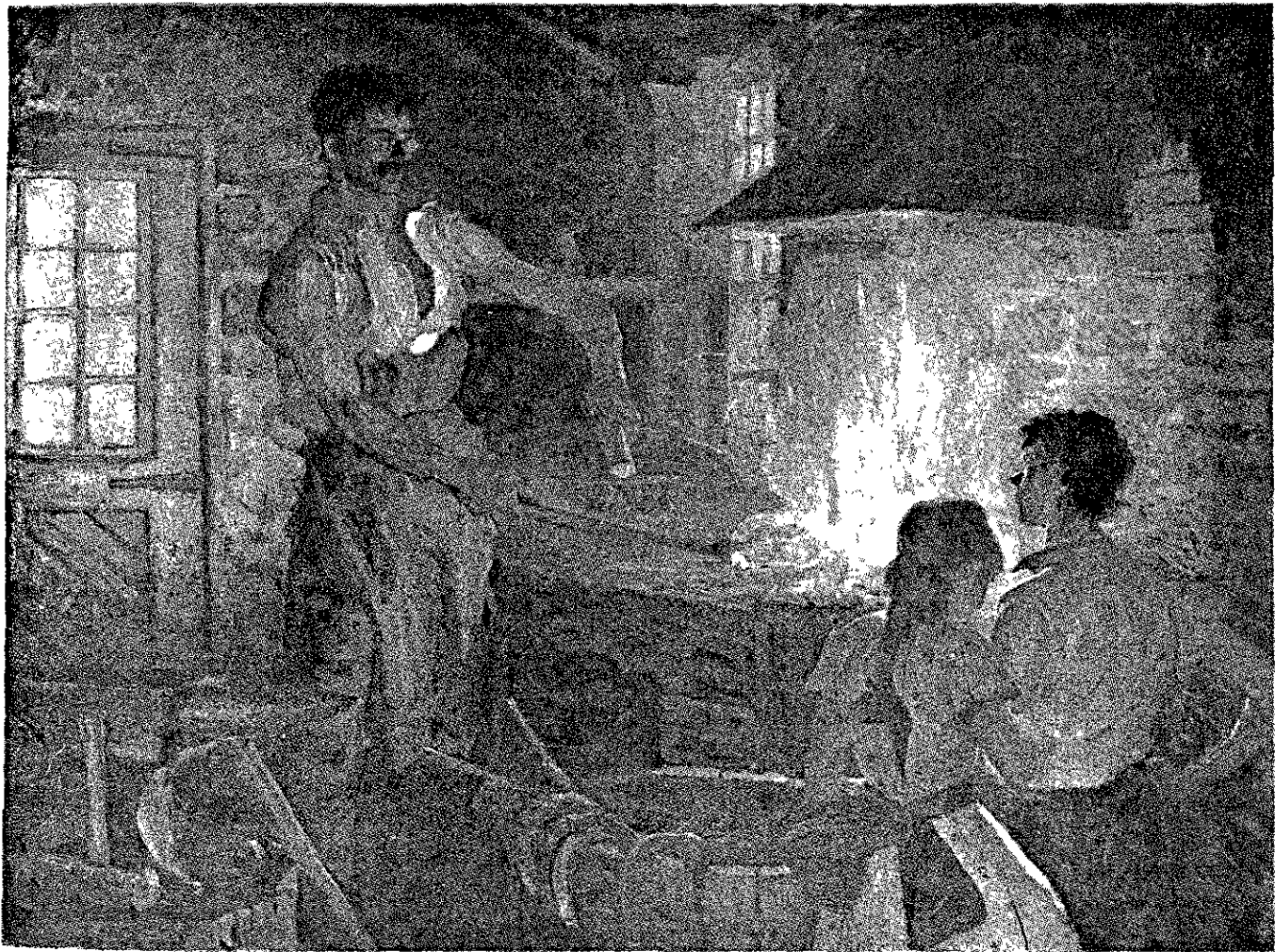


*The*  
**Watchman**  
Magazine  
*AN INTERPRETER of THE TIMES*

APRIL



*Courtesy Ford Motor Co.*

*In This Issue:*

Profiteering Prophets :-:- The Era of Radiant Peace  
Arms Parley to Decide the World's Fate

25 Cents



# The Watchman

Magazine  
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XLI, No. 4

NASHVILLE, TENNESSEE

April, 1932

## The NEWS

¶ The American Bar Crime Commission declares that this country averages twelve thousand murders a year, and that the murder rate has increased 350 per cent since 1900.

¶ The Russians would have us know that Bolshevism is not non-religious, but is a worship of reason, the will of man, and labor, with Marx and Lenin as its prophets.

¶ At the Arms Conference in Geneva, France, ever alert for security first, proposed a world police force, which would have at its disposal all troops, planes, and ships of the nations in the League of Nations, in order to keep peace. The other powers treated the idea coldly.

¶ Japan has set up a new government in Manchuria, composed of that part of the country she has recently wrested from China, and a part of Mongolia added. It is to be called Ankuo, "Land of Peace," and 20-year-old Henry Pu Yi, deposed Emperor of China, is to be its puppet ruler with the title of Genshu.

¶ The World Disarmament Conference met at Geneva, Switzerland, the first week in February. It is possessed of slim hopes and few expectations of ever reducing the armaments of the nations — and sits with one eye on Shanghai. Its chief question is whether security can best be secured by arming or disarming.

¶ The Anglicans, or Church of England, and the Old Catholics have united in a loose union. The latter are former Roman Catholics who refused to accept the dogma of the infallibility of the pope as proclaimed in 1870, and differ also in making confession and fasting optional, favoring the use of the vernacular in public worship, and permitting marriage of priests.

¶ The Commercial Drivers' Union of Chicago tried to unionize funerals, and for a time forced all private cars out of funeral processions. Public sentiment rose to so high a pitch against such high-handed tyranny, however, that the union was forced to abandon the ruling.

¶ Presidential proclamation has set the nine months between February 22 — George Washington's birthday — and Thanksgiving as a period of celebration of the two-hundredth anniversary of the birth of the first President of the United States. All postage stamps are to show his picture, and commemorative exercises of every description are to be featured the coming spring and summer.

¶ A declaration on religious freedom is being circulated for signers by the religious press. It declares against the U. S. Supreme Court decision of last year to refuse citizenship to Dr. D. C. Macintosh because he is not willing to bear arms in any war which he believes unjust and contrary to the will of God. Protestant and Catholic alike are urging an amendment to the naturalization law which will permit those with conscientious scruples against war to become American citizens, if otherwise qualified.

¶ The liquor forces are getting out a "newspaper" called "Herald of Good Times," in which is proclaimed with flaming headlines that President Hoover demands Prohibition repeal, and giving at great length the views of prominent statesmen, financiers, manufacturers, labor leaders, and churchmen as they hail with exuberant joy the president's changed attitude. The only sorry ones are the Democratic leaders, who see Hoover taking from them the wet vote. — And in small type this "newspaper" says it is all fiction, and imaginary. Thus the wets are stooping to make the country liquor-minded.

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

# THE NEWS INTERPRETED



By Ewing Galloway, N. Y.

Millions of unemployed in the world need bread.  
This doughnut loaf in France suggests plenty.

## Japan Battles On

AFTER taking a large part of Manchuria away from China and setting up a subservient government there, Japan attacked Shanghai, ostensibly to protect her subjects and business interests which were suffering from the Chinese retaliatory boycott of Japanese goods. The Chinese, woefully handicapped in fighting equipment, have astounded military experts the world over by their stubborn defense and heroic counterattacks. Consequently, frightful loss of life and a shambles, as Japan pounded on with artillery, bomb, gas, grenade, plane, and masses of infantry.

Overtures for peace on the part of the observing nations were treated with scorn by both sides as each determined to keep on, since neither could stop and "save face." Rumors have it that Russia is mobilizing on her eastern frontier, expecting as inevitable a war with Japan.

Foreign lives and property in Shanghai have been in great peril, and much has already been sacrificed to the war god. A new, six-story hospital, conducted by the Seventh-day Adventist Mission, is directly in the line of fire. All patients have been removed. It was hit early in the fray and seemed doomed to destruction. Mission work will suffer loss, but will also gain, for there are wonderful opportunities to win the hearts of both Chinese and Japanese by

medical aid to the wounded and welfare work for the destitute refugees. War never halts the advance of missions.

These two Oriental nations have fought desperately, heroically, plunging into certain death with great courage,—men on both sides offering themselves as human bombs, to be blown to bits as they carried explosives to the lines of the enemy. Such devotion to country is to be commended for its utter self-sacrifice, if not for its wisdom. The tragedy of it is that it is all so useless and suicidal.

Fortunately, thus far the other nations interested in Shanghai and China have managed to keep out of the embroilment. A world conflagration over the Shanghai affair is not imminent. There is a disposition on the part of the powers to let the embattled Orientals fight out their differences between themselves. This policy is in keeping with the divine forecast of events in these days. God is not yet ready to allow Armageddon to be precipitated. We believe, according to the prophecy of Revelation 16: 12-16, that the "kings of the East"—Japan, China, India, and possibly Russia and smaller Asiatic nations—will yet settle their differences to the degree that they can unite on the one great objective of driving the European and American nations out of Asia, culminating in a gigantic effort to push them out of Palestine. Then will the end come.

But before that catastrophic event, the witness of the "gospel of the kingdom" must be given. (Matthew 24: 14.) And it is not nearly finished. Men may think they are guiding this world's affairs; but they are discovering anew every day that an "unseen Power" is shaping events. Let the war lords beware; and let the Christian watch events, and prepare for the advent of the "King of kings."

## The Geneva Arms Conference

THE Disarmament Conference, at this writing in session in Geneva, Switzerland, has representatives from some sixty nations seated at its meetings. Even the United States, not a member of the League of Nations, is there in representation, and is to have its Secretary of State, Mr. Stimson, seated later. The Conference is laboring under a misnomer. It is not in any sense a disarmament conference, for the nations will not and cannot disarm entirely. *Reduction* of arms is not even hoped for. If the peace advocates of the nations can prevent an *increase* in arms, they will count the conference a great success.

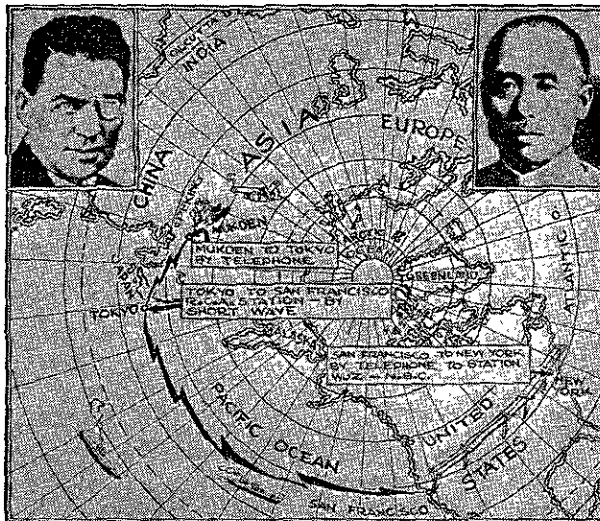
Japan and China are present in great force, standing just now for an active laboratory of how arma-

# THE NEWS INTERPRETED

ment and disarmament work in practice. In fact, Japan is strongest in proposals to abolish the very means of warfare which she is using most effectively on the Shanghai front just now. And this is not as inconsistent as it seems. It is what all the nations do

24 the Senate Naval Affairs Committee reported favorably on a bill authorizing naval construction to the amount of \$988,000,000,

We hear varied reports from the Conference, many of them conflicting. Proposals have been made aplenty, all the way from the armies and navies of the world being placed at the disposal of the League of Nations as an international police force, to breaking up the whole Conference in despair because Japan and China are proving the futility of any peace agreements when nations really want to fight. The women's peace organizations are hopeful of something being accomplished, as also are the religious workers for disarmament. But there is a strong sentiment throughout the world that the Geneva Conference is a vain show.



International Newsreel

Floyd Gibbons, famous international news service war correspondent, and General Honjo, chief of the Japanese army, together with the diagram of the remarkable world-wide radio broadcast they made from the war zone in Manchuria. The voices of the two were relayed through a field transmitter from Mukden to Tokyo, and thence to San Francisco, New York, and Europe. Signal advances in modern means of communication make it possible for us on the other side of the earth to almost see a battle in progress.

We are not pessimists as to peace. But we have our doubts as to man's way of achieving it. It will not come easily. Christ said: "My peace I give unto you: not as the world giveth." That is, not as the world gives its greetings (the salutation of the East, "Peace be unto you," in passing the time of day) will I give you peace. It will be universal, secure and lasting. Catastrophe will come first, the overthrow and destruction of sin and sinners, of the causes of war, and war itself. Real peacemakers "shall be called the children of God" (Matthew 5: 9), because they follow God's plan of peace making. And that plan is first to make peace with God through Christ by accepting His atonement for sin. Each individual who does that will have peace within, and he cannot war with others. But since the majority of sinners will not have this peace, Christ must come and destroy the peace-breakers, that the peace-makers may live in a peaceful world with the Prince of Peace.

under the same circumstances. It is simply wishing you can abolish what you hate, yet feel compelled to use as long as everybody else uses it. It is like a bad habit, cherished while dominating and enslaving. And war is a habit, hard to break. Unlike the liquor habit, which is perpetuated by the treating system, war is perpetuated by the mistreating system, a system of maintaining "national honor" by belaboring another nation.

The Society of International Law last week announced that it had traced back the world's history 3,421 years and had found that during that period 8,000 peace treaties were signed, each lasting an average of two years. Of the 3,421 years surveyed, it was found that only 268 could be called "peace years."

Just now the United States is looking at Shanghai and Geneva, the first a symbol of war, the second of peace. To show which is having the greater effect on the American attitude, one has only to note that, whereas a few months ago a larger U. S. Navy did not have the ghost of a chance in Congress, since nearly every sentiment and influence in the country was in favor of economy and peace, yet on February

## Tormenting Fear

**W**HY the depression now? We have had the mildest winter in many years. Surely kind Providence has "tempered the wind to the shorn lamb." We have heard of great suffering from unemployment, but of no starvation or freezing to death. Many of the necessities of life are cheaper now than before the World War. It surprises us how little we can live on.

And why was 1931 the black year of recent times? There was no war, no drought, no floods, no hurricanes, no great "act of God" to harass us. Instead, we had bumper crops, fine weather, millions of bushels of wheat stored up, as much money as ever before, and more money in savings accounts than during prosperity.

Then what is the matter with us? Financial collapse and consequent unemployment is the answer. Yes, but back of that is the one basic cause — FEAR.



# THE NEWS INTERPRETED

We have lost confidence in everybody, including God. And there is a tangible reason for our loss of confidence in men. We fear to invest our money or put it in banks, for fear the economic structure falls flat again. We fear to take the advice of investment experts because we have a suspicion that either they don't know what they are talking about or are stringing us on to fleece us again. We fear to trust the government, for it is election year, and we think politics is mixed up with every move of statesmen. As a nation, we fear to arm, lest the cost of armaments bankrupt us; and we fear to disarm lest another war is in the offing.

We fear to spend money because we are not sure where more money is coming from; we fear to hoard, because if everyone does that we will never recover from the depression we are in. We fear to build, lest another inhabit; we fear to plant, lest another eat of our planting. We fear to do less than we can because we may not produce enough to "make ends meet"; we fear to overproduce for fear of a glutted market and resulting inability to sell at all. In fact, we are afraid of our own shadows, lest they spring upon us to destroy.

We are not only distressed, but perplexed also. We not only suffer, but we don't know what to do to alleviate our suffering. Never was a great truth more strongly emphasized than "*Fear hath torment*" is now.

Know for a surety that this universal and unprecedented fear is a herald of the times. Of the feelings of men just before "they see the Son of man coming in a cloud with power and great glory," the unerring prophecy of Scripture says, "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25-27. And notice that it is not that men are afraid because they *imagine* these things are coming; but they *are* coming. Their fears are well grounded. Some of the petty troubles that we imagine for the near future may not plague us; but let there be no doubt that this world is fast approaching a "time of trouble such as never was since there was a nation." (Daniel 12: 2.)

What, then, is to be done about this fear? Is there no way to dissipate it? Yes, there is: Fear God, instead of these things. (Psalm 34: 7.) Do we want assurance to replace fear? "There is no want to them that fear Him." V. 9. And fear of God is not torment. It is reverence for His commands, fear of disobeying them, love for His word and people, trust in His forecast that His Son is soon coming to banish fear forever, because He will banish all cause of fear.

## George Washington

WITH the prolonged celebration of the two-hundredth anniversary of the birth of George Washington, beginning in February and lasting till November, the people of the United States, and to a degree of other nations, will renew interest in the man we know as "The Father of His Country." In keeping with the advertising methods of our times, there is a governmental campaign on to "sell" Washington to this generation. But we still prefer to approach the memory of him in a more reverential mood.

