferent, "Oh, just sensitive dentine," and gave me neither cause nor remedy. The condition has existed for more than a year now, and though it has slowly improved, still persists. Is it caused by errors in diet? M. H. M.*

You have just what your dentist told you, and what you already knew by the symptoms, "sensitive dentine." It is not caused by any serious errors in diet. Foods that build up the general health strengthen the nerves of the dentine, and make them less sensitive. Massage of the gums toward the base of the teeth will help alleviate the tenderness. In massaging the gums, rub a small amount of sodium perborate into them. Cleanse the teeth with salt or soda, and rinse the mouth frequently with warm salt water. Avoid extremes of heat or cold on the teeth; and with above suggestions, the condition will be relieved.

PAGE TWENTY-THREE

They Were Man and Wife, BUT---

By Agnes Lewis Caviness




HE was a friend of ours who in an unguarded moment had married a fluffy-haired girl who looked incapable of making a decision,—but who in reality had probably never failed to get what she wanted since the days when she cried for her bottle off times! When they settled down to build their nest, she refused to nest elsewhere than in the tree where her mother's nest was, which, of course is against bird nature absolutely! Her mate had no employment there, but was well employed elsewhere, and that "elsewhere" wasn't even within commuting distance. And so she stayed in her own home town with her mother, busy with her own profession— that was too important to be interrupted by her husband's profession—and he went the day and night's journey by train to his post. And the poor children called that marriage!

He explained it all very well to us as soon as he came to town. It was all so simple, so natural! His wife wasn't an inexperienced chit of a sweet girl graduate, he told us. She was a capable woman of affairs who had built up her profession through several years. She would suffer a real loss should she leave it and start anew in another town. We could well understand, he was sure. (Oh, yes,—much better than he, perhaps!) He was to go home Christmas, and she was to come to him for Easter, and they would have their vacation together and it would be very satisfactory! Ah me!

His room wasn't far away and he was with us often Saturday nights or Sunday afternoons when he was at a loose end. He was a brilliant fellow, and ambitious and thrifty. We liked him very much, and we expected a lot of him. At Christmas time he went home and returned ten days later with his eyes shining. It had been wonderful! He'd had such a good time! Such meals! Such a comfortable house,—the house where his wife lived with her mother, and where he had visited her for the holidays! It had been so hard to leave her again, but he must be thankful; for "he had had such a good time at home!"

I WAS afraid my husband would explode before our caller left the house. But rather, he relieved himself by poking the smoldering fire half to death, and by snapping several window shades up to the top of the windows and pulling



them down again, in that soothing way males have of expressing their irritation. When we were alone, he delivered himself of a philippic, marching up and down and abusing the best room rug. "The imbecility of him! Doesn't he know any better than that? To march around, telling that he had a good time at home! Can't he see what a pathetic spectacle he is making of himself? Doesn't he know that to everybody but himself the only reasonable place for his home to be is where he is and where his work is? He's making a fool of himself and letting his wife help him at it. I've no patience with the whole business. There'll be the mischief to pay. You mark my word!" And off he marched upstairs to his study, banging all the doors on the way.

THEY used to tell of a small and adorable but wriggling nephew of mine, that there was one time when Charles was still as a mouse,—that was when he was in his father's Buick and father was driving fifty miles an hour. Under those conditions, Charles didn't move; he was perfectly happy. In some ways, I find I resemble Charles. There's one time when I have no need to go off on a tirade of righteous indignation. That is, when some one else will do it for me—and do it better than I can! That is probably why I had nothing to say of our nice lad who "had had such a good time at home." And the poor dear hadn't an idea he made a pathetic figure!

There would be only three possible conclusions to this story. Either the

woman would get enough of the unnatural business, give up her job, pack her belongings, and join her husband; or he would get enough of it, telegraph his wife to be ready to move, say by the 15th, and go after and bring her by the hair, if need be. (Of course, this last only figuratively, you understand; for she must have had a "bob" long before!) Or else some other woman would have discovered what a valuable young man he was and would have annexed him permanently. Only you remember the fluffy-haired one always got her own way, so this last conclusion of the story would have to be ruled out. Unless, perchance, she should decide she no longer wanted him, in which case it might be possible.

So what happened was not at all surprising. Before a year was gone, the fluffy-haired wife got frightfully offended that, though she had not had too much time for her husband, other ladies seemed to have quite a bit. Somebody had dared to meddle with her property and that was not to be tolerated! At the end of the year, her husband gave up his position and began something else in the town where his wife was so successfully following her profession. I've never seen them since, but when I heard last, they were still there under the same arrangements. She is still probably outstandingly successful. I do not know what he is doing. And isn't it strange that in all his trips across the country, a certain well-known long-legged hird has never happened to notice their house?

How Are You Using Your Hammer?

By Arthur W. Spalding

WHAT a big fellow he's getting to be, that seventeen-year-old son of yours! Up to your shoulder now, and lengthening every day. He's fast getting to be a new man of the house. And doesn't he know it! He's about lost that early crack in his voice, and he plays the tuba in the new brass band. And you have to smile, with a little proud leap in your heart too, at the sudden note of authority in his voice when the discussion turns upon something his physics or his history has told him.

You walk along the road with him, and you fall silent, maybe. It's a little

difficult sometimes to know just where to catch step with his mind. And by the way, it's not altogether easy to keep step with his feet. He doesn't seem to be stepping just right; and now that you notice it, he has a shambling gait, his knees let down a little with every step. And he doesn't swing his arms right, one of them hardly at all. And his shoulders droop. You've got to correct that; you want your boy to be admirable in every way.

"Bob," you cut in on the silence, "stand up straight. Don't let your shoulders sag that way. Throw 'em

The Making of the Home



Where can we draw the line of distinction in reading matter? Are all stories to be prohibited?

There are two lines to be drawn. One is the distinction to be made between helpful and injurious literature; the other is the degree in which the reading habit is to be indulged.

Let me discuss the last of these first. It is easy to drift into the habit of reading too much, just as it is easy to drift into the habit of eating too much. We ourselves should read, and we should train our children to read, just enough to help us in our work, whatever that work may be. If children are given interesting, profitable work to do, and are encouraged and helped in that work, such employment will largely serve to keep the reading habit normal. The boy who is raising rabbits or building sheds or printing papers, the girl who is raising chickens or growing flowers or baking pies, that boy and that girl are going to apportion their time more naturally and profitably than the child who has nothing to do but to go to school and to read stories. In many, many cases there is too much reading, even of good matter. We may become mental dyspeptics through too constant reading of even true stories. What history and biography and all narratives are for is to instruct and inspire us for service. Then we must take time to serve.

Now to that first matter. No; we are not to reject all stories. The story is one of the most important means of teaching truth. There is, it is true, a selection of stories to be made. The stories that are good are the stories that help to make good men and good

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.

women. As a rule, true stories are better for this purpose than fiction. Most fiction is too highly spiced to be the best mental food, and there is besides the fact that fiction is a "synthetic food." Instead of being fruit fresh from life's trees, it is made up of this and that, imagined and brought together into a special dish which the fictionist cook prepares for us. It may be said of certain fiction, and it may be so, that it is true to life, just as it may be said of a certain salad that it is composed of natural foods; but it tastes like everything in the world, and there is the constant danger that within it there is something slipped over on you of which you are not aware. It is better to keep to narratives which are true in fact as well as in form. Search, and you will find historical and biographical matter charmingly treated.