We laud the memory of Washington for the great principles for which he stood, regardless of how poorly he was able to carry them out in an age of transition from religious bigotry and civil disabilities to an age of freedom of conscience and liberty in political service. He declared boldly for religious liberty at a time when the large majorities had hardly reached the advance step of toleration of religious belief. To him, men and women had a *right* to worship God or not, or in any manner or time or place they pleased, so long as they did not by so doing interfere with the same right in others. Freedom of conscience was his watchword, the guiding principle of all his dealings with religion and religionists.

Washington kept all laws concerning religion out of the Constitution and off the statute books of the



International Newsreel

A levee about to give way in the winter floods on the lower Mississippi.

Federal government. And he deeply deplored the fact that the States did not follow suit. Today nearly every State in the Union has laws compelling rest on Sunday, which are religious laws if ever there were any; for Sunday observance is a religious institution. But the Federal government has no Sunday law. And we owe to that fact alone the preservation of our liberty to observe as sacred the day we believe God set apart as His holy day.



Wide World Photos

Volunteer troops guard Shanghai's international settlement with armored cars.

*To Japan, the reign of the present emperor was to have been*

# *The ERA of RADIANT PEACE*

*And now the World is asking, IS IT?*

By ALFONSO N. ANDERSON, Our Correspondent in Tokyo

**I**T IS the Era of Radiant Peace. When the present emperor of Japan came to the throne a few years ago the world had recently drunk to its dregs the bitter cup of war. Millions were hopeful of better days in the intercourse of nations. At that time it seemed highly fitting that to the era of the new emperor's reign should be given a name beautifully expressing the lofty ideal of lasting, universal, and glorious peace. Hence the Era of Great Righteousness, which had succeeded the long modern Era of Enlightenment, in turn gave place to *Showa*, the Era of Radiant Peace.

But as the swift, eventful years have come and gone, the problem of world tranquillity has ever grown more difficult. And now the dawn of the seventh year of the new era finds Japan actually, if not nominally, at war. On the bleak, blizzard-swept plains of Manchuria the small detachments of Japanese soldiers, fearless and highly efficient to a man, and thoroughly equipped for modern warfare, are fighting for Nippon's interests and for *Showa Tenno*, the Emperor of the Era of Radiant Peace.

The quarrel is a complicated one. Given a vast, fertile territory, with a healthful and invigorating climate, with immense resources but a territory only partially developed and poorly governed, bandit infested, and lying between powerful nations, the result, in a world governed by self-interest is bound to be trouble. Bleak only in winter, such a land is Manchuria, "The Garden of China," but politically, "The Balkans of the Far East."

Should twelve spies be despatched to Manchuria, they would unanimously pronounce it a goodly land. There are rich forests of valuable timber. Many wild animals render it a hunter's paradise. The rivers abound with fish. The southern part in summer resembles Illinois. Even on the northern hills one may find daisies, peonies, dog roses, and the lovely lilies-of-the-valley in rich abundance, much as one finds such sweet tokens of the Creator's love in Wisconsin and Minnesota. Its fields are luxuriant with wheat, barley, and millet and the highly important soya bean. What a tempting land of promise!

Of modern nations, Russia was the first to seek to gain control of this rare prize. She was well on the way toward complete occupancy of this former

domain of the lordly Manchus, when her exploitation clashed with Japan, and she was vehemently attacked and turned back by the sturdy little warriors under Nogi and Togo. Since the Treaty of Portsmouth, which ended the Russo-Japanese War, Japan and Russia have generally co-operated in maintaining their separate railroad and other interests, though the territory has remained Chinese. This land, with an area of over a third of a million square miles, was formerly sparsely settled. Thirty years ago it contained 2,000,000 inhabitants. Now there is a population of 26,500,000. A million a year migrate from other provinces of China. It is one of the greatest treks of all time.

#### CONFUSION IN OWNERSHIP

JAPAN has been staking much capital on the industrial development of the country. As Will Rogers sees it, China owns the lot; Japan owns the house; then the problem is, Who shall furnish the policeman? The situation is complicated by the question of the validity of treaties between the two Oriental countries and with other world powers over the "open door" and equal opportunities for all in trade with China. Japan is concerned over the banditry and general disruption that frequently disturb Japanese property and the lives of her nationals. Doubtless there is truth in each contention. But just how to settle the quarrel justly and for the good of all and to prevent complications with other powers — this is the baffling problem. Thus far, the League of Nations, after spending much valuable time over the matter, has utterly failed to find a formula that will end the strife.

Tokyo, the Eye of Asia, is ever vigilant in the direction of the great continent. Formerly it was Korea, now it is Manchuria, which, in the hand of an enemy, would be regarded as a pistol pointed at Japan's heart. She must watch well the northern boundary, where powerful Russia may again become a menace. Japan disclaims all territorial ambitions, but some of her national leaders are beginning to agitate for a mandate over Manchuria. Aside from the purely political angle, all who are interested in the evangelization of less favored lands cannot but fervently welcome the regime, be it Chinese or Japanese, that restrains banditry and guarantees the open door for the safe and unhindered proclamation of the good news of salvation to all men. Thus far, modern Japan has ever maintained order and religious freedom wherever the flag of the risen sun floats. We earnestly pray for the welfare of both China and Japan, with order and prosperity within their borders, that their teeming millions may speedily be given an opportunity to accept eternal salvation through faith in Jesus Christ, the Great Man of Asia.

In the present campaign against Manchuria, Japan is a unit. She shows a remarkable solidarity. Every means of publicity is utilized to secure united

action — the press, which, besides its immense regular issues, publishes daily large, well-illustrated extras and bulletins; the government-operated radio; and all the thoroughly organized schools of the land. Though not actually at war, the definite war psychology exists. Boys in their play fight many a battle in the streets. Toy weapons are more popular than ever. Some boys wear kimonos covered with pictures of the South Manchurian Railway, artillery, tanks, and aeroplanes. In a problem of such great importance to this nation, her solidarity, which is a result of *Yamato Damashii* [the spirit of old Japan], gives her a tremendous advantage. The League of Nations, and no single nation in or outside the League, can muster such strength of purpose and determined unanimity, with respect to the present problem.

Here we witness a little of the sad results of the war. The ashes of soldiers slain on the battlefield arrive now and then. Each is encased in a small, plain, wooden box. They are welcomed by long processions of the civil and military authorities and the citizens. There are tall banners and numerous great wreaths of bright artificial flowers. To the martial strains of music, the long procession marches between long rows of people and school children in their finest apparel, the boys in black-and-white-figured kimonos, the girls in various bright colors, and all with their family crests dyed in the cloth. There is deep sorrow in many a little thatched-roofed home. The wounded are being cared for with the best sanitation and medical skill possible. Recently we visited the military hospital in Aizu-Wakamatsu. One soldier had lost an eye in the engagement at Tsitsihar. Another had a broken arm and a bullet still in his chest very close to his heart. But these are only the slightly wounded. The severe cases are in Hiroshima, in the western part of Hondo. Thus the boys are having a taste of real warfare. But what of the suffering in China?

#### CAN PEACE MATERIALIZE?

STILL the fighting continues. Japan declares she is determined to make Manchuria safe for commerce and industry. Though always greatly outnumbered, and sometimes repulsed, her banners are seldom vanquished.

This is still the Era of Radiant Peace. But when shall substance be given to the beautiful ideal? The League of Nations, and all the world's great pacts and treaties concerning Manchuria, have been invoked to end the present warfare, which contains elements of extreme danger to the security of all nations. But in vain. Prophecy declares plainly that we are on the eve of Armageddon. Out of the strife of nations will arise alignments, some age-old, some new, which will set the stage for the last world conflict. But before that mighty battle in western Asia can be fought to a finish, the God of battles will intervene.

*Our World Has the*

# BLIND STAGGERS

*The doctors are seeking a remedy, but can't find one. --- But there is a remedy*



CRIME waves, business depressions, skidding seasons, overproduction, underfeeding, unemployment, intemperance, and a score of other problems are plaguing the world and creating a baneful crop of troubles.

"Our nation is sick. Give us a remedy!" cry in chorus Congressmen, bankers, professors, conservatives, radicals, and others.

International statesmen, Napoleons of finance, captains of industry, wizards of science, and astute diplomats are working over time to bring back peace and prosperity.

Conferences, conventions, leagues, moratoriums, diplomatic maneuverings, and secret treaties are commandeered to restore order and tranquility, but to no avail.

Resolutions are adopted, plans suggested, reforms proposed, policies submitted, and laws passed. Still matters continue to get worse and worse.

"It is the most intractable situation I have ever experienced," declared Mr. Franklin MacVeagh, former Secretary of the Treasury, under President Taft. "Never before," he continued, "has one been so difficult to control or so mixed up with foreign finances."—*Chicago "Tribune," Dec. 9, 1931.*

## UNSEEN ENEMIES

FINANCIAL and other difficulties with European and Asiatic countries are nothing in comparison with the scope and terrible results produced by some other foreign entanglements with powers not so generally recognized and understood. Mr. Gladstone, England's grand old statesman and diplomat, discerned these adverse influences and wrote about them:

"Our human enemies, if we are so unhappy as to have any, are not the most watchful, the most subtle, the most destructive of our foes. 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.' Ephesians 6: 12. But the Holy Scripture and the Christian religion teach, and our human experience largely testifies, that there are spirits whose meat and drink, so to speak, is to extend the domain of evil, to deepen corruption, to destroy happiness by destroying innocence, which is its base, to add both in range and in intensity to the misery and the sin which have made the world so sad."—*"The Impregnable Rock of Holy Scripture," page 98.*

PAGE EIGHT

By CLAUDE E. HOLMES

The secret emissaries of these spiritual "principalities" are making a final, desperate drive upon the human race. Under their diabolical urgings, many are forsaking their former paths of rectitude. Men who were once honest are selling their souls for gold; politicians are double-crossing their constituents; officials are raiding the public treasuries; judges are blinded by rewards; lawyers are betraying their clients; and banks are robbing their depositors.

## A WABBLING WORLD

THIS indifference to the pleadings of justice and humanity is having a devastating effect. Its depressing results are being manifested in a manner that is causing considerable uneasiness to law-abiding citizens. Said a prophet, writing several millenniums ago:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. . . . *The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.*" Isaiah 24: 5, 20.

By ignoring and flouting the laws and covenants of the Creator, men are removing the landmarks and destroying the danger signals. The gospel that would inspire them with honesty, sympathy, and industry, and save them from spiritual death, is treated as an anecdote rather than as antidote. Having ignored the divine precepts, it is easy to disregard the laws of men.

Does any one question the application of this prophecy to the present? Surely no one will deny the seriousness of the times in which we are living.

As to the physical condition of the earth—its "reeling"—as described by the prophet, let the astronomers speak. Already their peace is being disturbed by the discovery of this very phenomenon. Professor Newcomb, former professor of astronomy at Johns Hopkins University, Baltimore, writing a few years ago, said: "It is not simply a motion of the pole of the earth, but a wobbling of the earth itself. No one knows what conclusions of importance to our race may yet follow from a study of the stupendous forces necessary to produce this slight motion."

THE WATCHMAN MAGAZINE



Professor S. A. Young, of Princeton University, was much concerned over this idiosyncrasy of the earth: "It is not to be disguised that some anxiety is felt lest it should be found that we are already near the limit of accuracy in astronomical prediction — actually approaching a boundary which cannot possibly be overpassed. For if the earth, our standard measurer of time, 'goes wild' to some appreciable amount, it is clearly impossible to predict astronomical events closer than the extent of her vagaries."

A recent, authoritative book on astronomy, by Russell, Dugan, and Stewart, states that the "great circulatory movements in the oceans and in the atmosphere — the ocean currents, the trade winds, and anti-trade winds," "are modified and controlled by the earth's rotation."— *Vol. 1, page 116*. Continuing further it is said that "within the last few years it has become generally accepted that the rate of rotation of the earth is not constant, but rather is very *gradually decreasing*."

Fearing that their readers might become too much concerned over this evident effect on the climate and seasons, the authors make this apologetic statement: "There appears to be no satisfactory evidence of *great* [italics by authors] changes of this kind, such



*Acme*  
A group of women in earnest prayer in a Pittsburgh church in an attempt to end the depression by beseeching God.

as have been invoked to explain changes in climate during geological times." — *Id., page 118*.

All this testimony fits in with the declarations of the Scriptures. Reeling "to and fro" like to a drunkard is anything but a uniform motion, as anyone can testify who has seen an intoxicated person. This reeling of the earth is also corroborated by the scientist: "The variation is much wider some years than others."— "*Astronomy for Everybody*," page 116.

The latest word on this strange action of the earth comes from the Adler Planetarium, recently opened in Chicago. This marvelous mechanism reveals the

movements of heavenly bodies in a few minutes' time. A story about this instrument was published in the *Chicago Tribune*. The writer, Mr. James O'Donnell Bennett, refers to a power exerted upon the earth by the sun, moon, and planets:

"As a result of that action the earth wobbles, like a spinning top that is running down."— *Chicago Tribune, July 19, 1931*.

This wobbling will continue, he says, until "the North Star will lie so far from the north that it will no longer be a northern star."

Mr. Bennett is not commenting upon the Bible prophecy, but is summarizing the observations and conclusions of astronomers; yet he unwittingly uses an illustration almost identical with that of the prophet. With scientific ingenuity it is sought to explain this strange movement of the earth, which is apparently shifting our seasons and producing other phenomena.

Professor Newcomb admits that the astronomers do not know the "stupendous forces" that cause such a movement. Mr. Bennett says that it is the "action of the sun, moon, and planets upon the protuberant matter about the earth's equator." But God declares that it is the wickedness of men.

Today we have both the wobbling and the wickedness — who can honestly and logically deny the fulfilling of the words of the prophet and the subsequent event: the near second coming of Christ? And this is only one of many such prophecies, which point with unerring accuracy to the consummation of all things.

It was nearly three thousand years ago that Isaiah wrote his three chapters on the earth's final history, entitled: "Reel To and Fro," "Shall Fall," and "Not Rise Again." Astronomers and scientists have so far discovered the truth of only the first one. The prophet is still two chapters ahead of them.

#### A ROYAL MESSAGE

**G**OD calls upon all to listen in to the words of His prophets, which are being broadcast down the ages from His station W-O-R-D. "Search the Scriptures" and "Preach the Word" are the theme songs.

"Bring me the Book," said Sir Walter Scott, as he lay on his deathbed. "What book?" inquired his servant. "There is but one Book," replied the dying man.

There is an accelerating stream of publications pouring upon the world. These are filled with all manner of panaceas for the ills of mankind. They give cures that do not cure; they give remedies that do not help; they propose plans and policies that prove worthless. Why not turn to the *one Book* for expert advice?

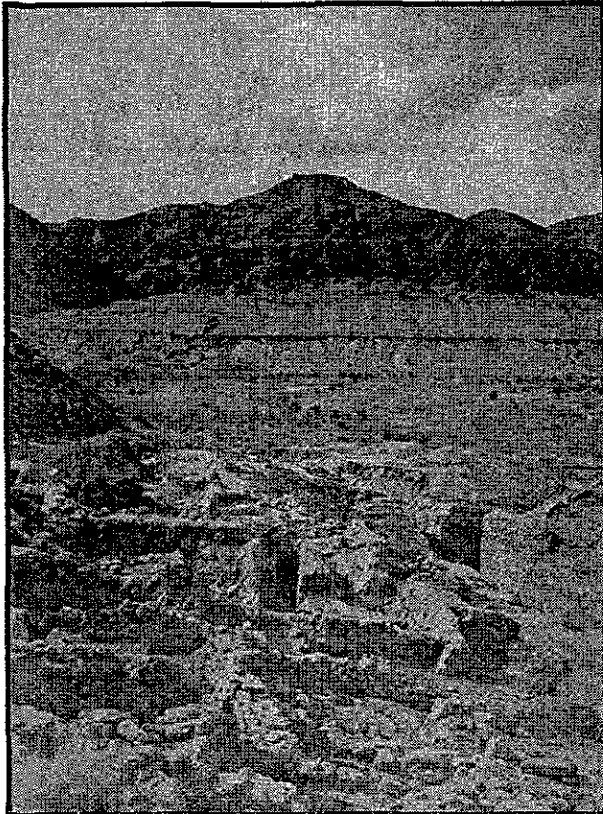
David was king of Israel. He was versed in both divine and human laws; he was a skillful general and a wise statesman. He ruled over a nation that

(Continued on page 28)

# The WALLS of JERICHO

*What the traveler finds today to confirm  
the Biblical account of the ancient city whose  
walls fell flat before the faith of Israel*

By F. L. CHANEY



F. L. Chaney

A view of the ruins of Jericho, with what is called the Mount of Temptation in the background.



FEW months ago, on our trip through Palestine, we rambled over the ruins of ancient Jericho, picking up bits of potsherds and wondering what tales they would tell if they could only speak. Everywhere there was evidence of recent excavation. Deep trenches, intersecting the *tell* (mound) at many angles, had laid bare the streets, houses, tombs, and walls of the ancient city.

After contrasting the desolation of the mound with the verdure produced by the waters from the Pool of Elisha, which springs from almost underneath the ruins, we went to a near-by hospice and obtained a chart gotten out by the latest archeological expedition, showing a plan of the walls of the ancient city, which have now been uncovered. Since then we have obtained their published reports and in this article will undertake a brief summary of their interesting findings.

Over sixty years ago, Warren, who had done excellent work in Jerusalem, dug into this ancient Jericho mound but found nothing of special interest. Pottery has a language for those who can read it, but at that time it was an unknown tongue. In the year 1908, Professors Sellin and Watzinger undertook a series of excavations and discovered that Jericho was a very ancient city whose history went back at least to the days of Abraham, B.C. 2000. But they concluded that this ancient city with its walls

was destroyed about B.C. 1600, and consequently that when the Israelites under Joshua entered Canaan about B.C. 1450, it was "a heap of ruins on which stood perhaps a few isolated huts." Such a conclusion was, of course, welcome to Bible critics and has been made use of during the past twenty years.

But the art and science of reading the checkered history of ancient Palestine has made great progress during the past two decades; and armed with the new information that has accumulated, another archeologist has conducted a careful series of excavations during the past year, and with results most happy for defenders of the authenticity of the Bible.

This work fell to the lot of Professor John Garstang, of Liverpool University, who for seven years after the War was director of the British School of Archeology in Jerusalem and of the Department of Antiquities. He had been studying the problem of the Hebrew conquest, and prior to commencing his work at Jericho had excavated at et-Tell (Ai), Tell el-Quedah (Hazor), and elsewhere in search of information. He, therefore, brought with him to this work not only the knowledge collected by others during the past twenty years but a rich and unrivaled experience of his own. The following are the results of his work as reported in the *Bulletin of the American School of Oriental Research* for February, 1931.

## ENLIGHTENED INVESTIGATION

“BY ENLARGING the trenches of the earlier excavators and removing some of the dump heaps, it was possible to discover untouched areas in the mound which gave clear series of stratifications. The pottery was studied independently by Pere Vincent and Professor C. S. Fisher, who agreed with Professor Garstang in his interpretation of the main data.

“It is now clear that there was first perhaps a neolithic settlement, then an early Bronze Age city  
(Continued on page 31)

# PROFITEERING PROPHETS

*The fortune-telling racket dupes the gullible public, and no class is exempt--rich and poor, learned and ignorant, kings and paupers, all bow to the soothsayer*

By E. L. PINGENOT

**A**RE you one of the four out of every ten persons in the United States to contribute a portion of the \$125,000,000 spent every year in an attempt to pierce the veil of uncertainty that darkens the future? This is the conservative estimate based on accurate knowledge obtained through personal investigation by John Mulholland, a noted magician, and reported in a recent number of the *American Magazine*.

Millions of dollars thus spent are needed by those who are out of work to buy food and shelter for their families, while millions are being wasted by others in an attempt to learn whether they will have food, clothing, and a roof over their heads. Hard times, depression, and political unrest spell good times for those who claim to have supernatural power to reveal the future.

New York City alone supports 25,000 fortune tellers, who receive \$25,000,000 annually, equivalent to four dollars for every citizen.

Chicago has an indexed file of 2000 professed spirit mediums, and thousands more who claim to foretell the future by such methods as numerology, card reading, and palmistry.

"Our national capital teems with them," says Mr. Mulholland, and he adds, "There I discovered that you can have your fortune told by any system you may elect, almost under the capitol dome."

## TERRIBLE FRUIT

**F**ROM the smart faker in his richly furnished, mystic parlors, who receives \$100,000 annually, to the old colored lady who lives in a shanty on the bank of the river, barely eking out an existence by reading your future from the tea leaves in her cup, these human vultures are ready to pick the pockets of every class of society. And statistics show that the large majority of those who visit the fortune tellers are from the more intelligent, better educated classes.

But far more serious than the waste of money are the tragedies that follow these visits to the fortune tellers. Wrecked homes, insanity, suicides, murders, and broken hearts are but a few of the terrible crimes that have their source in the crystal ball and the darkened chamber. "The most tragic heart-breaks I know of have been encountered, not in storybooks or in the movies, but along the trail of misery left by the fortune tellers," says Mulholland.

One of the most striking statements made in the article, and yet one which, perhaps to the majority who read it will have little or no significance, is as follows: "In all its long history, dating back to the early records of mankind, *fortune telling has never before* [italics mine] enjoyed such an amazing reign of prosperity as now."

The world is full of signs for those who are prepared to see them, — signs that not only indicate what the future is to be, but also bring comfort and consolation to those who understand them. What is the significance of this "amazing reign of prosperity" that is being enjoyed by perpetrators of this age-old deception?

Nearly two thousand years ago the Prophet of prophets sat, with a small group of His disciples, on the Mount of Olives overlooking Jerusalem. They



*International Newsreel*  
Mrs. Anna W. Wickland and her husband of Los Angeles claim to be able to drive evil spirits from a person's body by use of an electrical current.

knew that He was soon to leave them to return to His Father, and the future stretched dark and lonely before them. Though they had His promise that He would come back again, their hearts longed for some more definite word as to *when* He would return. And in answer to their pointed question, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24: 3), the Master paused a moment, and looking ahead into the future, selected the events which He considered most essential to reveal for the eternal welfare of His followers.

*(Continued on page 32)*

*"Europe  
Plays  
with  
Her  
Destiny"*



They meet at  
Geneva to  
decide the  
world's  
destiny.

*International  
Newsreel*

# Arms Parley to Decide *the* World's Fate

By ARTHUR S. MAXWELL

*Our Special Correspondent at Geneva*

**F**EBRUARY 2nd, 1932. Mark the date well. Europe plays with her destiny."



So wrote M. Paul Boncour in *Le Journal* of Paris, referring to the opening of the great Disarmament Conference.

But more than the fate of Europe is at stake. Civilization is making its last stand at Geneva. With almost superhuman efforts, mankind is struggling to save itself from the overwhelming catastrophe that it sees looming up ahead.

As I have listened during the past ten days to the utterances of the leading statesmen of the nations—to Sir John Simon, Mr. Gibson, Dr. Bruening, M. Tardieu, Sgr. Grandi, M. Litvinoff, and many others, I have been more deeply impressed than ever before that we are living on the eve of world-shattering events.

Not one of these men has failed to point out that if this Conference fails to reach its objectives there is nothing to prevent a new race for armaments, another world war, and universal revolution.

This amazing, unprecedented gathering of the nations is one of the most remarkable signs of our times. And the enormous importance of its results to every man, woman, and child on the earth demands that it should receive the closest attention.

The fate of millions of homes and families is being decided here.

For many years we have been looking for the day when all nations would gather together and say, "Let us beat our swords into ploughshares and our spears into pruning hooks."

We need look no further for the fulfillment of our expectations. That time has come.

I do not claim to understand in every detail that strange and wonderful prophecy in the second chapter of Isaiah, but I do know that here at Geneva, amid the mountains of central Europe, all nations, for the first, and probably the last time in history, have come together to say, "Let us not learn war any more."

It is most remarkable that no nation or state of any size or importance has failed to send delegates. Not only does one find all the Great Powers represented, but also all the South American republics, the Balkan States, and places like Liberia, Haiti, and Costa Rica. According to the estimate of the president, Mr. Arthur Henderson, more than 1,700,000,000 people have their spokesmen at this meeting, or 95 per cent of the world's population.

Come with me to the *Salle du Conseil General* and let me reveal this extraordinary assembly to



your eyes. Immediately, upon entering, one's attention is attracted to the illuminated tribune [rostrum] at the far end of the hall, formed in three tiers, rising one above the other, with the president seated, with his interpreters, on the central dais.

On the floor of the hall are numerous tables set in rows, with 250 delegates seated in alphabetical order according to the name of their country. On the tiers of seats on either side are their assistants, experts, and observers.

Seats for the public are at the end opposite the tribune, while the gallery above is crowded with 500 representatives of the Press of every nation.

#### AWE-INSPIRING SCENE

**W**HAT a scene! No one can gaze upon it without feeling a deep sense of awe. Here are gathered some of the most enlightened minds of our time — men bearing the world's heaviest burdens, whose experienced judgment has made them the trusted leaders of their countries. And they have come from the ends of the earth for the express purpose of limiting armaments and establishing peace on a more durable basis.

Surely a sight for angels as well as men, for as they behold this grand effort of mankind to abolish war, must not their hearts be touched as they remember their own longing for peace on earth, good will among men?

It is easy to be skeptical. Particularly easy, I think, for students of prophecy, who pride themselves on knowing the end from the beginning. But I am confident that a grave mistake is made when we impugn the motives of men who gather in a convention such as this.

I have been impressed with the deep sincerity of every speaker. Whether it was the representative of Great Britain or the United States, or Soviet Russia, or even France — and I had some doubts about her armament intentions — each one spoke from his heart, with an honest desire to make some useful contribution and to assist in the solution of the problems under consideration. And even when M. Litvinoff, in his masterly address in English, ripped the French proposals into a thousand fragments, he did it with such friendliness and good will that even M. Tardieu himself could not have taken offense.

This League of Nations may have many weaknesses, and oftentimes, because of its lack of authority, become an object of derision, yet no one who has studied its work during the past thirteen years can doubt that it has been a great boon to the world. Without it unquestionably the nations would already have been engulfed in another war. The League has been both a buffer and a safety valve.

And it has been through the efforts of the League that the present Conference has at last been brought together. Indeed, one of the prime reasons for inaugurating the League itself was to bring about

disarmament. The original covenant makes this plain. And for thirteen years an enormous amount of work has been carried on in an endeavour to live up to the original ideal. Here are some of the steps that have led up to the present Conference.

1918. Close of the World War and signing of the Armistice.

1919. Signing of the Peace Treaties and the Covenant of the League of Nations.

1920. Disarmament Commission set up.

1921. Washington Naval Conference.

1932. Draft Treaty of Mutual Assistance proposed but dropped.

1924. Geneva Protocol advocated by France, and signed by fourteen States.

1925. Signing of the Locarno Treaties. Preparatory Commission for the Disarmament Conference constituted.

1928. Act for Pacific Settlement of International Disputes signed by nineteen States.

1929. All nations signed the Paris Pact for the Renunciation of War.

1930. Thirty States signed the Convention for Financial Assistance. The London Naval Conference.

1931. Forty-six States agreed to accept the jurisdiction of the Permanent Court of International Justice at the Hague.

I have given this list of events in the sequence of peace in order to emphasize the importance of the present Conference. It is indeed, as will be seen, the culmination of thirteen years of labour. It is the goal to which men of good will everywhere have been striving with unremitting zeal.

Indeed the hope of the world is centered here today. No one could listen to the passionate appeals to the Conference of the representatives of the women's organizations, of the churches, of the students, of the workers — realizing that they spoke with definitely voted commissions from over 300 million people — without sensing that this Conference has caught the imagination of the world and that, if failure ensues, the reaction will cause a wave of despair to sweep over all mankind.

#### FEAR OF FAILURE

**T**HE consequences of failure are too terrible indeed to contemplate. Sir John Simon said: "Many of these Conferences have failed before this, and the consequences of their failure are written in letters of blood in the history of the world. But failure now means nothing short of an unmeasured and immeasurable calamity. We have to proceed in our task through many weeks and months conscious of the doom which is in store for mankind if some practical results are not achieved."

Mussolini, the Dictator of Italy, has said: "Not only the existence of the League of Nations, but the fate of mankind is at stake. I would draw the

(Continued on page 29)

# How the earth was protected when T.

This is the third in a series of four articles on the astronomy of the Flood

By JOHN LOWELL BUTLER

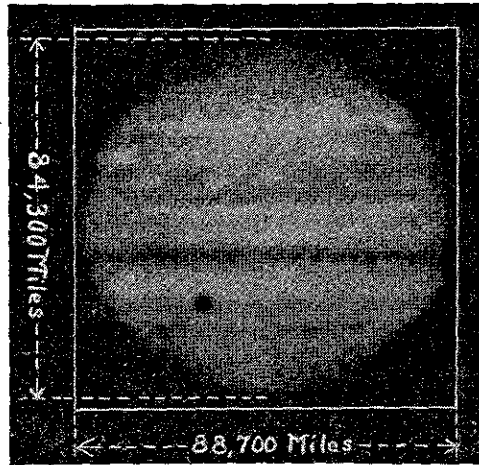


WITH the earth receiving at least eight times more solar radiation of light and heat from our Sun and from our Moon, from the time of the Week of Creation to the time of the world-wide Flood in Noah's years, you may be wondering how life of any kind could exist on our planet. There must have been another natural cause, or agent, in addition to the Moon and the Sun which helped to produce the non-zonal climate of ancient times that was subtropical in temperature and without severe extremes of summer and winter in all latitudes and longitudes of our globe.

While the Bible does not say that the ideal climate of Eden was world-wide, yet its complete story would suggest to us that it was. Right here the circumstantial evidence of paleobotany, or fossil plants, is very useful. Those who have made an extensive and intensive study of the plants that are buried in the soils and rocks of the Earth, such as Dr. F. H. Knowlton, who was president of the Geological Society of America in 1918 (read pages 499 to 565, *Bulletin of the Geo. Soc. of Am.*, Vol. 30, 1919), have concluded from the abundance of scientific evidence available that "climatic zoning, such as we have had since the beginning of the Pleistocene did not obtain in the geologic ages prior to the Pleistocene," and that "relative uniformity, mildness, and comparative equability of climate, accompanied by high humidity, have prevailed over the greater part of geologic time — since, at least, the Middle Paleozoic. This is the regular, the ordinary, the normal condition."—*Id.*, pp. 538, 501.

## ATMOSPHERE EQUALIZED HEAT

HAVING established the fact of the ancient warm climate of the Earth, in which there were no dry, hot deserts (read also "Outlines of Geologic History," p. 297, by Dr. D. T. MacDougal, Director of the Department for Botanical Research of the Carnegie Institution of Washington; and also page 478, "The New Geology," by George McCready



Courtesy of Mt. Wilson Observatory, Calif.  
A view of the planet Jupiter as taken from Mt. Wilson Observatory.

Price, 1923), and having found the astronomical source of that heat, we are forced into the corner of looking for some protecting medium between the Earth and the Moon and the Sun that acted as a filter and equalizer of the solar heat that was being supplied to the Earth in such great abundance.

Since we are confining ourselves just now primarily to the Bible's story of the astronomy of the Flood, we must ask ourselves the question: Does the Bible suggest that our planet was protected by some natural phenomenon when it was being warmed by a self-

luminous moon and a brighter sun?

Yes, it does.

Just as the prophecies of the future condition of the Moon and Sun are also revelations of their past condition, so the prophecies of the protection of the New Earth by *new heavens* are also indications that the Earth was at one time protected in a similar manner from the scorching heat of the Moon and the Sun when they previously shone brighter.

## NEW HEAVENS A PROTECTION

SPEAKING of the New Earth, we read in the book of Isaiah: "They shall *not* hunger nor thirst; *neither* shall the heat nor Sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [or, China]." Isaiah 49: 10-12. The reason why people will not get thirsty or hungry or too hot in the New Earth with the Moon shining as brightly as the Sun does today and with the Sun shining seven times brighter, is because the New Earth will be protected by a "new heavens" and its ancient internal circulatory system of water will be restored and its surface geography will be so arranged that there will be no more large oceans, such as we have now, but many smaller bodies of water interspersed between the dry land areas. (Read Isaiah 65: 17; Revelation 21: 1, 5;

# SUN WAS SEVEN TIMES HOTTER

Isaiah 35: 5-10; etc.) This is a restoration of our planet to its former Edenic condition. (Compare Genesis 1: 6-8; 7: 11, 12; 7: 11; 1:10).

In that wonderful chapter on astronomy in the Book of Job we read these very descriptive words spoken by the Creator himself:

"Then the Lord answered Job out of the whirlwind, and said, . . . Where wast thou when I laid the foundations of the Earth? Declare, if thou hast understanding. . . *When I made the cloud the garment thereof, and thick darkness a swaddlingband for it.*" Job 38: 1, 4, 9.

## BEGINNING OF CREATION WEEK

**T**HIS description of the Earth by the Creator himself is evidently a description of it as it appeared at the beginning of the first day of this world's Week of Creation; for it is a description of it during a time when the Earth was completely surrounded with clouds and with "thick darkness." A swaddlingband is something that goes completely around; and it is used in infancy. Even adult garments in those days of Job often covered the entire body—even the head. After light was created on the first day, then "thick darkness" would not surround the Earth: it would be only on one side. Therefore the Creator is here telling Job of the condition of our planet before it was made habitable by the special Week of His creative work—its appearance at the beginning of the first day of our planet's history.

Continuing the story still farther, we notice that in the account of the Week of Creation there are no statements such as these: And God said, Let there be earth; or, Let there be water; or, Let there be clouds; or, Let there be rotation of the Earth; etc. But we are told of the existence of "Earth," "water," "heaven," and "darkness" before the first day was made. (Read Genesis 1: 1, 2.) This agrees perfectly with the description in the book of Job!