Watch the effect of your children's reading. Select the best books you can for them, preferably books concerning men and women who are the types you want your children to become. Give them also other interests and employ-

ment, so that they shall not read too much; and you may be saved from the modern plague of too much reading.

If a mistake is made in disciplining a child, do you think it right or necessary to acknowledge it to the child?

Just as necessary as acknowledging a wrong done to an adult. No, more necessary; for the weaker the one to whom the wrong is done, the greater the Christian duty to confess. "Whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Matthew 18: 6, A. R. V. "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Ephesians 6: 4, A. R. V.

"But," objects a parent, "if I confess to my child that I have made a mistake in disciplining him, he will no longer respect my authority." Not so, father, mother! One who knows from experience tells you that confession to one's child when he feels and you know that you have done wrong to him, is the surest way to retain his confidence and maintain his respect for you. Authority based on power and wrong is the rule of the devil, and like the devil's authority it will come to an end. But authority based on love is of God, and that divine love will draw us to our children and draw them to us. Let us by all means make as few occasions as possible when it is necessary for us to confess having done wrong to our children; but when we make the occasion, let us certainly meet it with confession

back! And swing your arms naturally!"

You don't know it, but Bob's nerves get a shock. "Here! here!" they are calling to one another, stumbling around among themselves, "here, you! Pull those muscles up! Stiffen those knees! Swing that arm!" They are a little raw at the business, they have had so many other things to do lately, and they don't know just how to go at it to execute the sudden commands.

Somehow they pull those shoulders back, in a stiff kind of position, and hold them there by main force. And they swing that odd arm, but they make it odder than ever. And they take a whack at the sagging knees, but that's too concentrated a job, and while they are doing it, the shoulders came down, and the arm, after describing various antics, falls back to its accustomed little jump of a swing.

"Here," you say, "Bob, watch me." And Bob turns the tail of his eye on you, and watches you, whether with admiration or not is for him to say.

Anyhow, he makes a poor job of imitating you. And he gets red in the face, and a little short of breath.

"Well, now," you say, resuming a supposed conversation, "what do you think about that deal that Adkins had with Smith?"

"Yes, sir," says Bob.

"I mean," you explain, a little uncomfortable in your mind, "if Smith had actually known that Adkins had that agreement with Carey, would he have accepted the terms he did?"

"I don't know, sir," says Bob. No wonder he doesn't. That's all the conversation you'll get out of him this trip. He's thinking about how mean he looks in his father's eyes: feet too big, knees weak, arm half paralyzed, too tall anyhow!

Of course you meant all right. You wanted to build your boy up into all the man he could be. And so you got out your hammer, and you began pounding. Well, there are various ways to use a hammer. You can pound all over

a board and only succeed in bruising it. If you really want to fasten it in place, to build something, you have to hit the nail on the head, and have the nail in the right place.

Now you didn't reason, you just didn't think. You didn't know, perhaps, that the growing boy's anatomy takes time to get adjusted, that his awkwardness is increased by self-consciousness, and that the more you call attention to his defects, whether physical or social, the more self-conscious he becomes, and the more awkward as well as shamed. The best remedy, though a slow one, is to relieve him of self-consciousness by keeping away from discussion of himself, and projecting his mind to other things, — history, music, natural science, stock raising, gardening — anything. And the next best thing to cure awkwardness is well-directed physical exercise, some work, some games, some gymnasium, or simple home exercises.

Next time you use your hammer, be a carpenter, not an infant.

A ROYAL SABBATH

And those who would be kings will keep it



HE Sabbath occupies an important place in the plan of God, and its origin, nature, and purpose are clearly set forth in the Scriptures. It was not made for any one race of men alone, nor for one brief epoch of time. It had no connection with the types and ordinances that were to serve to the time of the crucifixion and then cease to be. It came not into existence because of sin, as a part of the plan of salvation, nor was it a special gift to the Jews.

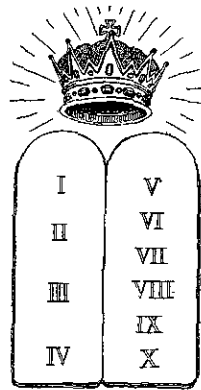
The Sabbath had a definite and royal beginning and a divine Author. "The Sabbath was made for man, . . . therefore the Son of man is Lord also of the Sabbath." *Mark 2: 27, 28.* That the Son of man is Christ is understood by all. The Son of man is here declared to be the Lord of the Sabbath, on the ground that He was the maker of the Sabbath. He who made the Sabbath in the beginning took occasion to say to the men with whom He mingled, and to whom He ministered while on earth, that the day which He and they recognized as the Sabbath then was that which was originally made for man. This frank and clear statement from the Author of the Sabbath makes illogical and unfair the application of the term "Lord's day" to any other day than that of which the Son of man declares Himself to be Lord.

NOT MAN-MADE

"ALL things were made by Him [Christ]; and without Him was not anything made that was made." *John 1: 3.* The Sabbath is not a man-made institution. It is not an outgrowth of ancient worship, nor is it a product of popular approval and common acceptance of an obsolete form. It is one of the "all things" that the Creator made in the beginning. The history of the making of the Sabbath is briefly and beautifully recorded as follows: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." *Genesis 2: 1-3.*

No one but a Creator could make the Sabbath, for an essential part of the making was the resting from the act of creation.

Three definite acts constitute the making of the Sabbath. They are His



rest, His blessing, and His sanctification. Not one of these acts could be performed by a man, nor could any part of this which made the Sabbath be transferred to another day than the definite seventh day. "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work."

MADE BEFORE THE FALL

EVERY future seventh day was blessed and sanctified because of His resting from the great work of creation, and became a memorial of that accomplishment. Thus the Sabbath was made; and the Sabbath principle was so vital and so valuable as to be embodied as a fundamental part of the great moral law.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." *Exodus 20: 8-11.*

"The Sabbath was made for man," Christ said. It was made before man had sinned, and therefore it was not instituted primarily for sinners or as a part of the gospel plan, nor could it be shifted or annulled, modified or made void, by man's fall or by the institution of the plan of redemption. It was made for the sinless pair and their posterity, to be a perpetual and eternal blessing. The fact that it was made in the beginning, before separate nations were formed, is proof that it did not belong to any one race, nation, or epoch more than to another. Many have sincerely

By EDWIN K. SLADE

believed that the ancient Bible Sabbath was a Jewish institution, having its beginning and ending with the beginning and ending of that nation. Such a conclusion could come only from a superficial study of the question. The Sabbath was made at least two millenniums before there was a Jewish nation. Then, as now, it constituted a part of the eternal, moral law, the transgression of which was sin.

The proclamation of the law at Sinai was not the beginning of the law or of the Sabbath. "Until the law sin was in the world: but sin is not imputed when there is no law." *Romans 5: 13.* "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." *1 John 3: 4.* That Adam sinned, or transgressed this law of which the Sabbath commandment is a part, is unquestioned. Paul speaks freely of "Adam's transgression." (*Romans 5: 12, 14.*) From the days of Adam to the time of Moses, God's law stood as the moral standard for mankind, and His Sabbath served as a memorial of Creation. It was made for man before he sinned, and it remained for the human race as a blessed memorial after sin had blighted the beautiful abode of man.