So, then, we may conclude that at the beginning of the first day of the Week of Creation our planet was covered with water and clouds, and that it revolved on its axis and traveled onward in space around a dark Sun, and that the Moon was also dark and swinging around our silent, cloud-covered sphere. The clouds that enveloped the Earth prevented the starlight from reaching its surface, so that it was indeed wrapped in a swaddlingband of "thick darkness." Job 38: 4, 9 proves that Genesis 1: 1, 2 is a description of the chaotic condition of our planet at the beginning of the first day of its special Week of Creation.

We trace the origin of man and many of the animals back to the sixth day of the Week of Creation. The fish and birds had their origin on the fifth day of this Week of Creation. Seasons were estab-

lished on the fourth day. Dry land and vegetation had their origin on the third day. The atmosphere was created on the second day. But *when did our twenty-four-hour days have their origin?* On what day of this Week of Creation did they come into existence?

The record shows plainly that *our twenty-four-hour days, over which the Sun rules, originated on the first day of the Week of Creation.* It is evident that God's presence did not produce physical light at that time, for if it had done so, then He would not have had to say, "Let there be light." Light would have already been there. The record shows that in the presence of God the Earth was covered with clouds and thick darkness until He said, "Let there be light." And then, *as today*, there was light only on one half of the Earth, showing plainly that the light had a definite source on one side only of the Earth—*just as it does today!* In other words, when God said, "Let there be light," He caused our Sun to begin its solar activities for the first time; and within a little over eight minutes "there was light" on one side of the Earth. Under these conditions "the first day" was produced by the rotation of the Earth in the presence of sunlight—*just as days are produced today.* In other words, the first day and all the days of the Week of Creation were *literal twenty-four-hour days!* The continued rotation of the Earth in the presence of sunlight has produced *similar* twenty-four-hour days ever since.



Courtesy of Mt. Wilson Observatory, Calif.

A spiral nebula showing the dark band

Concerning the work done on the second day of the Week of Creation we are told that "God said, Let there be a firmament [the Hebrew of the margin reads, 'expansion'] in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which

(Continued on page 30)

The second reason, "Why I Am a Seventh-day Adventist" is given in

# CHRIST IS COMING BACK

By H. M. S. Richards, *Evangelist*



OW let me give a brief list of the prophecies of the Bible that tell why I believe Jesus is coming soon. I suppose everybody who claims to be a Christian believes that He is coming *sometime*, but there are many prophecies of the Bible that prove His coming is imminent. Take the wonderful prophecy of Daniel 2. You all know that prophecy, — the great image with the head of gold, breast and arms of silver, thighs of brass, and its legs of iron; then the toes of clay and iron, representing the dividing of the nations of the world which came out of the dissolution of the Roman Empire.

"Look for the waymarks as you journey on,  
Look for the waymarks passing one by one;  
Down through the ages, past the kingdoms four,—  
Where are we standing? Look the waymarks o'er.

"First, the Assyrian kingdom ruled the world,  
Then Medo-Persia's banners were unfurled;  
And after Greece held universal sway,  
Rome seized the scepter,— Where are we today?

"Down in the feet of iron and of clay,  
Weak and divided, soon to pass away;  
What will the next great, glorious drama be?—  
Christ and His coming, and eternity.

"Look for the waymarks, the great prophetic way-  
marks,  
Down through the ages, past the kingdoms four.  
Look for the waymarks, the great prophetic way-  
marks;  
The journey's almost o'er."

Read the forty-fourth verse of Daniel 2: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We are living in the days of those kings.

"Westward the course of empire takes its way;  
The first four Acts already past,  
A fifth shall close the Drama with the day;  
Time's noblest offspring is the last."

Before any world empire or league of nations or United States of the World may be formed; before they are united by some great leader into a world confederation for peace, as Tennyson put it:

"Till the war-drum throbs no longer, and the battle  
flags are furled  
In the Parliament of man, the Federation of the  
world";

before that time comes,—for it will never come through unaided human efforts, no matter how sincere,— *Jesus will come!* His kingdom, represented by the Stone cut out of the mountain without hands (without human help) will smite the image upon the feet. The nations of western Europe will still be on the scene of action, for it is to be "in the days of these kings." The kingdom will be set up when Jesus Christ comes. (2 Timothy 4: 1, "at His appearing and His Kingdom.") So also, I read in Matthew 25: 31: "When the Son of Man shall come in His glory . . . then shall He sit upon the throne." That means empire! A world empire under the King of kings and Lord of lords! And to think that it is to come in *our day!*

Let me give you another prophecy. Turn to Daniel 7 — the prophecy of the four great beasts — 27th verse: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." This immediately follows the verse that speaks of the great words of that papal horn. In A.D. 1870 the Vatican Council declared the Pope to be infallible when he speaks *ex cathedra* on faith or morals. These are great words, indeed! We go still farther.

## TIME IS SHORT

IN THE stirring prophetic forecast of Daniel 11 and 12, as through a great telescope, we see kings and empires rise and fall. Comes at last the great dawn, the day when the kingdom of our God shall be set up. In the twelfth chapter and the first verse we read: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." That time, the time of trouble, is just ahead of us because the last verses of Chapter 11 tell about Turkey's final actions in this world. Her collapse as a mighty power is foretold, and the very next great event is the "standing up" of Michael (Christ) as



King of kings and Lord of lords. This is another reason why time is short.

We will now turn to the New Testament. Matthew 24 is the greatest prophecy of Christ's second coming recorded in the Bible. It is like the timetable of the railroad with stations marked along the way. Read this wonderful prophecy, and then read the history of positive fulfillment. The great dark day occurred May 19, 1780; then came the falling stars, November 13, 1833. "Then shall appear the sign of the Son of man in heaven." Verse 14 is more marvelous than these: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This is a sign we now see reaching its fulfillment. The gospel is now going to all the world. The only thing between us now and the coming of Jesus is the unharvested field of this earth. Friends, pray the Lord of the harvest that He will send forth laborers into His harvest! Jesus is coming soon!

#### JUDGMENT IMPENDING

**N**OW we must pass with one stride the prophecies of Paul — the time of peril (2 Timothy 3:1-5), and the strong delusion (2 Thessalonians 2:8-12),— and the capital and labor prophecy of James 5, and the "damnable heresies" and scoffing evolutionists of 2 Peter 2:1-3; 3:3-7. All these prophecies focus on *our day*. But now we go farther. We step over the threshold of the great throne room of The Revelation, the most marvelous prophecy ever given to men, and there we see the King high and lifted up upon His throne, and we fall at His feet and cry, "God be merciful to me, a sinner." We see on the wall, as it were in letters of fire, the prophecy of Revelation, chapters 2 and 3 — the Seven Churches of mystic names, from Ephesus (desirable) to Laodicea (the judging of the people.)

The work of judgment is about completed, and Jesus will soon lay aside His priestly robes of intercession and come forth with His kingly scepter. (See Revelation 19:16, "King of kings.") The decree of Revelation 22:11 will seal the destiny of

every soul. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, *behold, I come quickly; and My reward is with Me.*" Jesus is coming *soon!*

We go on to the fifth and sixth chapters, containing the prophecy of the Seven Seals, symbolizing the ecclesiastical history of the world from the first to the second advent of Christ — from the White

Horse to the Great Silence of half an hour! Where are we now? We are living under the very last part of the sixth seal — after the falling stars — before the departing of the heavens "as a scroll when it is rolled together" of verse 14.

When the seventh seal opens, all the angels come with Jesus — there is silence in Heaven —

"When burning as a parched scroll,  
The crackling heavens together roll;  
When louder yet, and yet more dread,  
Sounds the high trump that wakes the dead;  
Who then will be the sinner's stay,  
How will he meet that dreadful day?"

We are living under the sixth seal and the seventh is about to be opened! It will be too

late then to make preparation. Are you ready now? Jesus is coming soon!

Next we consider the seven trumpets of Revelation 8 and 9, till we hear their warlike warnings in the fulfillment of the sixth trumpet covering the great Mohammeden conquests and the fall of Turkish power. When the seventh angel sounds, "the mystery of God [the gospel] will be finished." Revelation 10:7. Are you ready for the close of probation? Jesus is coming *soon!*

Turn to the tenth chapter of Revelation. There is a prophecy of the great advent movement, of the great disappointment, — the eating of the little book of Daniel's time prophecy, — and a world-wide work to follow. "Thou must prophecy again, before many peoples, and nations, and tongues, and kings." Revelation 10:11. That work is going on now.

(Continued on page 33)



Herbert Photos, Inc.

Once He wore a crown of thorns. He returns with a crown of glory.

# ✿ THREE ANGELS

*The world is in the fog of dread and uncertainty. What we need*



ORE than a century and a half ago, at a time of desperate need to the struggling American colonies, Benjamin Franklin was their chosen spokesman at Paris. Recently during the Sino-Japanese clash over Manchuria, our government invited Ambassador Charles G. Dawes to represent the United States of America at the Paris meeting of the League of Nations. Great honor and weighty responsibilities accompany such service, and especially is this true at a time of international crisis.

The world of today is strangely out of joint. There is more money in the hanks than ever before, yet more people in poverty; more inventions to keep men busy, yet more unemployment; more peace propaganda, yet stronger armies and navies; more laws, more highly developed police departments, yet vastly more crime; more medical science and knowledge of hygiene, yet more dope, more cigarettes, and the health of more people breaking down in middle life; more Bibles sold, yet more people repudiating the fundamental pillars of Christianity; more beautiful churches, yet more shameless movies, and vile literature.

Says a widely known writer: "We build temples and churches hut will not worship in them; we hire spiritual advisers hut refuse to heed them; we huy Bibles, hut will not read them; believing in God, we do not fear Him." And what is more serious, more significant, the great hody of professed Christians "are not looking to their churches to remedy the situation."

## NO SELF-CURE POSSIBLE

DIAGNOSTICIANS, reformers, and specialists are legion. Apostles of hiologic living, eugenics, scientific child-training, "the higher culture," temperance, political and economic reform, world peace, church comity, Theosophy, Unity, Christian Science, and many others, each advances its formula as the panacea for world ills. But more and more it becomes apparent that humanity cannot save itself, that world deliverance must come from without.

He who created the universe, who sent His Son to die for lost man, and who presented His children with an inerrant Guidehook, is not taken by surprise. Long ago the God of heaven featured every phase of present world problems, as may be readily seen by a careful study of Scripture. In fact, the marvelous fulfillment of Bible prophecy distinguishes and designates the Book as the product of an infinite, all-seeing Intelligence.

PAGE EIGHTEEN

Nor is this all. To meet an emergency, a president or king frequently prepares a message or manifesto for congress, parliament, or people. Even so, our Heavenly Parent presents a series of communications to meet the critical world situation of our day. They are termed the three angels' messages (Revelation 14: 6-11), and are designed especially for "the time of the end." How do we know? Because immediately following their proclamation the prophet beholds the glorious second appearing of Christ. He says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time has come for Thee to reap; for the harvest of the earth is ripe.

And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14: 14-16.

Just prior to the world's harvest, which the Master declared "is the end of the world" (Matthew 13: 39), these messages are given to stir the hearts of mankind, that "whosoever will" may turn to Christ and be prepared for that great coming event. The first of these announcements reads: "And I saw another angel fly in the midst of heaven, having the

By ROY F



Keystone View Co.  
The messages of heaven are to be carried by  
of the latest methods in comm

THE WATCHMAN MAGAZINE

# AND A MESSAGE

*and most is enlightenment; and the Supreme Being has sent it for us.*

F. COTTRELL



by God's church on earth through the medium of communication and transportation.

at the false shrines of evolution and materialism, the clear, definite message peals forth, "Fear God," reverence Him, "worship Him that made heaven and earth, and the sea, and the fountains of waters." Instead of worshiping the vineclad hills, the trackless ocean, the gorgeous sunrise, or the shining stars, let man adore Him who created all these things, and with the shepherd lad of Bethlehem acknowledge reverently: "The heavens declare the glory of God;

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

The term "angel" signifies messenger; and in every age God has employed human messengers to proclaim His truths to others. The method is not new; the doctrine is not new; it is announced as "the everlasting gospel." The same "good tidings" that brought salvation to Abraham, Daniel, Peter, Paul, and Luther is now given with "a loud voice" — verily broadcast to those of "every nation, and kindred, and tongue, and people." (See John 8: 56; Galatians 3: 8; 1: 8.)

At this time, when multitudes are howling

and the firmament showeth His handiwork." Psalm 19: 1.

In the beginning Jehovah designed that His wondrous works should be remembered, and established the Sabbath as an eternal memorial to His creative power. (Psalm 111: 4; Genesis 2: 1-3.) In the bosom of His holy law it is written: "Remember the Sabbath day, to keep it holy." And the reason for this command follows: "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.

## CONFUSION

**T**HE multitudes have disregarded the Sabbath, and well-nigh forgotten God; but here, coupled with the solemn announcement that "the hour of His judgment is come," He sends out the universal appeal to come back to God, and revere the Sabbath established in Eden.

The second world-wide message follows: "Babylon is fallen, is fallen." Verse 8. The first city about which we are told much in the Bible is Babel, or Babylon (Genesis 10: 10, margin); and in the ancient Chaldean tongue the name is said to mean, "the way to God," "the gate to heaven." Here men built the famous tower of Babel, whose top was designed to "reach unto heaven." But God frustrated the impious plans; and their "gate to heaven" became the monument to their folly. Man's "way to God" was turned into hedlam; and even the word, Babel, which originally had such a lofty meaning is used in Scripture to denote confusion of tongues and confusion of religion. (Genesis 11: 9; Jeremiah 50: 2, 38.)

The significance of this message is clear. God declares that the modern temple of religion, the popular way to God and gate to heaven "is fallen, is fallen." Describing the "moral chaos" of today, a writer of prominence uses similar language. "One reason for this hopeless dilemma," he asserts, "is the almost complete break-down of religion among the so-called 'intellectuals.' The greater part of the world has lost its religious sense, lost its sense of the ties which bind men to one another and to the Eternal."

A distinguished layman of a numerically strong denomination confesses: "Our church has degenerated into a great, strong, social, fashionable organization."

*(Continued on page 29)*

# HEALTH SERVICE

## Chronic Constipation

By Daniel H. Kress, M. D.



CHRONIC constipation is common among all highly civilized peoples. It is in fact a product of high civilization. It is not found as a rule among animals or among savages.

It is only within recent years that we have come to appreciate the relation constipation sustains to many of the functional and organic diseases which prevail. Diseases of degeneracy that have in the past been ascribed to other causes, we find are many times due to the toxins that are formed from the prolonged retention of waste products within the colon.

Recently a patient came to me, who for several months had been unable to work. He complained of sleeplessness, and of spells that made life miserable. In making a physical examination I noticed that his tongue was coated. His breath was bad, indicating decay was present somewhere. His blood pressure was high. In inquiring into his history I expected to find that alcohol, tobacco, or the free use of tea or coffee, were responsible for it. I found that the patient had never used either alcohol or tobacco, and was a moderate user of coffee and tea. He did, however, give a history of constipation of many years standing. I was forced to conclude that constipation was the chief factor in the causation of his physical condition.

### PROVED BY TEST

TO TEST the matter, I placed the patient on a low protein diet, excluding meats of all kinds and also tea and coffee. I regulated the bowels by means which I will later describe, so as to assure two thorough bowel evacuations daily; one immediately after breakfast, and the other after the next hearty meal, which in his case was taken at six o'clock in the evening.

The improvement in two months, without any other treatment whatever, was surprising. His tongue was clean, his breath good. His skin, instead of being muddy, was clear, and the whites of his eyes were not dingy. In fact, he gave the general appearance of enjoying good health. He declares he never has felt better. His blood pressure has been reduced, and he is able to go about his usual vocation.

From this and other similar cases that have come under my observation, I have been led to recognize constipation as one of the chief causative factors of high blood pressure and the unwelcome symptoms associated with it.

### HARVEST OF DISEASE

POISONS formed as a result of the prolonged retention of waste substances in the colon are responsible for many of the nervous and mental symptoms from which patients suffer, as well as the degenerative changes in the heart, blood vessels, and other vital organs. Meats in the diet are doubly bad, because they not only tend to bring about these degenerative changes by the toxins they themselves contain, but further because they favor constipation, putrefaction, and the formation of additional poisons.

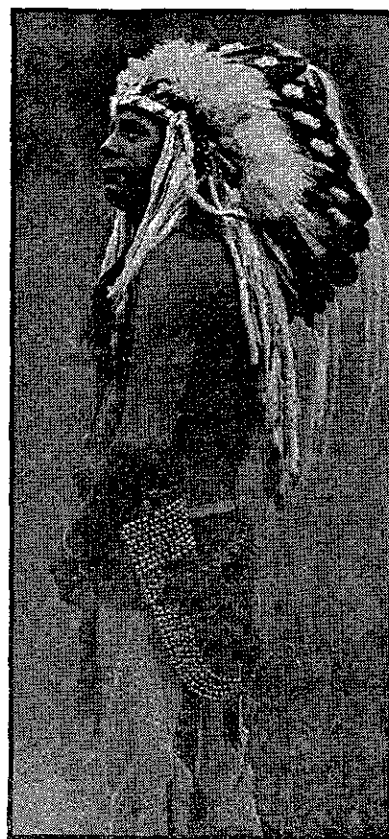
Appendicitis seldom occurs in a person whose bowels are regular. From the prolonged retention of the easily putrefying wastes, a diseased condition of the mucous membrane follows. This later extends into the mouth of the appendix and an inflammatory condition of the appendix results.

There is no doubt that cancer also is in many cases traceable to toxins absorbed from a sluggish or stagnant colon.

A blocked-up city sewer is recognized as a source of danger, but in blocking up the sewer of the body we have a condition that is very much more offensive and more serious; and yet very little thought is given to it.

Over thirty per cent of the mortality from organic diseases was ascribed to constipation by Professor Eli Metchnikoff. He was driven to some conclusions that may appear ridiculous and absurd, and yet, reasoning from his viewpoint, they are logical and conclusive. He maintained, for instance, that the appendix, is not merely a useless, but actually a dangerous organ "It would be difficult," he says, "to find anywhere else in the human body so flagrant a cause of natural disharmony." He says further: "That it performs no function useful to man is made clear by the existence of undisturbed health in persons from whom it has been removed."

He goes still further and affirms: "It is no longer rash to say that not only



Courtesy of the Great Northern Railway

Primitive races that live in a primitive way, are never troubled with ills resulting from sluggish elimination.

the rudimentary appendage and cecum, but the whole of the large intestine are superfluous, and that their removal would be attended with happy results." "The large intestine," he concludes, "must be regarded as one of the organs possessed by man and yet harmful to his health and his life." He actually advised the amputation and removal of the colon in some of the extreme cases of constipation.

But it is not the colon that is dangerous to life and health. It is the prolonged retention of the food products within it. This being so, constipation is what we should seek to rid the body of, and not the colon. If disharmony exists between man's alimentary canal and his food, the thing to do is to adapt the food to the alimentary tract, rather than to adapt the alimentary canal to the unnatural and readily decomposable foods placed within it. It is not a shorter alimentary tract man needs, but simpler and more natural foods.



When can it be said constipation exists? A natural evacuation of the bowels once in twenty-four hours, is by man considered normal. One evacuation a day, however, is not sufficient. A bowel movement should be secured twice a day.

It is surprising how easily this may be brought about. It is easier to form the habit of two daily evacuations than of one, for where but one movement occurs daily, the feces are apt to become hard, and the contact of this hard mass tends to benumb and destroy the sensitiveness of the sphincter muscle, and the desire to evacuate is lessened, and in time disappears. Normally the stool should not be hard, and the consistency should be practically the same all the time. Recent researches have shown that the alimentary contents pass along the tract *more* rapidly than was formerly supposed, for in five hours after food leaves the stomach, it makes its appearance in the cecum, traveling through the

twenty-two or more feet of small intestines during this short interval. The movement through the colon is slower in order to facilitate thorough absorption, but it should reach the rectum in from ten to fourteen hours. A portion of the meal taken at seven o'clock in the morning should be ready for expulsion after the evening meal, while a portion of the evening meal should be eliminated after the morning meal.

The best time to evacuate the bowels is shortly after meals. Taking food on an empty stomach is a most powerful stimulus to the motor activity of not merely the stomach, but also the small intestine and the colon. In order to obtain this stimulus, it is quite important that the stomach should be empty when food is introduced. During mealtime the contents of the colon make more progress than they do during four hours preceding the meal. Two meals a day are in most cases better than three on this account, because it affords the

stomach time to get empty. Frequent meals or eating between meals do not impart this strong stimulus to the stomach and intestines, and hence they tend to cause constipation.

Regularity of meals is a necessity in overcoming this condition. The same regularity practiced in eating should be established in securing bowel evacuations.

It is necessary to have a stated time to go to stool, and the best time is immediately after meals. If success does not attend the effort the first week, the thing to do is to persevere until success results. A little assistance may be given by the injection of a cupful of cold water, or the introduction of a suppository. Petrolagar, or some other similar preparation, being a lubricant and an aid in preventing the formation of hard masses, is excellent to use for a month or two to aid in establishing regularity. While I do not as a rule recommend laxatives,

(Continued on page 32)

## The Doctor REPLIES to HEALTH QUERIES

*Medical and hygienic information of interest to the general reader is given here by a practicing physician. Queries may be sent to the editor.*

### Sunshine Lamps

*Of what value are the "sunshine lamps" that are advertised so much now? Are they of any value to one whose blood has been affected by the lack of sunshine? C. H.*

It is possible artificially to produce rays very similar to the rays of the sun. Such lamps may be found on the market. For any very decided effect, however, quite a powerful ray would be necessary. The smaller lamps are useful chiefly for the heat they produce.

### Spices

*What harm do spices such as ginger, cinnamon, cloves, and nutmeg, do to the body? R. B. T.*

Spices, such as ginger, cinnamon, cloves, and nutmeg, are irritants to the stomach, and damage the liver and kidneys. When there is a free use of these condiments, arteriosclerosis may be produced. Thus, any one suffering from high blood pressure, hyperacidity of the stomach, disease of the gall bladder or kidneys, should refrain from the use of these substances. And as they have no food value, they had better not be added to any dietary

### Chronic Sore Throat

*Several weeks ago I got my feet wet and cold one night, and since that I have had a sore throat all the time, which is worse in the mornings. I am well otherwise, but the throat is painful when I swallow. I dress warmly but work in an under-*

*heated room. My hands are sometimes cold, but my feet are usually warm. What can I do to help my throat? M. H. M.*

You have a sore throat, due to the fact that your feet became wet and cold, and this caused an unbalance in your circulation and congestion in your throat, allowing an inflammation to occur, and a sore throat as a result. Hot applications to your throat at night will be beneficial, as well as the drinking of plenty of hot water, and also using hot salt water as a gargle. Practice deep breathing, and you will find that helping to equalize your circulation, and your hands will be warmer. Get exercise in the open air, and have your sleeping room well ventilated. Dress warmly as you say that you do, but see that you have your clothing well distributed, so that all parts of your body are equally warm. Get that room heated properly if possible, for nothing will keep up a sore throat, or a chronic cold, longer than to work in a room that causes one to feel chilly all the time.

### Cleansing Diet

*What is a cleansing diet, and of what foods does it consist? W. H. H.*

A cleansing diet is a laxative diet, and is beneficial not only to the colon but to the whole body, through improved elimination, and through the rich supplies of vitamins, lime, iron, and other essential food minerals that it affords. The following foods are included in the

list for a laxative diet: Wheat bran, huckleberries, oatmeal, green peas, string beans, cabbage, parsnips, beans, raspberries, celery, turnips, pumpkin, peas, beets, asparagus, carrots, spinach, cauliflower, figs, tomatoes, lentils, barley, lettuce, onions, etc.

### Foods Containing Phosphorus and Calcium

*I have been told that I need more phosphorus and calcium in my diet. What foods should I eat to get these chemicals? P. I. K.*

Phosphorus is found in abundance in whole grains, wheat bran, and in milk. Foods rich in calcium are: milk, cottage cheese, greens (as spinach, lamb's quarter, water cress, dock, chard), soy beans, beans, egg yolk, gluten, almonds, hazelnuts, etc.

### Charcoal

*I have been advised to use charcoal as a cure for flatulence, but can find only powdered charcoal in my neighborhood drug store. How can I take it? Is there any other form in which it would be more palatable and easier to take? L. A. H.*

You can have your druggist order the charcoal for you in tablet form, and you will find it very much easier to take. Some people find it very satisfactory to make their own charcoal, by burning pine wood, and they find it much more palatable than the charcoal bought at a drug store.

# HOME and CHILDREN

**Y**ES, he had been teaching public school, but had always been most interested in this subject. After a while, he gave up his position, and began to give all his time to study. I kept boarders that first winter,— that winter and several others winters,— to keep us going.

"It is funny to think of it now!" She broke into a gentle little laugh. "Last month as I sat and watched Harvey receive the Smith-Powers gold medal and the five hundred dollars that went with it— did I show you the medal? No? Well, I will, when we get home. It is beautiful. As I was saying, as I watched him receive it, I kept remembering a Monday morning of that first winter. Harvey was going down to the library after breakfast. I had a washing on hand and was hurried and tired to begin with. I knew I'd have to have dinner at twelve-thirty sharp,— washing or no washing. And I thought if I just had a good soup bone I could make a good boiled dinner and that would require little time or watching. I ran to the door as Harvey was going down the steps and asked him to bring me back some beef for dinner. He didn't even turn around,— just called back, 'Get your meat yourself! I haven't time to bother about it!' and went on down the street."

She hadn't the least bitterness in her voice,— this good-looking, rather elderly woman who was telling me about herself and her now famous husband, and their early struggles. Her eyes twinkled as if it were some clever joke she could appreciate better than any one else.

"Sometimes," she went on thoughtfully, "I wonder if he has forgotten those years. I believe he has, almost entirely. It was sometime after he began to write before he was really successful. Of course, I kept my boarders until he got well started. Then I let them go, one by one. Two stayed on five or six years, I believe."

She stood up and gathered up her things.

"Shall we go?" she smiled at me. "I believe we have just time to make the next bus. Hope I haven't bored you. I don't know how I got started talking. I hardly ever think of those old days; I'm sure Harvey never does. . . . Isn't it funny that he has forgotten them?"

"Well, rather." I tried to say it in as nearly the same voice as she had been using. But I really did not think it actually funny then, and I don't think it funny even now.

## *Adventures in Human Relations, IV*

# Forgetting

*By Agnes Lewis Caviness*



*Keystone View Co.*

"The family," a sculpture by Charles Keck

Probably you know some prominent executive of foreign extraction in these our United States,— you perhaps know several such,— good organizers, good speakers, fine business men. Often they use our "King's English" better than we,— use it as only a foreigner does who has learned it by long, careful practice, speaking distinctly and slowly, using short, forceful, well-balanced sentences. Only the short-clipped endings and the sharp little double s at the end of a word betray it as an acquired rather than a native tongue.

I am thinking of such a one.

His wife was a country school-teacher when he married her. He was clerking in the general store of that district, located at the Four Corners,— you know where. It was the same store he got a partnership in later, and which later still became one of a chain of such stores he and his company controlled.

"I taught my husband to speak English," his wife told me one day, as we sat mending our stockings together. She was smiling and her eyes were full of memories.

"He was one of the older children, and because of the heavy work on the farm he did not get to attend school much. At home they all spoke their mother tongue,— father and mother never learned English. He could make himself understood, of course, else he'd never have got into the store; but his pronunciation was bad and his verbs were terrible. So the first years we were married, I got him to read aloud to me evenings while I sewed or ironed, and I helped him, sentence by sentence. I don't know how long we worked over the *th*. I thought he could never say it plainly, but he does now. It makes me happy to remember those days when someone tells me, as one did last week, what a fine speech he has made at directors' meeting. He has always been good to his family; it would be hard to find a kinder father."

The director's wife is shy and her confidences so rare, I am always afraid of interrupting them. Presently she looked up and smiled: "But I'm sure he has forgotten all about those English lessons now." The tears were just under her eyelids!

I hardly know a woman who knows less about her husband's business than does this little lady. Yet she is intelligent and has rare good judgment, also an innate fineness that her children may strive in vain to acquire. But her big, successful husband is so sure of himself that he has forgotten that his wife helped him to acquire the habits of speech that have largely made his success possible. I shouldn't be surprised if he even considers himself a self-made man.

**I** HAVE one other story about forgetting. It is a nicer one. A woman had accompanied her husband half-way around the world to attend a meeting where he was to speak. She wasn't much of a traveler, and I was surprised she came. She said she was too,— that it had all come about in an unexpected fashion.

"I'm so glad I could come," she said. "Duncan says he can think so much more clearly on a subject if he can just talk it over with me. Says it clears his mind, and he knows better his own opinions. It worries me sometimes to think how responsible I may be for the positions he may take. It isn't that I influence him. I don't suppose anyone could change Duncan's mind once it is made up; that's what comes of having a Scotch grandfather, I suppose. But he comes home so full of a subject, and tramps up and down the kitchen while I

am setting our evening meal on the table. "Floy," he says, "listen to this! If we hold such a position, how can we consider such and such a proposition? Aren't we under obligations to—," and off he goes on a long argument. I follow as best I can, and when he stops for breath, I just say: "Well, but, Dunk, how do you know your first position is sound? Are you sure of the facts that position is based on?" And then he goes back and works all over that ground again. Sometimes I suggest the other side and he begins to explain to me why it cannot be that way. This goes on all through the meal. Sometimes he finds a point or two where he's been mistaken, and then he has to go over his reasoning

again. Then pretty soon he pushes back his chair and says: "Well, I guess I'll go out and see where that squeak in the car came from this afternoon. It's fine to be able to talk a thing over with you, Floy. You surely do help me to see things clearly!" "And I haven't helped him a bit! I've just listened to him, and asked a question or two when I didn't get some point. I wouldn't know how to help him. I haven't had much time to study these last years, and I do feel my limitations. But I believe Dunk has forgotten that I haven't had as much education as he, and that I'm not nearly so clever as some!" (??) And that's that about forgetting (??)

little ones. And oh, how they do love a rough-and-tumble on the floor, or a race out-of-doors, where something happens so daddy doesn't always win. And when they come on up into the days of boyhood, how your sons appreciate the fact that you can catch their balls—and even more that you can sometimes muff them! That father who played ball one day with his young son and some other fellows, received the greatest compliment of his life when, as they were on their way home, his boy squeezed his arm affectionately and exclaimed, "You're the champion dad of the world!"

I stopped the other day for a few minutes to watch a vacant-lot game of ball between some Boy Scouts and their fathers and leaders. The inning changed, and a youngster, as he came out to his place in right field, passing near me, remarked with a most serious air, "This is a hot game, I tell you! And we're holding them men down!" He had found a plane of equality; he was the more a man for it.

Of course, life is not all play, for either man or boy. The boy must play more, the man less; but the associations of both in the things that each does will serve to bind them close together. In that association there is opportunity for the father to teach by example and sometimes by word, the ethics of fair play, generosity, and unselfishness. If a man is a man, a worth-while father, he can demonstrate it on the playground as well as in the classroom and the shop or field.

Come on and play!

## COME ON AND PLAY

By Arthur W. Spalding

I CAME home tired from my day's work, and wearily sank down on the steps of the front porch. My children called, "Come on, daddy, and play with us."

"No," I said, "daddy's tired. You go on and play without me."

Then the three of them lined up solemnly before me, and the older boy said, "Aw, we can't play if daddy doesn't play!"

He couldn't have hired me as well with a gold eagle. I got up and romped with them, first in tag, then in hide-and-seek. And when we were through, I

declare I felt more refreshed in body than had I sat still; and certainly I was more refreshed in spirit, for I had my children with me.

If we want to retain the confidence of our children, and preserve that intimacy which is so essential to our teaching and guiding of them, we must associate with them in their play as well as in their work.

Father, play with your children. Your dignity will not be hurt at all, and your bones will not be hurt very much, by getting down on all fours in the evening and playing horse or bear with your

## A Home Maker ANSWERS Parents' QUESTIONS

*Perplexing questions on married life, home management, and child training will be answered here by a specialist on the home and its ideals. Send questions to the editor.*

### Time to Dance

*Please do explain the scripture which says there is a time to dance*

The passage is Ecclesiastes 3:4. It needs no explanation. It says there is a time to dance, and there is. The inquirer, however, has not read far enough. He should read the fifth verse, in which it is said that there is "a time to embrace, and a time to refrain from embracing." And lest perchance the reader should not know, I will tell him, that the time to refrain from embracing is when he dances.

There is a time to dance. I have seen my little girl dance with delight many and many a time, and looking on, I thought that was a good time for her to dance. The scripture does not say that there is a time for a man to embrace a woman not his wife and dance with her. It does not mention the bunny hug, nor

the fox trot, nor the tango, nor even the waltz. It does not put the approval of the Inspired Writings upon improprieties nor immoralities. In the society to which the statement in Ecclesiastes was primarily addressed, men and women did not dance together. If the modern dance were not connected, as it is, with improper relations, which lead in thousands of cases to immoralities, the idea of dancing at the proper "time to dance" would not be under condemnation. If you can find that proper time and those proper conditions in which to dance for joy, all by yourself, why, dance!

### Corporal Punishment

*Is corporal punishment necessary in proper child-training?*

With an ideal child and an ideal parent, perhaps not. But there are few children so happy as to have perfect

parents, and there are no parents who have perfect children. The counsel of Solomon is not to be despised: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Proverbs 19:18. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Proverbs 13:24. "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from Sheol." Proverbs 23:13, 14, A. R. V.

Nevertheless, corporal punishment should in most cases be the last resort. Our children should be guided by a sense of right, inculcated through our example, precept, and pride. We should teach our children to be proud to be obedient, foursquare, open-faced, self-controlled, and generous,—too proud to stoop to

*(Continued on page 33)*



## The Curtain of Death

What does it hide?