The Sabbath commandment is no more "Jewish" than the other nine precepts of the law. It is no more applicable to the typical epoch of the church than to any other age. There were yearly sabbaths that were typical in their nature, and served only until the time of Christ. The Sabbath instituted in Eden was observed by the Jewish nation; but it was not a type, nor did it constitute any part of the temporary law regulating the worship and services of that typical age.

The World Movement

(Continued from page 5)

Revelation 14, and began to read to the chief how John saw an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people. The chief stopped him and said, "That was what was on that scroll. Those are the words. He said it was the everlasting gospel." Our brother replied, "I have come to preach that gospel to you. Call your people together, and we will begin the service." So the chief called his

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people, and the minister began his series of meetings; and today that chief, with many of his councilors, who are subchiefs, and a large number of the people in that village and tribe are preparing to be baptized into the message.

So the message is bringing forth its fruitage in all the world, in the raising up of a people from every nation, to keep the commandments of God and the faith of Jesus. It transforms the lives of those who receive it. It causes them to give up opium, the betel nut, the coca leaf, and tobacco, and to live clean, pure lives in preparation for the coming of the Lord.

We can say of Revelation 14:6-12 what Jesus said of Isaiah 61:1 in His time, "This day is this scripture fulfilled in your ears." It means that this is the day of God's preparation. It means that we have arrived at the last stage of our journey, and a few more steps will suffice to bring us home. It means to you and me, "Come, for all things are now ready." It means not to delay to accept this gospel of the Lord's preparation, while there is opportunity today; for the preparatory work of preaching the message to all the world in preparation for the coming of the Son of man is nearly finished.

Like Moses of old, we would say: "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. . . . And it shall be, if thou go with us, . . . that what goodness the Lord shall do unto us, the same will we do unto thee." Numbers 10:29, 32

Taking Candy Away

(Continued from page 23)

recognized. That the prevalence of stomach ulcers in America is in a great measure due to the prevalent use of meats by Americans is also generally acknowledged by physicians everywhere and hence meats are withheld in all such cases.

Sugar is another physiological gastric stimulant. It acts as a stomach irritant and thus increases the flow of gastric juice. It is even more of an irritant than meat. Sweets and meats are withheld where gastric irritation exists. These two are in fact the chief causative factors in the production of gastric irritation and gastric ulcers.

The following report, presented by the Committee on Nutritional Problems to the Food, Drugs, and Nutritional Section of the American Public Health Association at the fifty-eighth annual meeting at Minneapolis, Minn., Oct. 4, 1929, is worthy of careful perusal. Speaking of sugar as a food, the report says: "In view of the claims now being made in behalf of a larger use of sweets as food, it behooves us to take our bearings anew in the light of all our present-day knowledge of nutrition.



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.

Self-supporting Preachers

Is it not the Bible method for all religious workers to be self-supporting?

If working with one's hand or brain in non-religious work in order to make a living is what is meant by self-support, we answer no. Christ and His apostles were not self-supporting in that sense. They must have depended largely on offerings for physical sustenance. Paul, it is true, at times made tents for a living, but he was the most vehement of all in urging that "the laborer is worthy of his hire." (See 1 Corinthians 9.) "They which preach the gospel should live of the gospel" was his word to the churches. And he cites instances of where this has been God's method through the ages. The Israelite priests were supported by the tithes and offerings from the congregation (Leviticus 6:16; Numbers 18:24) Paul worked with his hands for a living, but to a degree he must have been handicapped in his preaching thereby, and he makes it plain that he did it willingly to escape misunderstanding and unjust criticism; but before God and by Christian ethics he was not obligated so to do. The Christian preacher should work with his hands for necessary exercise, and it is well for him to know a trade, that he may set a good example and have something to fall back on in times of stress; but he should not be made dependent on his own secular efforts to maintain a livelihood.

The Book of Ecclesiastes

What is your opinion of the book of Ecclesiastes? Some say that "it is merely the thinking of the natural man apart from divine revelation." How do you prove by the book itself that this view is erroneous?

We take our stand unqualifiedly on the New Testament statement, "All Scripture is given by inspiration of God." 2 Timothy 3:16 To do anything else is to open the way for any man to say what part of the Bible is inspired and what is not. There are statements in the Bible that are not true, such as, "There is no God"; but the context makes it plain that they are not true. The statement of the fact that they were made by a wicked man, or an objector, is inspired. Solomon, the author of Ecclesiastes, was given inspired wisdom (1 Kings 3:5-14, 16-28; 4:29-34.) The Proverbs and Song of Solomon were written in early life when he was close to God, the Ecclesiastes after he had departed from God and had repented. Thus it contains mature wisdom. It was written to show the vanity of making human pursuits the chief end of life, in contrast with the joy of true wisdom. If in it Solomon seems to advocate sensual pleasures, it is only to teach thankful enjoyment of God's material gifts in contrast to discontent, avarice, and depression. Compare Ecclesiastes 5:18 with verses 11-15. Also read chapters 7:2-6; 11:9; 12:1 as a guard against levity and folly. The book must be read as a whole to get its philosophy. No doubt parts of the book are words put into the mouth of an objector, which arguments the wise man answers. As a whole, the book teaches that heavenly wisdom, to be sought for its own sake, is alone the chief good, and that all things in this life are to be judged in the light of the fact that God's justice is spread over eternity. The best internal evidence of its divine revelation is its harmony with all other parts of the Bible in moral and doctrinal teaching, such as the mortality of the human soul. (Chapter 9:5, 10.) Objectors usually want to get rid of it, because it plainly teaches unconsciousness in death. But the believer in the sleep of the soul is not confined to this book to prove it. The Bible, when interpreted in its own light, everywhere teaches that doctrine.



"Counting air and water as free, there are five kinds of substances which make up the 'food values' which we acquire when we buy food. These are: (1) the proteins, (2) the fats, (3) the carbohydrates, which include the sugars and starches, (4) the mineral elements, and (5) the vitamins.

"In general, we do not buy these food-value substances separately, or as such; we buy articles of food such as bread, meat, milk, fruits, and vegetables. Such articles as we have just mentioned contain several kinds of substances of food value and so are many-sided foods; whereas articles which furnish only one kind of substance of food value, such as some oils and fats and all pure sugars and starches, are one-sided foods.

"Now a one-sided food is not necessarily to be avoided; but in order that good food habits may be formed and good nutrition insured, we must be careful to keep one-sided foods from encroaching upon the proper place of the many-sided foods—whether in our eating habits or in our food budgets. That is, both in choosing what to eat, and how much of it, as we go along, and in deciding how to divide up the money that we spend for food, we should keep sweets as well as all other one-sided foods quite strictly in their proper place.

"That the eating of candy easily lends itself to abuse is a fact that until recently was clearly recognized by nearly everyone. Even those who indulged freely in sweets agreed that it was an indulgence and not an entirely wholesome food habit. But at present there seems to be on foot a concerted attempt to obscure this fact, and not only is the public being 'educated' to eat more sweets, but some writers who undoubtedly have ability and influence are advocating the feeding of more sweets to children. Are their arguments sound?"

REAL PLACE OF SWEETS

THE committee, in the report, does not ignore the value of sweets but aims to show their real purpose and place in cookery. The report continues:

"What then is the place of sweets? Like eggs and fats, they are esteemed in cookery as means of attaining the flavors and textures desired in many food mixtures and 'made dishes'; but we are here chiefly interested in their nutritional significance. Candied fruits, milk chocolate, ice cream, and so on, are sometimes cited as sweets that convey mineral and vitamin values, and this is true to the extent that they contain fruit, milk, or other of the foods that are good sources of mineral elements and vitamins; but the sugar itself contributes nothing to the food value except as a source of calories.