By Robert Leo Odom

**I**T HAS been clearly shown that sinners are not punished until the judgment day, and that the judgment will not take place until the Lord comes at the end of the world. It is only reasonable that we should wonder where the sinners are during the period between their death and the judgment. Are they in a place called Purgatory, a sort of antechamber to hell, which means "a place of purging or purification"?

The word "purgatory" is not found in the Scriptures. It is a term invented to uphold certain doctrines. Some have held that sinners whose sins are not of the worst type will be sent to Purgatory at death for a process of purging by fire. After the work of purification has been done, these souls will ascend from this place into glory as saints.

This doctrine of Purgatory is a dangerous one. It means that sinners of a certain class have a chance after death. It causes one to believe that so-called "minor sins" are not very bad, and that one may freely indulge in them without loss of eternal life. It relieves one of the need of repentance and sanctification in this life, or the exercise of the mind and heart in devotion to God to maintain a pure life. It makes cleansing from sin a physical work of fire rather than one of the Spirit of grace of the heart. Whatever it may be called, it is never once mentioned in the Scriptures.

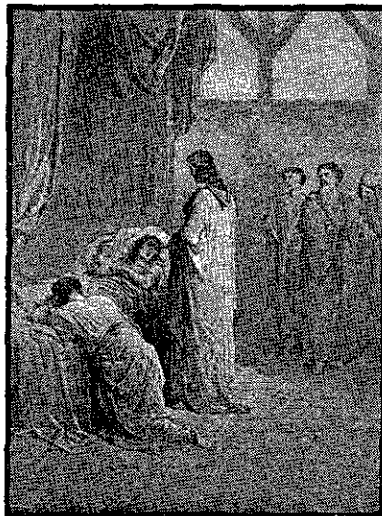
### THE SPIRIT RETURNS TO GOD

**N**OBODY has ever seen a soul leave a man. But many have wondered just what really happens at death. Death is not life, but the very opposite. Death is the reversal of creation. Creation is the making of the man, death is the unmaking of the man. "If He gather unto Himself His Spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Job 34: 14, 15.

Since the "breath of life" is all that God put into man when He made him,

it is all that can come out of him when he dies. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." At death the breath leaves the body, the body dissolves to dust, and consciousness ceases,—"thoughts perish." When the breath of life was taken from Adam, his body returned to dust again, and he became what he was before he was created,—nothing. He does not exist any more until the resurrection of the dead.

This breath of life, or the Spirit, returns to God who gives it. This is plainly stated as follows: "Then shall the dust return to the earth as it was; and the Spirit shall return unto God who gave it." Ecclesiastes 12: 7. There is no intimation of Purgatory or Paradise here as an intermediate state between death and the judgment. Since God is the source of all life, the life of all, whether sinner or saint, or any other creature, goes back to God. Though this passage is freely quoted to sustain the doctrine of inherent immortality, it makes no reference to a soul, neither to pre-judg-



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Christ raising the daughter of Jairus. He who captured the keys of death knows what lies behind its curtain.

ment bliss or torment for anybody whatever.

There is a resting place mentioned in the Holy Scriptures where the dead remain until the resurrection of the dead. That intermediate state in death is passed in the grave, as it were resting in sleep. "Many of them that sleep in the dust of the earth shall awake." Daniel 12: 2. "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whether thou goest." Ecclesiastes 9: 10.

### CALLED SLEEP FIFTY TIMES

**J**OB looked to death as a sweet release from his misery: "Why died I not from the womb? Why did I not give up the ghost? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counselors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3: 11-19.

"Asleep in Jesus" is the title of an old familiar funeral hymn. David prayed: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13: 3. The Lord referred to death when speaking to David: "Thy days shall be fulfilled, and thou shalt sleep with thy fathers." 2 Samuel 7: 12. He told Moses the same thing. (Deuteronomy 31: 16.) Paul declared that "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13: 36. Peter, on the day of Pentecost, preached: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." Acts 2: 29, 34.

About fifty times in the Scriptures death is spoken of as sleep. It is repeatedly said of men that when they died, they "slept." Jesus himself used the term to designate death. (See Matthew 9: 24.) The raising of Lazarus is a

(Continued on page 34)



## ~ Just What the Bible Says ~

### A Sure Guide Through a Troubled Future

1. What guide has God given the human race?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Peter 1: 19.

2. What is the origin of prophecy?

"Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

3. How did God reveal truth to His prophets?

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Numbers 12: 6.

4. Are the writings of the prophets to be received as the word of God himself?

"When ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe." 1 Thessalonians 2: 3.

5. Are the prophecies important now?

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7.

6. What is the origin of all the Scriptures, including the prophecies?

"All Scripture is given by inspiration of God." 2 Timothy 3: 16.

7. Are the Scriptures infallible?

"Heaven and earth shall pass away,

but My words shall not pass away." Matthew 24: 35.

8. For what purpose were the Scriptures given?

"These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 31.

9. What will the word of God do for us?

"All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 16, 17.

10. What is necessary on our part?

"Search the Scriptures." John 5: 39.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20: 20.

"Receive with meekness the engrafted word, which is able to save your souls." James 1: 21.

## ❧ SCRIPTURE PROBLEMS SOLVED ❧

*This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Inquirers may address the editor.*

### Time Setting

*You say that Seventh-day Adventists have never set a time for Christ's second coming. How do you harmonize this with the fact that you announced that He would come October 22, 1844?*

The very first Seventh-day Adventists had not thought of establishing a denomination before 1845, and the organization and name did not come into existence till some years later. So we could not have set 1844 for Christ to come, and certainly have set no dates since. However, individuals who took part in the 1844 movement afterward became Seventh-day Adventists. That is why there is a mistaken idea that we, as a denomination, set the time then. Also, we believe now that the 1844 movement was of God, and in this way: According to the time prophecy in Daniel 8: 14 and 9: 24-27 and Revelation 14: 6, 7 the judgment began in heaven in 1844, and we still stick to that. And this is what William Miller and his co-laborers preached from 1833 to 1844, as far as their words were concerned. That is, they said, "The hour of His judgment will come in 1844." But they thought, in common with many Bible readers today, that the judgment and the second advent were one and the same, or at least occurred at the same time. So in reality they set the time for Christ to come, but all God meant was that the

judgment would begin then. The advent was to be later, for after the forecast disappointment, as given in Revelation 10: 6-11, God's people were to go on "prophesying" "before many peoples." Just as Christ's disciples were mistaken in the time and not the event when they thought He would set up His kingdom in their day (Acts 1: 6), so the Millerites (not Seventh-day Adventists) were mistaken in the event and not the time. But the mistake in either case does not subtract from the fact of the event in the first case nor the time in the second. Thus the prophecy that failed was not God's prophecy (for that never has failed and never will), but man's prophecy, or his false interpretation of God's.

### Worship of the Virgin Mary

*You misunderstand the Catholic attitude toward the Virgin Mary when you say they worship her. They worship God alone, ascribe divinity only to the Trinity, and honor the saints, especially the Virgin Mary. They do not pray to her, but only ask her intercession with God.*

We always desire to be set right when we are wrong, and eschew unjust judgment. To all the lay Catholics, however, whom we have met, Mary is an object of worship, in the plainest sense of that term. And from the expressions used concerning her, Catholics and Protestants alike must conclude that she is

considered divine, for attributes which belong only to Christ are given to her. For instance, in a prayer on the printed form of the address in the Catholic Hour over the radio, January 24, 1932, Mary is called "the Door through which men pass back again to God." But Christ said *He was the door.* John 10: 9. *There is no other name but His by which men can be saved.* (Acts 4: 12.) We have heard of a church in South America over the door of which is inscribed, "Come unto Mary, and she will give you rest." Christ only is the atonement for sin, yet in a recent article in the Catholic *Sunday Visitor*, a certain Theresa Neumann of Bavaria is spoken of again and again as "atoning for the sins of other people" by suffering herself; "freeing a soul from Purgatory after enduring untold suffering in the soul's behalf." This atoning, an attribute of divinity by necessity, is said to be in the power of a sinful being now living. Then why not Mary, by the same reasoning? If Catholics would have non-Catholics understand their belief, they must use words as they are used in the Bible and common English usage, and not in the "limited sense meant by Catholics themselves." (See "Catholic Belief," page 187.) We wonder if printed matter supposedly springing from Catholic sources can be depended upon to agree on Catholic belief.



# The Month's Reading

Condensed Articles from the Leading Magazines



## Japan Feels Her Way Toward a Dominant Role in Asia

Condensed from the New York Times (January 24, 1932)

Herbert Adams Gibbons

LESS than eighty years have passed since Japan entered the family of nations, not of her own accord, but forced into international intercourse by the United States. In 1854 she signed away her right to remain a hermit nation. Fourteen years later direct imperial authority was restored after 700 years of shogunate rule, and in 1889 the Emperor granted a Constitution.

Japan has traveled fast along the road of progress, as the Occident understates it, since then. Adopting Western laws and representative institutions, Western means of communication and national defense, Western industrial and financial systems, Western commercial practices, and Western methods of diplomacy, she has won in less than forty years a place as an equal among the great powers. She is the only nation of non-Caucasian race and non-Christian religion to have sat as one of the conquering "five principal Allied and Associated Powers" at the Conference of Paris, and to hold a permanent seat in the Council of the League of Nations.

Once they were in contact with the outside world, the instinct of self-preservation prompted the Japanese to do what they have done, and this instinct sustained them in the process of Occidentalization during decades when the effort was herculean and misgivings as to its ultimate wisdom were never lacking in their minds.

They were hardly fairly started on the new path when they realized that nations developing great industries were pushed to territorial expansion by need of markets and raw materials and of colonizing areas for the overflow of a rapidly increasing population. And the world into which modern Japan was born was pre-empted by the white race, which held also political vantage points and trading privileges in her own immediate region. But the alternative to industrialization was political and economic infeudation to Europe and America. This the Japanese would not tolerate, either for themselves or for their mainland neighbors.

Three wars at ten-year intervals made it possible for Japan to assert and maintain her special interests in the Far East. In 1894 she fought China to

prevent Korea from falling into the hands of Russia; in 1904 she fought Russia to keep Manchuria from the same fate; and in 1914 she ousted Germany from Shantung, strengthened her position in Manchuria and gained primacy among the privileged powers in China. Each of these wars has lessened Occidental influence in the Far East and the white man's prestige throughout Asia; each of them has contributed to the growing unrest in all Oriental States under the overlordship of, or in close economic relations with, Europe and America.

The population of Japan proper doubled in sixty years, and is now exceeded only by that of Russia and the United States among the great powers. The density per acre of cultivable land puts Japan in a unique position among all nations. With average holdings of less than three acres, families live now only by heavy fertilization of the soil, and by sending some of the children to city industries. Today Japan is as dependent as are Great Britain and Germany on foreign trade and yet her birth rate has increased steadily until in the last decade it was thirty-four per thousand. Russia alone is more prolific, but then Russia owns one-seventh of the world's area. Japan's annual increase in population is 900,000 and Korean and Formosan population is increasing still more rapidly; yet birth control is illegal and denounced by the Emperor.

Unlike the great powers of the white race, with their vast colonies in the temperate zone and their unhampered access to lands suitable for settlement, Japan is denied the safety valve of emigration. Most of Manchuria and Karafuto (Sakhalin) are too cold, and other parts of the Asiatic mainland, including Korea, too crowded and with too low a standard of living to make feasible Japanese colonization. Formosa is already thickly populated. The United States and the British Dominions have shut the door in Japan's face.

The white race has important holdings in Japan's own part of the world: Russia in Siberia, the former maritime province of China, and northern Manchuria; Great Britain in Hongkong and

the Malay Peninsula, Borneo, Burma, India, and Ceylon; France in Indo-China; the United States in the Philippines; Holland in the rich islands of the East Indies.

To feed and keep occupied her present population Japan must get foodstuffs, fertilizers and raw materials from abroad, and sell abroad each year manufactured articles of sufficient value to pay for these necessities of life.

Nor is the trade between Japan and Eastern Asiatic countries less complementary. Half of Japan's exports is cotton goods, of which China and India take sixty per cent, and other Oriental countries thirty per cent. Japan's dependence upon the rest of the Orient increases yearly. Even if we include Manchuria and China, she has no more than fifteen years of iron reserves ahead. She must bring iron ore from Malaya, and she already buys more than half of her pig iron in India. Similarly, she cannot get along without the Manchurian soy beans.

Even were Japan to adopt birth control as a State policy immediately, there would still be coming of age from 1940 to 1950 literally millions, for whom there seems to be no possible hope of finding employment unless Japan increases substantially, and at a much greater annual rate than at present, her trade with the countries of Eastern and Middle Asia, or expands colonially and politically overseas as Great Britain did in the nineteenth century, when confronted with a similar problem.

Japanese statesmen and thinkers are unanimous in their belief that the astonishing pace of the two last decades in finding markets for industrial production cannot be kept up. And one does not have to remain long in Japan without being aware of the fact that every industry is already overmanned, every business enterprise already over-staffed.

Not so long ago, being a Socialist in Japan was a crime of *lese-majeste*. But in 1932 a full-fledged United Labor Party is being formed, without interference from the police, which advocates openly the abolition of secret diplomacy and competitive armaments, the right to join the Third International, old-age pensions, a seven-hour day and heavy taxation of the rich. I have found very few Japanese in an exultant mood over the miracles wrought in less than two generations. The manifest power of their country does not thrill them. They are not militarists by nature nor aggressive by inclination. The impression one

gets in talking with the leaders of contemporary Japan is that they are earnest and sober, reluctant to consider drawing the sword again, and they are devoting all their energies to finding a peaceful way out of their tragic situation.

We Americans have found them that way — at Portsmouth in 1905, in the delicate negotiations over our immigration laws and California's intractability, at Paris in 1919, and at the Washington Conference. Our direct trade intercourse is mutually profitable, and gives rise to no unpleasantness. But when we come to Japan's role in Asia we are on other ground. The Japanese may for the present resign themselves to white supremacy, with the corollary of their rigid exclusion, in most parts of the world. But public opinion is so thoroughly aroused over the action of the League of Nations in the Manchurian crisis that no Japanese Government would live that had accepted the League's suggestions.

Whatever the merits of the Geneva action, considered as a move to use the new international machinery for the preservation of peace, the member nations of the Council should have realized that the Japanese were going to interpret it wrongly. Japan still concedes the special interests of her neighbor Russia in Manchuria and North China. Those of the other powers she refused longer to acknowledge in 1915. Since then she has been dealing with China directly, on the basis of definite treaties between herself and that country.

It is idle for us to point out that Japan stands to gain more by being friendly with China than by bullying her. The Japanese can reply that the weakness of China has been their greatest concern ever since they abandoned their seclusion. The stability of China and the prosperity of the Chinese people are Japan's greatest hope of survival as a great power.

A peaceful China, in which order replaced anarchy — what a way out of her impasse for Japan! Right at her own door 400,000,000 people with whom she could trade on more favorable terms than the distant white competitors! Anarchy in China, already perilously close, spells ruin to Japanese industry.

If the hoycott continues, the Japanese will believe that they are victims once more of the weakness of China. They hold that if China were only united, or functioning as a federation of States, and the civil wars would cease, it would be possible for the Japanese Government to inaugurate the policy of rapprochement she has been waiting for ever since the establishment of the republic in 1911.

All nations that have things to sell on the continent of Asia and that buy from this vast market have every interest not only in the maintenance of peace

but in the establishment of stable governments, with contented peoples, on the mainland and in the islands. Of these nations Japan is the most interested. Her stake is vital. For this reason she is not fishing in troubled waters, and she is not endeavoring to upset the *status quo* even in Manchuria. She would like to see the European powers out of China, of course, were China strong enough to stand on her own feet. Until then the existence of international cities and leased areas — those of others as well as her own — and the presence of the British on the Island of Hongkong are helps, not hindrances, to Japanese trade.

The *status quo* in the Far East, outside of adjacent mainland and islands, is politically disadvantageous to Japan and in some ways humiliating. But the Japanese are realists. They have to live, and up to now they have succeeded in

doing so rather well. They are an integral unit themselves in the Occidental economic system. And the development of Oriental countries under Occidental overlordship has greatly facilitated their own economic development. Is it likely that Japan would foster unrest where she has markets, and encourage the people to get rid of their foreign masters, though they be whites and non-Asiatics?

Because we have not allowed Japan to share in the development of the two Americas, Australasia, and Africa, she is going to insist eventually on playing the major role in the evolution of her own part of the world. There is an eminently practical aspect to a European-American "hands off" policy in the Far East. The strongest of bottles, if filled too full, will break when you jam in the cork. And somebody is likely to get hurt by the flying bits.

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## How Shall We Live In the Future?

Condensed from Scientific American, (February, 1932)

Dr. Harvey C. Rentschler

Director, Research Laboratories, Westinghouse Lamp Company

ULTRA-VIOLET rays will have a marked influence upon our mode of living within the next generation. The air we breathe, the food we eat, our lighting, our furniture and decorations, our very homes and conditions of living will be metamorphosed by this modern development.

The house of 1950 will be entirely different, both externally and internally, from our present-day home. In place of wood, the framework will be of steel, which will do away with the architect's present problem of constructing substantial walls to support the floors and roof.

Although glass will be used freely, there will be no windows as we know them. There will be no need of apertures for light and ventilation — the application of the ultra-violet rays will cover these requirements. The materials used for finishing the structure will be specially prepared concrete or absorbent plaster, which will facilitate the heating and cooling of the interior of the house, without regard to the outdoor temperature. Double walls will be erected with a dead space between them, containing a good insulating material to conserve heat and deaden noises.

The elimination of windows will lower heat bills and aid health. The glass of the future will be specially treated to prevent the enormous waste of heat that now takes place through window-panes.

Air will be artificially purified. It will be forced through pipes and

chemically tested to remove dust and germs; it will be filtered and subjected to ultra-violet rays, to give it health-giving properties; and automatic ventilators will admit this purified air to our living rooms and offices.

Every room will be supplied with the proper amount of ultra-violet essential for good health. We will be able to adjust the temperature and humidity at will. The turn of a switch regulating the wall ventilators will provide any desired climate from the wintry north to the balmy south.

Whatever glass will be used in constructing a house will function for lighting purposes only. The panels that will admit light during the day will serve as inbuilt lighting panels from which light will be reflected at night. We will use ultra-violet lights of various kinds. These will enable us to change the appearance of our rooms to suit our moods. The mere turn of a switch will bring us orange light for a gay, brilliant mood; or soothing violet light when we want to sleep.

Our entire lighting system may be changed. Instead of imprisoning stars in electric bulbs, we may have large luminous masses to diffuse light. We may have globes outside wall openings to reflect light indoors; we may have wall panels upon which we shall play color symphonies. Instead of hanging pictures on our walls, we shall illuminate landscapes and portraits painted on these panels. There will be no danger of tiring of a picture then — at the press of

a button its coloring, and even motif, will appear to change.

The photo-electric cell will play an important part in the house of the future. It will be utilized to perform innumerable functions automatically. The photo-electric cell is an extremely sensitive mechanism, which responds to the slightest change in the intensity of light. It will not be necessary to switch the lights on at night—the shadows of the approaching nightfall will cause the cell to motivate the switching mechanism, so that the lights will go on automatically.

These cells will turn on electric heaters and stoves for us; start and stop machinery in our factories; displace the doorkey. Flashing a light on the keyhole in a certain code will do the trick.

The universal application of ultra-violet should improve our health enormously. This synthetic sunlight may be made to play upon us both out-of-doors and indoors, day and night. It has shown itself highly efficacious in the treatment of various disorders, especially such as rickets and skin irritations. Even our tempers will be improved by its use, just as now we feel better while in the fresh air and sunlight.

The food of the future will be greatly affected by the ultra-violet ray. Today foods are accepted or discarded largely according to their vitamin content. Vitamin D, which makes possible the assimilation of calcium and phosphorus contained in our foods, is particularly important as a basis for sound health. The irradiation of foods (exposure to ultra-violet rays) generates this vitamin. Without it, our foods would lack the properties so essential for strong limbs, sound teeth, stimulating growth, and nutrition. Experiments are being conducted that will probably result in many new health-building foods, through the use of ultra-violet rays.

The kitchen of the future will contain plenty of ultra-violet appliances, such as apparatus for subjecting foods, as vegetables and raw meats, to artificial irradiation, prior to serving them.

The cooking of foods will be greatly simplified. Electrically operated cooking units will have their heat automatically adjusted and turned off.

Electricity will be the main fuel for home and factory. Present-day fuels are wasteful for private use. In the future they will be sent to central stations to provide power for generating electricity to be sold to consumers at much lower prices than at present. Other ways to obtain electricity through harnessing ocean temperatures or the tides, breaking up the atom, or from the sun, will further reduce the cost.

Cooking, in 1950, need not be done at home, but meals of all degrees of elaborateness may be ordered by telephone from community cooking quarters and delivered to individual houses through pneumatic tubes. What home kitchens there are will be soundproofed and odorless. Housecleaning will be greatly facilitated by eliminating square corners in rooms to collect dust, and by using improved electrical cleaning devices.

Apartment houses will be many-storied buildings, of the set-back style,—each floor smaller than the one below it,—sheltering self-contained communities. The ground floor will be devoted to garages, subway stations, and shopping centers; living quarters will be on the floors above. Each apartment will receive its heat, light (there will be no windows), air, refrigeration, fuel for cooking, and ultra-violet rays from central plants. On the tops of the various set-backs may be streets, gardens, recreation and athletic fields, and swimming pools. A landing field will be on the roof. Automatic elevators will connect the floors. The center of the edifice will contain recreation centers, moving picture houses, school, community dining room, or laundry.

Each apartment house may have its own broadcasting station and television studio. Pictorial representations of the daily news, with talkie accompaniments, will flash on television panels in the living quarters.

## Blind Stagers

(Continued from page 9)

believed in the true God, the Creator of the universe, and he himself was a devout worshiper of that Being.

With all these protections about him, David seemed to be firmly established in his religious experience. But judging from his confession, he had been neglecting attendance upon the house of worship and study of God's word. Lacking these safeguards, he was not prepared for some temptations that crowded in upon him.

Looking out from his place he saw crime stalking about, protected by favoritism and violence, while those who

were seeking to live lives of honesty and integrity were having a difficult time. With the scales of human wisdom and reasoning he balanced it up, became confused, and, for a moment, almost lost his religious equilibrium.

Fearing that his posterity might be entrapped in a similar snare of the enemy and become prospective material for the communistic and socialistic armies that decry religion and government, David recorded this story of his experience. Under the royal seals of King David and the King of Heaven this document has come down to us as a warning lest we be deceived by similar conditions.

"As for me, my feet were almost gone; my steps had well-nigh slipped," he

confessed. He was envious at the "prosperity of the wicked." "Their eyes stand out with fatness: they have more than heart could wish," he cried in distress. See Psalm 73.

Wickedness flourished and evil doers were filled with pride, as none dared testify against them for fear of violence. They obtained everything they desired and still had "more than heart could wish." In their lawlessness they made light of authorities that should have prosecuted them, for their "tongue walketh through the earth."

What a picture of the great cities of today, where crime and political corruption prosper in their wickedness and mock at the courts of justice. It worries our legislators, it is the subject matter of newspaper and magazine stories, it is the essence of official reports and the basis of speeches and sermons.

As David allowed himself to view these evils he began to slip. It seemed as if God was not interested in those who served Him or in preserving truth and justice in the world. It is dangerous to look too long at the works of the evil one, for his dazzling deceptions will intoxicate the observer into believing that there is greater profit in serving him.

When David went into the house of worship, away from the pandemonium of the world, he heard the word of God explained, which gives the divine philosophy of these inequalities and injustice. Then he joyfully testified: "It was too painful for me; until I went into the sanctuary of God; then understood I their end." Verses 16, 17. He then acknowledged that he had been "foolish" and "ignorant." Surely no one is educated and wise until he understands the divine philosophy of the Sanctuary and its Book, and can sing with David: "A day in thy courts is better than a thousand" Psalm 84: 10.

### DIVINE RECHARGING

**G**OD knows the terrific human and spiritual forces that are continually warring upon men. He calls upon rulers, statesmen, business men, those of every walk of life, to enter the "sanctuary of God" at least one day of every week, to charge their lives with divine power and wisdom.

On the Sabbath, in the presence of the Creator, they learn to see past the present evil world into the future, where nothing will offend or destroy. They rise above the petty annoyances of earth. By faith they see the city "whose builder and maker is God."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon

the high places of the earth, and feed thee with the heritage of Jacob thy father." Isaiah 58, 13, 14.

The Sabbath brings a reversal of thought and act. God's ways, words, and works become the subjects of study and meditation, and the depressions, oppressions, and suggestions of the world are shut out. A correct evaluation of earthly affairs is obtained.

The only element in the world today that truly changes and uplifts men is the good tidings of the gospel — salvation from sin through the blood of Jesus Christ. This heavenly message makes brethren out of all believers, friends out of enemies, destroys race prejudice, unites capital and labor, averts strife, alleviates poverty, and dispenses justice and mercy.

If you do not have a Bible, secure one. If you have one, and it is buried beneath a pile of books and magazines, get it out and prayerfully study it for your soul's sake. Make a resolution to meditate upon its truths every day the coming year. There is a famine coming and unless you are prepared beforehand, you will starve.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

This old world can never "come back" in its present evil condition. It is rapidly staggering toward the crematory and only a few more tremblings and wabblings will mark the path to its final fall. Not until it is renovated by fire and all wickedness removed, will it come back. It will then be a *new earth*, free from the weight of transgression that destroyed the first one.

God is now making His last plea to humanity to turn away from their sins, that they may be snatched as brands from the burning when the earth will melt with fervent heat. Now is the day of salvation! Get ready!

## Three Angels and a Message

(Continued from page 19)

The editor of a religious magazine pens this sad indictment: "The Christian church is in the midst of one of the most appalling crises in the history of Christendom. False teachers have swept over it like a devastating flood. . . . The disheartening feature of the situation is that, whereas in the past the destroyers of the faith have commonly been men of the world, outside of the churches, today they are inside, leaders in the great scholastic apostasy, and entrenched in its press, its homes, its educational institutions, and even in its theological seminaries."

God's final appeal to the world sets forth the certain results of unbelief and apostasy: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14: 9, 10.

### THE SEAL OF GOD

THE Bible states that the seventh-day Sabbath is the distinguishing sign or seal of loyalty to our Maker. He declared: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13.

In like manner, prior to the Dark Ages, "another god upon earth" exalted himself in the place of the God of heaven and chose Sunday, the day of ancient sun worship, as the "mark" or "badge" of allegiance to him. Replying to a letter dated October 28, 1895, and addressed to Cardinal Gibbons, Chancellor H. F. Thomas said: "Of course the Catholic Church claims that the change [from Sabbath to Sunday] was her act. . . . And the act is a mark of her ecclesiastical authority in religious things."

Again, from a Roman Catholic catechism:

"*Ques.* How prove you that the church has power to command feasts and holy days?"

"*Ans.* By the *very act* [italics ours] of changing the Sabbath into Sunday, which Protestants allow of."—"An Abridgment of the Christian Doctrine," page 57.

Do you grasp the far-reaching significance of all this? The Church of Rome has not only changed many vital principles of the gospel, but boastfully presents her "act" of changing the Sabbath and of securing the well-nigh universal recognition of Sunday as the "mark of her ecclesiastical authority in religious things." This brings us to a crucial test of allegiance. Those who observe the seventh day as it was originally instituted are thereby distinguished as worshipers of the true God; while those who keep the pagan-papal Sunday bear the mark and label of apostasy.

This final, threefold message from God calls upon men everywhere to repudiate all that is false and counterfeit in religious belief and practice. The appeal is not in vain. With the loyal and obedient, there is transformation of heart and life, and a voice speaks in commendation: "Here is the patience of the saints: here are they that keep the commandments of God,

and the faith of Jesus." Revelation 14: 12. When this work has been accomplished, the world will then be ready for the "white cloud," on which the Son of man returns with a sharp sickle to reap the earth's harvest.

Are these messages being proclaimed to the peoples of earth today? Yes, the full gospel message declaring, "The hour of His judgment is come," speeds onward, and has already won its way to the hearts of men and women in one hundred forty countries and speaking some four hundred languages. In prophetic vision the prophet saw it going as with the wings of the wind flying through the midst of heaven (verse 6); and behold today the wondrous fulfillment!

We confidently maintain that God has a people today who are doing this work and fulfilling this prophecy. They proclaim the purity and power of the gospel; they note with sadness the weakened, fallen state of the churches; they sound a warning against camouflage and apostasy; and call for a return to the worship of the Creator and the observance of the Creator's Sabbath.

Their task is not easy; for Satan, knowing that his career will soon terminate, opposes to the utmost. Said the Revelator: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

For such a time and such a crisis, our Lord invites you to qualify as His representative. He presents to you the credentials of ambassadorship. Will you accept? Though the work assigned be difficult, He assures you of ultimate victory; and, if faithful to your trust, you will erelong be found with that redeemed company of whom it is written, "In their mouth was found no guile: for they are without fault before the throne of God."

## Arms Parley

(Continued from page 13)

attention of public opinion to the enormous stakes. The year 1932 will bring us either destruction or progress. Western civilization must look to itself or lapse into chaos."

Mr. Heuderson, in his opening address to the Conference, concluded with these warning words: "If we fail, no one can foretell the evil consequences that might ensue. But of this we may be certain: the world would again be in danger of falling back into the vain and perilous competition of rapidly expanding armaments. That is the inexorable alternative to success. Are we ready to face our task?"

To read such statements is enough to make the most skeptical wish the Conference success. But can it succeed?



The difficulties are very great. I will mention some of them that have been freely discussed at Geneva.

There is, first of all, the war in the East. Nearly every speaker has referred to it. It was indeed impossible to ignore the subject, with the League Council meeting every other day in a vain endeavour to settle the dispute. The presence of two members of the League of Nations—both of whom have signed the Pact of Paris in renunciation of war—at a conference on Disarmament while their soldiers were fighting to the death at the other side of the world, will rank as one of the most astonishing paradoxes of history. It was noticeable that nearly all the speakers found it necessary to make a mild apology for proceeding to discuss disarmament under the circumstances.

Secondly, there is the French demand for "security" in the shape of an armed League of Nations. Unless this international force is created, there is little likelihood that France will make any serious reduction in her war equipment. But how could Britain bind herself to any such plan? It would be the sheerest folly. And can it even be imagined that the United States would agree to join in it? As one American said here, the whole Senate would need to be brought over to Europe first!

Thirdly, there is the German demand for "equality." In an interview with Dr. Bruening, he said that his people were inflexible on this point. Germany has disarmed and the other nations must keep their promise to do the same: otherwise Germany must be free to possess whatever armaments she may consider necessary. With this attitude both France and Poland are known to be in total disagreement.

Fourthly, there is the mystery of Russia. No one knows with certainty what is going on beyond her fast-closed frontiers. Strange stories of large armies drilling and vast preparations for war send an uncanny dread through the nations on her borders. They feel that they must be prepared for all possible eventualities.

Fifthly, there is the Polish-German antagonism—and indeed all the similar troubles resulting from the treaty of Versailles. Poland, with her newly acquired territories, is like a hen sitting on eggs she has not laid, with the rightful mother pacing frantically round the nest.

#### DISARMAMENT OF THE SPIRIT

WHAT the world needs today even more than material disarmament is a disarmament of the spirit.

The degree of suspicion that exists among the nations is appalling. There is an awful lack of confidence and real good will.

Much of it may appear in the speeches of the leading delegates, but it does not get into the national papers.

Every nation views the utterances of the leaders of other nations with the gravest doubts of their sincerity. The most lofty and pious suggestions are credited to evil or selfish motives.

Can any body of men hope to solve such problems as these?

As I write these words, I am on my way back to England, hurtling along in a rocking, rattling carriage through the snow-covered fields of France. Geneva has long ago receded from view. As I look back to that great Conference hall, I seem to see not only the faces that have now become so familiar to me, but, hovering over all, the faces of others, creatures of another world, set for the destruction of mankind. And I remember the words of the apostle John, when, beholding the events of our time, he saw "the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16: 14.)

Though they understand it not, the good men at Geneva—for such I believe many of them to be—are wrestling not against flesh and blood, but against "principalities and powers in heavenly places" and "the rulers of the darkness of this world." The forces arrayed against them are beyond the power of man alone to overcome.

I do not mean by this that men should not strive and pray for peace, and assist every noble endeavour to preserve it. I recall that it was when Jeremiah was foretelling the coming doom of Babylon that he told the captive Jews to pray for the city's peace. (Jeremiah 29: 7.)

#### THE NEXT EVENT

BUT at the same time we cannot but remember that the Babylon of today is doomed. The world that has rejected God cannot enjoy the peace that He alone can give. It marches on to its doom, and all the conferences, all the pacts, all the leagues, cannot save it.

The most amazing feature of the prophecy in Isaiah quoted above is that it immediately precedes a description of the coming of our Lord. Following the picture of the gathering of the nations to discuss the beating of their swords into ploughshares occur these heart-thrilling words: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2: 10-19.

From all the terror and anguish of these tragic scenes, now not far ahead, we

cannot entirely escape. No doubt, God will care for His own in some special way as He has ever done, but it is imperative that we store up reserves of courage and fortitude now and make ourselves strong in the Lord of hosts.

"Come, My people," is His loving invitation to us today, "enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth." Isaiah 26: 20, 21.

How appropriate also is the exhortation of the prophet Zephaniah: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 3.