"Children normally are active and spend more calories in proportion to their weight than do any but very active adults; but the children are growing at

the same time, and ought to get liberal supplies of proteins, vitamins, and mineral elements along with their calories, and it is a sobering thought that sugar, as it now comes into commerce, is the most completely devoid of proteins, vitamins, and mineral elements of all the foods that we give our children.

From the nutritional standpoint, therefore, it would seem that sugar should be of all foods the most cautiously used in feeding children, lest it displace too much of the foods that can do what it cannot, in supplying the proteins, vitamins, and mineral elements which children need so

League Kills Calendar Change

AS WE go to press the report comes from the League of Nations that at the hearing on the change of the calendar it was decided to postpone any action on the matter till 1939. This date was set, no doubt, because it would be just before the time when the first day of January would again occur on Sunday, a convenient time for the change, as 1933 would have been. We understand that the reason given for the delay in action was that the world is in too chaotic a condition just now to propose so radical a change in custom. It is said that the *London Times* observed that the new calendar was killed by "small minorities." We thank God that the matter has been tabled, and we hope it will never be taken off the table. At least we have small hopes that in 1939 the world will be any less chaotic than it is now. The scheme of calendar change that had the best chance of being adopted—the blank-day idea, which would break up the original weekly cycle and bring about a "wandering Sabbath"—is the most upsetting and God-defying piece of legislation ever to come before the world for serious consideration. May it rest in peace.

urgently and so abundantly for their healthy growth and development.

"We sometimes hear of the 'natural craving' of children for sweets; but what sweets do we find in nature? Never do we find in nature either candy or such concentrated and isolated forms of sugar as are found in the grocery and confectionery shops. In sweet foods as they actually occur in nature, the sweetness is largely a bait which renders more acceptable to the palate the mother's milk, which is undoubtedly the best of all foods for the young, and also the juices of many fruits and vegetables (and even the saps of some trees), which are of added nutritive value to us because

of the mineral elements and vitamins that they contain."

This sugar is essentially a bait, or in Bunge's words, "not only an aliment but also a condiment, and easily lends itself, as all such things do, to abuse."

The committee, made up of eminent medical men, affirms "that a 'more tolerant' attitude toward sweets for children is not justified, except in so far as the use of sugar and other sweets may be practically helpful in preserving the protective foods or facilitating their attractive preparation so that children may be induced to live more largely upon them."

The report concludes: "It may be said that in general the proper place of sugar in the food supplies and eating habits of children is not in such concentrated forms as candy, nor in the indiscriminate and excessive sweetening of all kinds of foods, but rather as a preservative and flavor to facilitate the introduction into the child's dietary of larger amounts of fruit and milk, the importance of which to child health has been increasingly emphasized with each year's progress in our knowledge of nutrition."

LATER EFFECTS OF SUGAR

NOTHING is said by the experts who reported the fact that sugar is a gastric stimulant of its effect later on upon the alimentary canal. There is no doubt that sweets act as a causative factor in producing intestinal catarrh and mucous colitis, diseases which are found only in countries where meat and sugar are largely consumed. Dr. McCarrison in reporting his experience in a remote part of India, where the natives possessed unusual health and entire freedom from gastrointestinal diseases, including cancer and appendicitis, tells us that the use of meats was practically unknown among these people, and that the entire community used less sugar in a year than is consumed in a large British hotel in one day. This is something worth keeping in mind before encouraging the free use of sweets among children.

That there exists a natural desire for sweets on the part of children no one can dispute. Their first food comes to them sweetened. This enables them to enjoy the other elements associated with it. This desire for sweets should be met later on, not with candy or other artificial sweets, but with the natural sweets found in fruits. These act both as psychological and physiological stimuli to the stomach secretions. "Of every tree thou mayest freely eat," God said to mankind at the beginning. What we should do then is not to encourage the use of this one-sided and highly concentrated sweet, but to encourage the use of sweet fruits more and more by our children, since they contain vitamins and other desirable food elements. By doing this, the natural craving for sweets will be met; and as this (*Cont. on p. 31*)



Book sales during the summer of 1931 showed a large increase over sales for the summer of 1930.

Neodesha, Kansas, farmers have given their wheat to the Red Cross rather than let it deteriorate in storage. A near-by mill owner is grinding it, taking flour in payment.

The longest regular air line in the world was inaugurated on October 1, between Amsterdam and Batavia, Java, a distance of 9,000 miles. The trips start every week and require nine days to complete.

Not content with serving up crime in the newspapers and movies, crime fans had microphones installed in a Los Angeles courtroom and a murder trial put on the air. The Los Angeles Bar Association entered a strong protest, however.

A frenzied father, whose babies were crying for food, begged bread of a New York baker; when refused, he brandished a knife, and frightened an employee of the baker's to death. Now he is held on a homicide charge. While this is a foretaste of James 5: 1, the advice of James 5: 7-9 is applicable.

Payrolls and pocketbooks are thinner than they used to be but in varying degrees. Wages are down 40 per cent, says Commissioner of Labor Statistics Stewart, and food and commodities down 28 to 35 per cent, total cost of living down 15 per cent. There may be fewer dollars but they go farther.

When England, Ark., was starving because of the drought a year ago, the rest of the country came to its rescue. This year when starvation faced the idle miners of Henryetta, Okla., grateful farmers of England, Ark., sent a caravan of motor trucks loaded with food, to Henryetta, to pass on the good they had received.

The President of the Board of Elections in New York City has asked the Board of Estimate to retire him. But since he is 102 years old and has spent 60 years in public service, having been police commissioner under four mayors, he will not be begrudged either his retirement or the full pay a special act of the New York Legislature has granted him.

Three men in the dark at the Eastman Kodak Research Laboratories, were seen by an invisible eye and their photographs taken in total darkness. A group of fifty technical men were also photographed in a totally dark room by this same invisible eye in a second's time. This is the latest use to be made of infra-red rays, or "invisible light." The use of photographic film sensitive to infra-red light makes possible pictures at night, of wild animals, and of invisible stars. Also, just as radio illustrates the reality of prayer, this invisible recording eye suggests the reality of the all-seeing eye of God.

Children's prayers are no longer taught in homes, and pictures of children praying are not wanted in children's books. At least so it seems from the protest of a group of women censors to whom the Cosmopolitan Book Corporation submitted a children's picture book before publication. On their objection, the picture of children praying was taken out. Reasons for their objections were that the picture would require too much trouble to explain it to children who had never heard of God or prayer, and they didn't want their children to hear about God and prayer anyway. And then we wonder what is the matter with the younger generation! The trouble is with the older generation.

That "water is free" seems not to be true in France, where the Chamber of Deputies is considering taxing mineral waters to force greater consumption of wine, in the drinking of which there has been a growing decrease.

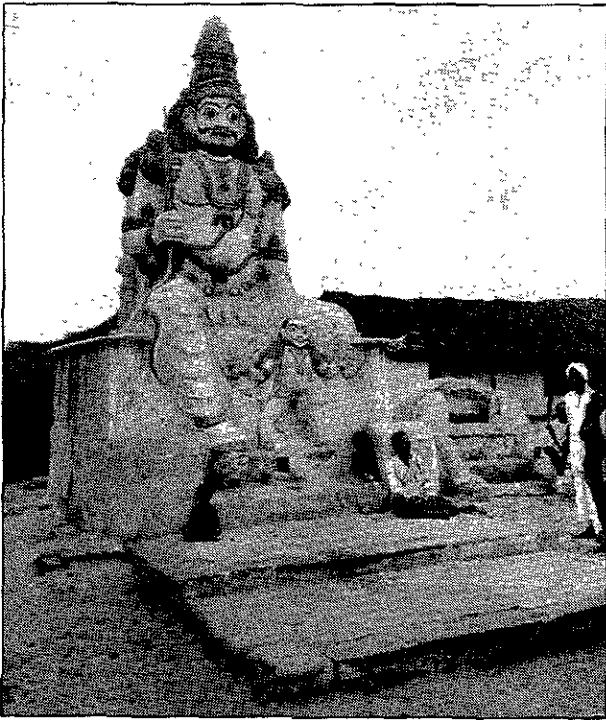
September 25 has passed, and those who thought they had dated the battle of Armageddon to begin on that day, by interpreting the mystic dimensions of the pyramid of Cheops, in Egypt, are guessing again. Far better to remember how many times Jesus Christ warned us not to set dates, but to "watch" heaven and earth for the signs that show when He is "near, even at the doors."

Ocean barriers are vanishing. More than 250 persons flew across the Atlantic and Pacific oceans in the year ending in September, 1931. Only nine lives were lost in attempted crossings. Compare this with 1927, when seventeen persons tried transoceanic flights and only one — Lindbergh — made it. The Graf Zeppelin, which carried nearly 200 of the 250 fliers of 1931, may be said to be a regular transatlantic ferry.

All the ballyhoo about the great gains for the wets in the country's legislatures seems to have died out to a few echoes. Nearly 7,000 legislators, fresh from elections, met in the sessions of 1931, considered 115 wet measures, and adjourned without repealing or modifying any Prohibition law. The only successful wet measures were eleven in number, from six states (New York, Massachusetts, Connecticut, Rhode Island, Wisconsin, Wyoming), calling for referenda on the Eighteenth Amendment or asking Congress to call constitutional conventions. They were all non-mandatory and contain meager comfort for the liquor forces.

Prohibition brevities: The Young People's Luther League, in session in Chicago, in June, gave "vociferous approval" to a resolution to fight alcoholism by the scrupulous observance of the Prohibition amendment. ¶ Prohibition officials at Washington report that approximately one-third more Prohibition cases are being brought to court each month now than before the enforcement staff was enlarged last July by the addition of 500 new agents. ¶ The International Council of Religious Education, by November 15, will have conducted 2,000 fact-finding conferences on Prohibition among 250,000 young people of Protestant churches of the United States and Canada. ¶ The United States Statistical Abstract, 1917, p. 540, gave the consumption in the last year of unrestricted manufacture and sale, of 2,094,729,078 gallons of wine, spirits, and malt liquors. The Association Against the Prohibition Amendment estimated that in 1929 the consumption was 1,100,000,000 gallons. Even its enemies show that Prohibition has cut the use of alcoholic liquors nearly in half. ¶ Less than one per cent of the total farm grain products were ever used in the manufacture of alcoholic liquors, according to Dr. D. Leigh Colvin of New York, economist. ¶ Chicago is reviving a modern form of the old "temperance society" to give anti-alcoholic education to children. The Prohibition Education Association and Alcohol Facts Council are two names used for neighborhood groups of parents and educators. ¶ The 10,000 Christian Endeavor Society delegates to their San Francisco convention last July pledged solid support to Prohibition. ¶ A Canadian journalist, Ben H. Spence, says that Canada spent \$192,589,568 for liquor in 1930, almost double its national drink bill in pre-war days. In 1922 convictions for violations of liquor laws were 8,500. In 1929 they were 19,327 — fruit of government control.

"UNCLEAN! UNCLEAN!"



International Newsreel

LEPROSY has been, and is yet, one of the most dreaded diseases known to man. From ancient Jewish times it was considered to be a great curse, and those who were so unfortunate as to have the disease were driven out of society and forced to live alone in some secluded place. If anyone should happen to come near them, it was their duty to call out, "Unclean! Unclean!" In India these precautions are not observed, and today there are thousands and thousands of lepers roaming over the country, mingling freely with the people on the streets and in the bazaars, exposing to this disease everyone with whom they come in contact.

A person suffering from this dread malady in its advanced stages is a most pitiable object. Often they are seen hobbling along the road with all their toes and fingers eaten off. Sometimes their noses and eyes also are eaten away, leaving in their places open sores. One person I remember having seen in Travancore, whose fingers, toes, nose, and eyes were all gone. The disease had also eaten all her lips and cheeks away, leaving her teeth and gums exposed all the way around. The poor soul was really a living corpse, sitting on the roadside asking alms. Death, under such circumstances, would be to one a welcome blessing.

Missionaries have in different places opened homes for these unfortunate

people, and they are taken in and cared for. Medical treatment is given, and some, whose cases are not too far gone, recover in a measure, or at least the progress of the disease is arrested for the time being. Strange to say, though, as a rule, the lepers do not like to stay in such places. They would rather be free to roam about over the country as they please. It is best for society generally, however, that they be kept in; and it is for this reason that the Government of India assists financially those missions who have homes of this type.

A LEPER LISTENS

IN THE early days of our mission work in the Telugu field, we had an interesting experience with a poor man who was suffering from this disease. A series of meetings was being held in a certain place, and among those who came to listen to what was being said was a leper. He did not come right in among those who were attending, but sat outside the little house, close enough to hear and understand what was being said. Day after day the poor fellow sat there, a most dejected and sorrowful-looking man. By the fact that he was about there so much we gathered that he must be interested, but we did not know how very deeply the message of truth was affecting him. A number of people had become interested and had decided to accept Christ and offered themselves as candidates for baptism.

The anguished cry of the leper, and the hope for his woe.

By GENTRY G. LOWRY

Missionary to India

One day while these candidates were being examined and instructed, this leper man crept up a little closer and listened to what was being said to them. After the meeting had come to a close and all but two or three had gone away, this man came up and asked if he might say a few words. Of course he was allowed to speak, and he told us how intensely interested he had been in what we had been teaching. He was especially impressed with what had been said about the coming of the Lord, and the new earth, and the many blessings that would be enjoyed there. The fact that there would be no sickness, suffering, or sorrow there greatly appealed to him. He said that in this world he was having a very hard time, and if there was something better for him in the next, he wanted to be certain of a home in the new earth.

NEW AND TRUE FAITH

HE WANTED to know if we thought there would be any hope of his being healed even in this life if he should become a Christian, and reminded us of the stories we had told of the miracles of Christ. He said, "If Christ could work such miracles then, why could He not do so now, and remove this disease from me?" He was assured that if God saw fit to do so, He could even now heal him and set him free from this malady, but that he should not think of becoming a Christian only for the hope of being healed. If he really believed in God and Christ His Son, and wanted to prepare to meet Him at His second coming, he should become a Christian, but should leave the matter of his healing in the hands of God to do as He saw fit.

Some time later he told us that he had decided that Christ was the Saviour of the world, and that he had faith in Him. He therefore wanted to become a Christian, be baptized, and become a member of the Christian church. He

was born a Hindu, and all his people had been Hindus, but he had lost faith in the Hindu religion and wanted something better. He said he had gone to the Hindu temples and shrines many times for help and consolation of mind, but had never benefited in any way. All the pilgrimages he had made to sacred places, and all the gifts and offerings he had given to priests and temples, had proved to be of no avail, and his soul was as empty and barren as if he had done nothing.

HEALED

HE SAW, too, that the lives of the priests where he went to worship were corrupt, and he was convinced that there was nothing in them or their system of religion that could give peace to a soul in distress. He therefore wanted to become a follower of Christ. He was told that if he believed on the Lord Jesus Christ and was willing to confess his sins, and follow the teachings of the Bible, there was nothing to hinder his becoming a member of the Christian church. He replied, "I believe; I want to follow the Lord, and be baptized."

After he had been instructed more fully in the way of truth, he, with others, was baptized in the river Godavery. It is not easy to forget the day when this man, believing in the power of Jesus to save from sin, went down into the water to be baptized. His fingers and toes were almost eaten away, and the leprosy was active in his body. We assured him, however, that even though he had this terrible disease he was precious in God's sight and that God loved him. The fact that the curse of sin rested so heavily upon him caused God to pity him all the more.

After his baptism he attended the Sabbath school and other meetings of the little company that had been brought into the light of the gospel in that place. As he saw the members reading and studying the word of God, he also developed a desire for knowledge, and told the brethren that he wanted to learn to read and write so that he too might study the word of God. The people told him that he was too old to learn, and that anyway he had leprosy and that he had better give up the idea of trying to learn to read. But he was determined to try at least, and began learning the alphabet. And it was no small task to learn the Telugu letters, there being over four hundred separate characters. He stuck to it, though, until he learned enough to read the Bible. He was happy at the thought of being able to read the book of God, and learn what His will was concerning him.

Soon after this, to the inexpressible joy of this poor brother, the progress of the leprosy in his body was arrested, and eventually he was cured altogether. His fingers and toes never grew back, and he still carries around with him the unmistakable signs of the fact that

he has had the disease, but it is inactive, and the brother is extremely happy. Wherever he goes, he is a living witness of the power of God, not only to save from sin, but also to save a man from the living death that he was facing up until the time he became a Christian.

Taking Candy Away


(Continued from page 28)

is done, the unnatural and cultivated desire for the artificial sweets will lessen and disappear.

It must also be kept in mind that there is a difference between the sugar found in fruit and the ordinary cane sugar employed in the production of candy and so liberally used at the soda

Minute Meditations

By a Bible Lover



I am so glad the dead are asleep.
I am not weighed down with
dreads and superstitions.
The dark is not peopled with rest-
less spirits of the dead.
How blessed are they who sleep
in Jesus!
They do not suffer in their chil-
dren's sorrows.
They rest from their labors.
For them, it is but a moment
till they
Hear Jesus' voice,
And they come forth
Unto everlasting life.
And sorrow and sighing flee for-
ever away.

Job 14: 21; John 5: 28, 29;
Rev. 14: 13; Isa. 35: 8-10

fountain. The fruit sugar is a normal sugar. In the process of the ripening of fruit, the starch that it contains is acted upon by a ferment and converted into fruit sugar. Fruit sugar is ready for absorption as soon as it enters the stomach; hence Paul admonished Timothy, who evidently had some gastric disturbance, "Use a little wine [the pure, unfermented juice of the grape] for thy stomach's sake and thine often infirmities." It is quite different with cane sugar. Cane sugar is not prepared for absorption. It has to be converted into fruit sugar before absorption is possible.

The conversion of cane sugar into fruit sugar does not take place in the stomach. Not until it reaches the intestines is this change made possible. The intestinal secretion alone possesses the power to convert cane sugar into fruit sugar. The prolonged retention

of cane sugar in the stomach favors fermentation and the formation of abnormal acids, which also act as irritants in the stomach and intestines and tend to produce the catarrhal condition already referred to. The absorption of the acids produced by fermentation tends to develop the condition so prevalent among children who use sweets freely, popularly known as *acidosis*.

These acids produce irritability in children. Less of such sweets helps to make possible sweeter dispositions. All of this should be taken into consideration before giving aid to the sugar interests in their efforts to encourage the freer use of sweets by children. With the manufacturers of sweets it is, as was stated, solely a business proposition, as was the case with the tobacco concern that adopted the slogan, "When tempted, reach for a cigarette instead of a sweet." The truth is that our youth should be educated, when tempted, to reach neither for a cigarette or for an artificial sweet, but rather for the milder and more wholesome sweets found in fruits, which contain other important food elements.

When Is Hell?

(Continued from page 9)

says that God does "reserve the unjust unto the day of judgment to be punished." (2 Peter 2: 9.) Paul declared to the Athenian philosophers that God "hath appointed a day, in the which He will judge the world." (Acts 17: 31.) And to the Romans he wrote of "the day when God shall judge the secrets of men." (Romans 2: 16.)

It is "in the day of judgment" that Jesus said men would give account for every idle word. (Matthew 12: 36.) Note that it is "in the day of judgment," and not at death, that men shall be rewarded. "The wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." Job 21: 30. Christ declared that it would be "in the day of judgment" that it would be more tolerable for Sodom and Gomorrah, for Tyre and Sidon, than for the cities that rejected His personal testimony. (Matthew 11: 20-24.) In that day, also, the "men of Nineveh" and the "queen of the south" would rise up to condemn the unbelieving Jews. (Matthew 12: 41, 42.)

AN UNREASONABLE DOCTRINE

IF MEN go to hell at death, then are brought up and placed in the graves, raised up, and judged, and then returned to hell fire, is that not sending them to hell twice for the same offense? If pre-judgment torment is truth, then a double dose of hell awaits every impenitent soul. Pre-judgment punishment of sinners is a doctrine that tends to malign the holy character of God. If we say that the judgment follows torment

to determine whether or not the sufferers deserved it, we charge God with negligence. If we say that some who have been in hell may not have deserved it, we charge God with incompetency and the crime of torturing innocent people. If we say that the judgment is to convince sinners that God made no mistake when He sent them there, it is to say that men suffer before they are convinced that they deserve it.

It is time to wipe out this libel and slander against the justice of God. God is just. And when His dealings with men are plainly understood, all the saints of God will sing the unanimous verdict: "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15: 3.

Darwinism to Date

(Continued from page 11)

nor any one else, so far as their knowledge extends, have ever seen this law in action. It may occur to the reader, however, that the laws of physics, astronomy, chemistry, etc., have been discovered because they have been caught in action, they have been observed at work, and that, therefore, this "law of evolution" must be an anomaly among scientific laws. This phase of the question, however, we will reserve for future discussion. We are now listening to confessions of science, that it knows absolutely nothing about "how the innumerable species inhabiting the world have been modified."

Our next confessor is Professor Kellogg, who says: "The fair truth is that the Darwinian selection theories, considered with regard to their claimed capacity to be an independently sufficient explanation of descent, stand today seriously discredited in the biological world. On the other hand, it is also fair to say that no replacing hypothesis or theory of species forming has been offered by the opponents of selection which has met with any general or even considerable acceptance by naturalists."—"Darwinism Today," p. 5.

Dr. Henry Fairfield Osborn, of Columbia University, becoming uneasy at the use that would be made of Bateson's Toronto speech, hurried into print and published a small pamphlet in order to parry, if possible, that thrust at evolution's vitals. Yet before this, in 1917, he himself had made confession on the point under discussion as follows: "Between the appearance of the 'Origin of Species' in 1859 and the present time, there have been great waves of faith in one explanation and then another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of general skepticism."—"The Origin and Evolution of Life," Preface, p. 10.

In view of this confession, written

when his child seemed to be in no immediate danger, it is interesting to note the changed attitude the Doctor took when aroused to a sense of the danger threatening his offspring. In the pamphlet written after Bateson's Toronto speech in 1921, he takes as his text a portion of that speech and lays down as a rock of defense a most astounding proposition. His first sentence refers to the revolution effected

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in nineteenth century geological thought by the adoption of Lyell's principle that "we must interpret the past by the present." This is the principle that such men as Bateson are endeavoring to follow and apply to the evolutionary problem, and with results, as we have seen, which are equally revolutionary.

But listen to Dr. Osborn's basic principle: "Now," says he, "is the time in biology to reverse this doctrine and demonstrate that we must interpret the present by the past."—(Italics are his.)

What a glorious time the imagination of the evolutionists can have in postulat-

ing what took place some hundreds of millions of years ago, and then pointing out with true scientific accuracy the proper interpretation of what is taking place in this unknown era of today!

These representative witnesses are certainly enough to establish the fact that twentieth century science knows nothing about how evolution has taken place. We therefore conclude and agree with Darwin in our conclusion that the problem of evolution is in an *unsatisfactory* state at this present writing. And in using the word "unsatisfactory," we are stating the case very mildly, for the entire situation demands that we raise several questions about the so-called fact, or "law of evolution" itself.

These questions are: Is there such a law? Of what value is such a law? Is it consistent to speak of a "law of evolution" when all parties agree that, after all these years of diligent search and investigation no one has ever seen the law in action? Other laws have been discovered because their action is a matter of everyday observation; why not evolution? Is it merely one of the "has beens"? May there not be, and must there not be, another explanation of the real observed facts that men have thought to explain by means of evolutionary hypothesis? If there is a "law of evolution," someone ought to know and be able to tell us where, when, and by whom it was discovered. This phase of the question we will discuss in a later article.

The Light That Shines

(Continued from page 13)

time, the gospel prophet saw the shattered wall of professed Protestantism, and also pointed to a people, a movement, that would "build the old waste places," "raise up the foundations of many generations," and "be called, The repairer of the breach, The restorer of paths to dwell in." (Isaiah 58: 12.)

The need of the hour is for such a work—for such a people who will arise and finish the sixteenth century Reformation. Every truth that has been lost or perverted is to be restored. Errors and deceptions are to be rooted out, and the grand old gospel in all its fullness and simplicity is to be preached to the world.

This message proclaims God, the Creator of the universe, as the loving Father of us all. It restores Christ the Rock of Ages to His rightful place as "the way, the truth, and the life," the divine Saviour of a lost race. It affirms belief in the Holy Spirit as Christ's ever-present representative and the Comforter of all His people.

This message exalts the Bible as the inspired Book of truth, presenting a complete and all-sufficient plan of salvation. It holds the law of God, requiring love to God and love to man, as the eternal, unchanging, moral standard for

THE WATCHMAN MAGAZINE

the entire universe. It restores the seventh-day Sabbath, instituted by Jehovah at creation, placed in the bosom of the ten-commandment code, honored and kept by Jesus as our example, trampled under foot during times of apostasy, and now recognized anew as the rest day for all ages and peoples.

This message presents the leprosy of sin as an ugly intruder on this planet, names Satan as its instigator, and offers the blood of Jesus as the sovereign remedy. It emphasizes the sinner's need of full surrender, heart conversion, pardon as the free gift of God, justification through faith in the merits of Christ, the new birth, and sanctification of life through the molding influence of the Spirit. It sets forth baptism by immersion as the door to the church, the outward sign of death and burial to the world and of a resurrection to walk in newness of life.

This message teaches the Bible plan of gospel finance, the dedication to God of a faithful tithe and generous offerings. It tells every believer that his body is a living temple of God,— that he has no right to weaken, defile, or destroy it,— and enjoins temperance in all things as the Christian standard. It extols simplicity of life, modesty of dress, economy in expenditure, and separation from the follies and excesses of the world.

This message proclaims the Scripture truth of "life only in Christ," that man is mortal by nature, that the dead sleep unconsciously in the tomb, that the gift of immortality is bestowed upon the righteous at Christ's second coming, and that the fate of the wicked is destruction and death — not eternal life in misery. It announces God's call to a time of judgment when the books of heaven are opened, and the life record of every man passes in final review before the righteous Judge.

This message, based upon many Scripture prophecies, declares that we have almost reached the crisis hour of the ages; that Christ's second coming, personal, visible, glorious, and pre-millennial is near at hand; that subsequent to the destruction of Satan, sin, and sinners, this planet is to be renovated and beautified to become the eternal home of the redeemed.

Let us study our Bibles carefully and prayerfully. We will find every pillar of this message founded on the Rock of Ages. Build with us now upon this sure foundation; and in that glad coming era soon to dawn, may we all share together the surpassing joys and privileges of the eternal homeland.

China's Flood

(Continued from page 17)

the dragon has been offended, and read in the welter of famine and pestilence and flood an evidence of heaven's stern rebuke for the offenses that have been committed against it in this distracted

DECEMBER, 1931

land. And who will say that in their instinctive reasoning there is not an element of truth?

True it is that, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8: 11. Yet also is it true that, long-suffering though the God of all the earth may be, judgment has been decreed against the wicked among mankind. All over this globe, not only in China but in our so-called Christian nations as well, men have been turning their backs upon their Creator. With a loud voice is going forth God's call to the inhabitants of earth: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 7. With infinite tender-

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ness does God invite His people: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1: 18. And with the deepest of love and the greatest forbearance does He issue the solemn cry: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit. for why will ye die, O house of Israel?" Ezekiel 18: 30, 31.

Yet still does man spurn God's love and reject His mercy. Still does he cling to the iniquity of his way, and bring upon his own head the judgment that High Heaven has decreed. "I begin by inflicting evil on the city that belongs

to Me, and are you to get off unpunished? You shall not go unpunished, for I am summoning a sword to fall on all the inhabitants of the world, says the Lord of hosts. So prophesy all this against them; tell them: The Eternal will roar from on high, from His sacred abode He will utter a cry, thundering at His own home-stead, shouting at all dwellers upon earth, as men shout loudly at the vintage. The din resounds to the world's end, for the Eternal arraigns the nations, He indicts all mankind, and puts the wicked to the sword. The Lord of hosts declares: from race to race calamity extends, a mighty storm is stirring from the earth's far ends." Jeremiah 25: 29-32, Moffatt's translation.

Well may we remember as we witness disaster following upon disaster, and woe upon woe, that the world today is being called up for judgment by the God of all the earth, that it is the Eternal who is now arraigning the nations, and God himself who indicts all mankind.

And well may we remember in the midst of all this woe and destruction that God still knows His own. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Psalm 46: 1-3, 10, 11.

God himself assures His people: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32: 17, 18. So today in the midst of all this welter of blood and desolation, when the largest of cities and whole countrysides are being swept bodily from the face of the earth, let us so live that we may rest in quietness and confidence, and with heartfelt assurance be able to say: "This is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9

Christmas

(Continued from page 19)

for them. They look with longing eyes for the necessities of life. A Saviour can comfort them and finally save them.

Where have we seen the parallel of such greed as this Christmas time witnesses? What the early Church Fathers designed as "Christ-Mass" has reverted to "Self-Mass." The unselfish doctrines of Christ are lost in a fury of selfish aggrandizement.

Crime is eating out the very heart of

the world. It staggers the thoughts of men and women, who ask the question, "Where will it all end?" How unlike the "peaceful" Christ who once trod the earth! Somehow it takes more than mere thoughts of His birthday to be

sufficient to turn the tide of crime and woe.

We must not look altogether on the dark side of Christmas. We can see the decorated trees, the beautiful Christmas stores, the churches decorated in holiday attire, and the Christmas programs and festivities. Let us look too at the countless homes with electric-lighted Christmas trees. In fact the whole town is decorated in red and green, to bring a reminder of Christ to the minds of men.

But all these decorations are on the outside. There are other decorations infinitely more important, and the question is asked: Are the hearts of men beautiful in the love of Jesus and the fellowship of the Holy Spirit? The Lord Jesus never gave a description of how he wanted His birthday honored, but He did say: "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Decorated trees must not be the only proof of the indwelling of Christ. We must not let the festivities of the day blind the faith of Jesus in the heart.

Let us take a look in the parlor of a home and see what is going on after Christmas. The brightly bedecked tree is baving its plumage taken off. A short time before, on Christmas morning, the children with bright eyes looked on a "decorated tree" but now they see it being stripped of all its glory. "How dismal the old tree looks!" one remarks.

The tinsel is gone, the glass globes of red and gold are also taken off. All these things were not grown on the tree, they have only been wired on. That decorated tree was not genuine. It was artificial. This is similar to the faith in the hearts of men. If we would examine our hearts, how would we find them? Is all our Christianity a mere pretext? Just wired on, superficial, something that is worn on the outside?

There are many memorials in the Bible that are intensely important, and upon their observance eternal issues rest. Just as the Church Fathers took over Christmas from the pagan feast of the birthday of the sun, so the early Christians changed the Sabbath from the seventh day to Sunday. At the creation of the world, when the Creator rested from His work, He sanctified, blessed, and hallowed the seventh day, and He bids men and women today to remember the seventh day to keep it holy. God is not desirous of attaching sanctity to the birthday of Christ,—that is why he kept the exact date from us,—but He is very careful regarding the seventh day as the Sabbath day.

The memorial of the baptism of Christ should be recognized, not the day, but the mode; and proof of the indwelling Christ is following in His footsteps.

The greatest need today is not a mere joyous celebration of the birthday of Christ, but a preparation of our hearts

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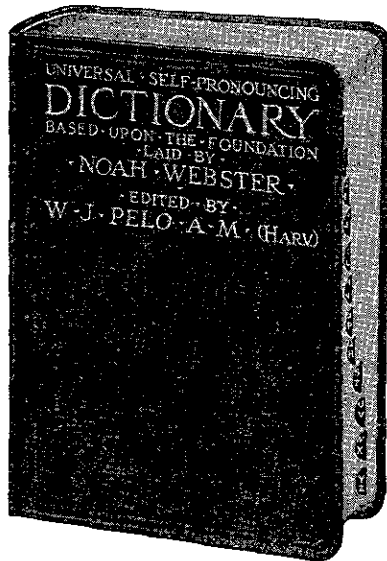
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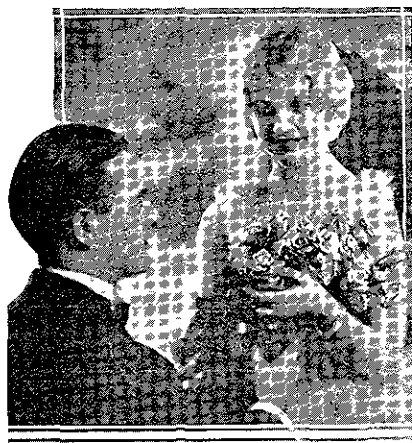
for the birthday of the new earth. And the new earth can only be ushered in by the greatest event of the ages. Superficial decorations will not be needed during that event when "the whole earth shall be filled with His glory." "They shall see the Son of man coming in the clouds of heaven with power and great glory."

Let us seriously contemplate, not the birthday, but the Man. Has He so entered into our lives that we have had a second birthday? As we think of the lowly Jesus, let us witness to His love by endeavoring to follow His example. We will not lose sight of Him after the holiday season is over if we have been "born again." There is a boundless joy in such a birthday and the occasion is celebrated by priceless "gifts" beyond estimation, when we give ourselves, and receive His gift of the Holy Spirit.

Horrors of Future War

(Continued from page 7)

as his unfailing protection and shelter,
 "He that dwelleth in the secret place
 of the Most High
 Shall abide under the shadow of the
 Almighty
 I will say of Jehovah, He is my refuge
 and my fortress;
 My God, in whom I trust. . . .
 A thousand shall fall at thy side,
 And ten thousand at thy right hand;
 But it shall not come nigh thee."
 Psalm 91: 1, 2, 7, A. R. V.



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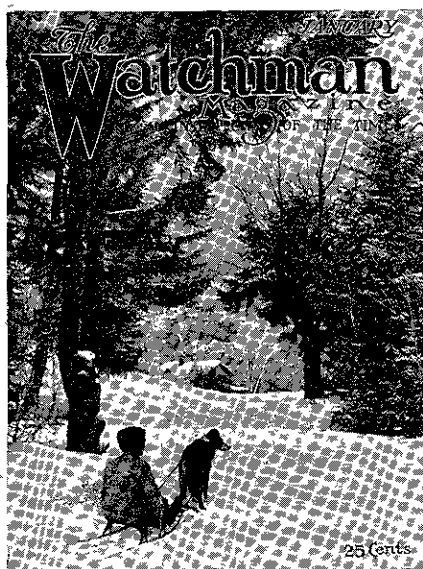
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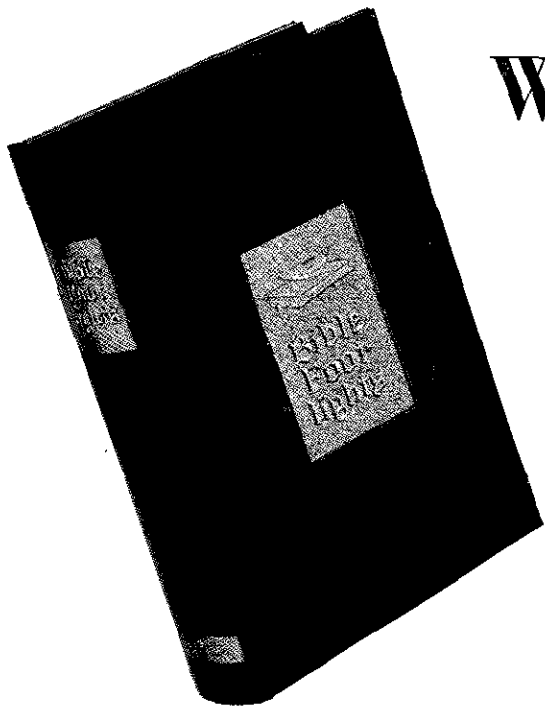
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