## Sun Seven Times Hotter

(Continued from page 15)

*were under the firmament [or atmosphere] from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." Genesis 1: 6-8.*

Here it is stated plainly that the clouds, or water, that previously rested upon the ocean-covered Earth were lifted and that an atmospheric heaven was created below them. *The existence of these lifted clouds above the Earth's atmosphere is what prevented the stars and the Sun and the Moon from being seen from the surface of the Earth during the first three days of the Week of Creation! You will notice in examining the first chapter of the book of Genesis that the prophet who was shown all these events in vision had a point of view that was beneath these clouds; for he was close enough to the Earth to distinguish various kinds of plants and animals, and even to see the fish in the water! (Read Genesis 1: 11, 12, 20, 21, 24-27.)*

But what was it that finally made this shell, or super-heaven, of enveloping clouds transparent? All that is necessary to make clouds transparent is a little more heat. Why may it not have been the turning on of the solar activities of our Moon, which is so close to us, that supplied this additional heat that made these clouds transparent, and thus permitted the light of the stars and the Sun and the Moon to shine directly "upon the earth"?

Direct sunlight is necessary for the healthy existence of many forms of life. This seems to have been provided for them on the fourth day when the turning on of the Moon's solar activities heated the Earth's enveloping clouds sufficiently to make them vaporize and become transparent. That the solar light from our Moon contained more heat than the sunlight by the time both reached the Earth seems to be implied

in the statement: "Neither shall the heat nor Sun smite them." (Isaiah 49:10.) The expression "the heat" seems to be a synonym for "the Moon." (Compare Psalm 121:6; Isaiah 30:26; 60:20; 66:23.) And also you will notice that one of the great things established on the fourth day was "seasons." In another place we read: "He appointed the Moon for seasons." (Psalm 104:19). Seasons that were ideal and dependable were as essential as day and night. They were made ideal and dependable by placing them under the control of three things; namely, (1) The self-luminous Moon; (2) the steadily and brightly burning Sun; and (3) the transparent water vapors above the atmosphere of the Earth — which filtered out the excess of heat above the Earth's equatorial regions. When this great vapor shell of clouds became transparent from the heat of the Moon and the Sun, the prophet in vision could then see the Sun and the Moon and the stars for the first time. That is why he does not mention them until the fourth day!

The rotation of this great shell of water vapor above the atmosphere must have caused it to become thicker at its equator and thinner at its poles, due to the centrifugal power generated in it by its rotation with the Earth or even independently of it. Being, therefore, thinner at its poles it would permit more of the light and heat from the Moon and Sun to reach the vicinity of the Earth's poles and would thus let them warm up to a temperature that was about equal to the equatorial regions. And being thicker at its equator it would naturally filter out the excess of heat above the Earth's equatorial regions where the combined rays from the Moon and Sun at times of new moon and eclipses of the Sun were intense and would have otherwise destroyed plant and animal life in the Earth's equatorial regions.

#### A VAPOR SUNSHADE

THUS the great Creator prevented extremes of cold at the Poles and extremes of heat at the Equator of the Earth by making an arrangement of natural substances and forces that would produce an equable and non-zonal climate of subtropical temperature over the entire Earth. In paleobotany, as we have already shown, we have a scientific record of the existence of just such a world-wide climate before the great deluge of rain and snow — before the Flood and the great Ice Age.

According to the Biblical version of this story, this transparent shell, or super-atmosphere, of water vapor above the air remained there until the time of the great Flood in Noah's day. At that time the sudden stopping of the solar activities of our Moon and the rapid diminishing of our Sun's brilliancy caused the entire Earth to be chilled severely. The first effect of chilling transparent

water vapor is to condense it into clouds; then, still more cooling condenses it into rain; and still more cooling transforms it into snow and hail. The sudden extinguishing of the Moon and the rapid dimming of the sunlight would not affect simply one locality on the Earth, but the resulting catastrophe would of necessity be world-wide. However, in some places it might be less severe than in others. And the Bible version seems to indicate that it was less severe in some places, for we read:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows [the margin reads, 'floodgates'] of heaven were opened. And the rain was upon the Earth forty days and forty nights." Genesis 7:11, 12.

#### SNOW AS WELL AS RAIN

THUS in Noah's locality it rained for over a month. But near the polar regions of the Earth and elsewhere there must have been smothering snow-storms and stinging hail-storms accompanied by terrific displays of lightning following the first torrential downpour of rain of several days duration. Much of the rain and snow and hail must have come from the condensing and collapsing vapor shell that anciently protected our planet from the scorching heat of the Moon and the Sun.

Now that our planet is no longer protected by a super-atmosphere of transparent water vapor, it is fortunate for us that our Sun does not shine any brighter at the present time than it does. If it should shine brighter, as it will during the time of the seven last plagues (Revelation 16:8, 9), we would be scorched with great heat and life would be impossible in many countries. The present brilliancy of the Sun seems to have been predetermined by the omniscient, almighty Creator of the starry heavens. Certainly we are greatly indebted to Him for His complete knowledge of scientific facts in advance of His deeds.

In conclusion, the words of the prophet Isaiah are very appropriate: "Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole Earth shall He be called." (Isaiah 54:4, 5.)

The next article will be on "The Reserved Hail" of the seventh plague. The Bible has much to say about this astronomical subject. It seems to be a reserved remnant of the Earth's former protecting shell of water vapor, which remnant did not fall at the time of the Flood.

[Those readers who are interested in the scientific confirmation of the Bible's story of the Astronomy of the Flood will doubtless enjoy reading an article entitled "The Moon Considered as an Extinguished Sun" in the April, 1932, issue of *Popular Astronomy*, which magazine is available in the large public libraries and may be had on the subscription basis for \$4.00 a year from the publishers, Goodsell Observatory of Carleton College, Northfield, Minn. Another scientific treatise on the larger subject, "Astronomical Solution of the Ancient and Modern Climates," will be found in the January, 1932, issue of *Bibliotheca Sacra*, published quarterly for 75 cents a copy at 616 North Avenue, West, Pittsburgh, Pa. The author expects soon to have published a book entitled "The Astronomy of the Flood, Biblical and Scientific." The manuscript is now undergoing final revision. The chapters will be as follows:

1. The Bible's Story of the Astronomy of the Flood.
2. A Scientific Study of the Sun.
3. The Moon Compared with the Sun.
4. Reading the Fossil Record of the Ancient Warm Climate.
5. The Importance of the Ancient Water-Vapor Shell.
6. Reading the Lunar Record of the Moon's Sudden Extinction.
7. Reading the Geological Record of a Suddenly Chilled Earth.

In the Appendix will be placed several closely related studies which expand certain phases of the main treatise. If you are interested in this book, the publishers of these magazine articles would appreciate knowing of it.—  
EDITOR.]

## Walls of Jericho

(Continued from page 10)

(before 2000 B.C.) with a wall standing well up on the sides of the mound. Its exact size is unknown, for both the north and south ends of the wall are as yet undiscovered. In the Middle Bronze Age, before 1800 B.C., a great city wall was built around the entire mound and probably inclosed the spring, which now lies beyond the modern road. This wall consisted first of a great stone revetment almost cyclopean in character, above which was a strong brick wall. Outside was a very considerable artificial fosse. To this period belonged also the earliest phase of the tower, or migdol, which stood upon the highest point of the mound, toward the northwest.

"About 1600 B.C. this was destroyed, the fosse filled up, and a much smaller wall was built within it, higher up on the tell, in part following the line of the early Bronze Age wall. This wall was about twelve feet thick and was protected by a curtain wall about six feet thick, which ran twelve or fifteen feet

# HANDS

*Around the*

# WORLD

*Will You Help  
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Macedonian  
Calls?*

A GROUP of missionaries in Shanghai, China, have been using a club of WATCHMAN each month, distributing them among the American soldiers and sailors stationed there. Young men have accepted Christ and are now engaged in Christian work as a result of this literature distribution. However, this club has now expired, and the work is at a standstill, awaiting needed funds.

## INDIA

A Christian doctor, located at Simla, the summer capital of India, is in close contact with the Viceroy and his staff. He has been using a club of WATCHMAN, which he has placed in the hands of English government officials and high-caste Indians. When his club expired recently, he wrote: "Our work in Simla this season has certainly been the most interesting during all the time of our operations in India. We are doing our best to meet the situation and we need all possible help. The continued club of WATCHMAN would give us such aid. Can you secure its continuation?"

What shall our answer be to these self-sacrificing workers for Christ? The only means we have of providing clubs of magazines to these missionaries is through the kindness of those who read this advertisement. Will you not help us answer these Macedonian calls for this soul-winning journal?

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outside of it. In this period the migdol had risen several feet. This wall had been destroyed in a great conflagration, which took place in the Late Bronze age, and which therefore probably coincides with the Hebrew invasion. Both the outer and the inner walls had fallen outward and the houses built on and against the inner wall had fallen and burned. The bricks were burned red with the heat of the flames and there were great quantities of charcoal and ashes. There was nothing to explain why the walls fell."

Another writer, commenting upon the discoveries of Professor Garstang says: "Sufficient has already been published to show that the walls had a great fortress or citadel at the northwest corner, and that it and the walls were destroyed by fire as the Book of Joshua relates. . . . Professor Garstang, who is with the expedition, has found that the walls literally fell flat. One part of the wall only seems to have escaped destruction, that which rises at the northwest corner. Was it here that Rahab the harlot lived? Certainly it is recorded of her that she let the spies whom Joshua had sent, 'down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.'"

In this connection three points should be noted in the Bible narrative. First, as already pointed out, Rahab's house was upon the wall. Second, it was promised that she with all her family would be saved, providing, "thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Joshua 2:18. Third, after the walls had fallen but before the city had been burned, Joshua commanded the two spies to fulfill their promise, and "go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her." Joshua 6:22. The Scripture itself would seem clearly to imply that the house of Rahab did not fall, when the rest of the wall "fell flat," and this fact now has a remarkable confirmation as related above.

## Profiteering Prophets

*(Continued from page 11)*

He told of wars and rumors of wars; of famines, and pestilences, and earthquakes; of His gospel being carried to every nation under heaven by His loyal messengers. His face saddened as He mentioned the persecution and suffering through which they must pass. And then, jealous for their safety and fearful lest they be deceived, He warned them not to give heed to those who would arise claiming to have supernatural powers. "There shall arise false christis, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

What a striking fulfillment of the Saviour's words we are witnessing today! And what a tragedy! Forty per cent of the people of this professed Christian nation believe in fortune tellers, and another twenty per cent are willing to believe. Millions turning from the Word of God which never fails, to the uncertain, deceptive predictions of fakers and necromancers. Refusing to accept the simple statements of the Prophet of prophets, they become the simple dupes of the "profiteering prophets." In a vain attempt to insure food for themselves and their families, men pour their precious savings into the coffers of their betrayers, ignoring the free counsel of Him who said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:32. And the observations of David are just as true today as when he made them: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psalm 37:25.

He who knows the end from the beginning gave us the warning that just before He would return there would arise many false christis and false prophets who would deceive many. But He adds, "Behold, I have told you before." Matthew 24:25. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

## Chronic Constipation

*(Continued from page 21)*

It may in some stubborn cases be well to take a mild laxative each night before retiring, for a week or ten days; or a teaspoonful of phospho-soda in a glassful of water an hour before breakfast may be taken. Agar-agar is of value. About two tablespoonfuls, soaked in a little hot water, and eaten with apple sauce or some other stewed or canned fruit, may be taken with the morning and evening meals. This should be kept up for at least a month. Agar-agar acts mechanically and is harmless.

Selection of food is of the greatest value. Meats and white bread should be used moderately, or given up altogether, because they tend to cause constipation, and meat favors putrefaction and auto-intoxication. The tannin in tea, cocoa, and coffee is also constipating. It is almost useless to attempt to correct a constipated condition without abandoning these.

Laxative foods are of special value. Among these may be mentioned bran preparations, shredded wheat biscuits, granose biscuits, and puffed wheat, also raw fruits, as apples, oranges, grapefruit, pears, peaches. The following vegetables are also of value: Parsnips, carrots, turnips, spinach, vegetable oysters, raw cabbage, celery, etc., and sweet fruits, as prunes, figs, dates, etc.

In the use of the foregoing foods, care should be exercised in their combination. Fruits and vegetables do not make the best combination. Either one may be taken with the cereals.

In cases where irritability of the stomach exists, with an excess of gastric juice, and extreme colitis, the coarse foods should be used sparingly, and where the condition borders on ulceration of the stomach or colon, they should be avoided until improvement takes place. Agar-agar and paraffin are especially helpful in such cases. Agar-agar supplies the bulk, but is non-irritating, while the paraffin is a splendid lubricant. Laxatives or cathartics should not be resorted to in these cases.

Where the digestion is slow and the gastric juice diminished, the coarse foods are indicated.

There are both local and general treatments, which are beneficial. Exercises of various kinds are also aids in overcoming constipation, but in most cases diet alone will accomplish satisfactory results if persevered in.

### Christ Is Coming Back

(Continued from page 17)

Jesus is coming soon! In Revelation thirteen we have a great prophecy of the Papacy and the United States of America. A mighty work is to be done by these powers before Jesus comes. We see now a movement in our own

land, bringing many of our country's leaders back to the "church and state" idea. The Sunday law is one of the levers used to pry into position this practice of old-world intolerance. This present fulfillment of Revelation thirteen is another reason why I know the coming of the Master must be near. Now, in Revelation fourteen we find the great, threefold message, announcing the judgment hour, the call out of spiritual Babylon, and the warning against receiving the mark of the beast. That message is going to the world today, and it is going in more than four hundred languages of the earth. The fourteenth verse says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man having on His head a golden crown, and in His hand a sharp sickle." What a wonderful picture of the return of Jesus! This world-wide message is one of the greatest signs of the coming of Christ. Are you ready? Jesus is coming soon!

### Corporal Punishment

(Continued from page 23)

a lawless or mean or sneaky or weak or unkind act,—the family pride of the children of God. Yet there will be some failures with every one, and there must be correction. So far as possible it should be of a character to fit the offense, that it may appear as a natural consequence of the fault. The better balanced

the parent, the better will he fit the punishment to the sin, and the less will he find it necessary to resort to whipping. But whipping is sometimes necessary

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even with the best of parents. It should be with a switch; the sharp pain leaves a salutary memory. Spanking is bad physically, and cuffing more so; and the latter particularly is an indication of parent's temper more than of righteous punishment.

Is it necessary to say that punishment should never be in anger? There is no scene so agonizing to the sensitive human soul, or so abhorrent to God, as the savage punishment of a helpless child by an enraged parent; for it is mean injustice exercised by the strong upon the weak under cover of authority. I think that God can forgive it only after deep self-humiliation and confession to God and to the child. And only thus can respect for the parent be restored.

## Curtain of Death

(Continued from page 24)

case worthy of note. When Jesus was about to go to Bethany for the purpose of raising this dead man, He said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then Jesus said unto them plainly, Lazarus is dead." John 11: 11-14.

Where was Lazarus during the time lapsing between his death and his resurrection? "He had lain in the grave four days already." Verse 17. Martha protested against opening the

tomb, saying, "Lord, by this time he stinketh: for he hath been dead four days." Verse 39.

When Jesus had prayed to God, "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Verse 43, 44. Lazarus was not called down from heaven to the grave, but was called from the grave itself. How unthinkable that a living, conscious being would have had to crawl into a stinking carcase and disrobe himself of heavenly garments to put on those old grave-clothes! Yet some say that is exactly the way it will be in the resurrection when the saints are to go back into the graves for that occasion.

Speaking of the resurrection, Christ said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

### WAITING IN THE GRAVE

"WHEN a few years are come, then I shall go the way whence I shall not return. My breath is corrupt [spirit is spent, margin], my days are extinct, the graves are ready for me." Again, "If I wait, the grave is mine house." And then Job asks the question, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 16: 22; 17: 1, 13; 14: 14, 15.

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." And as Job thought the hour of death had come, he said to his friends: "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Job 7: 9, 10, 21.

The Lord speaks of death as a sleep, a sound sleep in which the person knows nothing of what takes place until he awakes. When a mother puts to bed her sleeping babe she knows that at a call she can awaken it. Likewise, our heavenly Father can speak the word and raise the dead. But until He does that, there is no consciousness.

"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks." Psalm 6: 5. Even the mind ceases to function at the moment of death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. Neither are the dead praising God on golden harps. "The dead praise not the Lord, neither any that go down into

## My Boy!

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silence." Psalm 115: 17. "For the grave cannot praise Thee, death cannot celebrate Thee. . . . The living, the living, he shall praise Thee, as I do this day." Isaiah 38: 18, 19. If the soul is the rational part of man, it is very evident that it becomes extinct at death.

Not only does the mind cease to function at death, but the dead are totally devoid of feeling, affections, or passions. "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9: 5, 6. This passage shows that the dead have no knowledge of anything that goes on in the world after their decease.

The bereaved are often told that their deceased parents now look from the battlements of heaven and watch over them. But how could they enjoy glory if they must watch the suffering of their children while powerless to relieve? It was a dreadful thought to me when my father died—when I was seven, my sister five, and my mother was left a widow. After a long battle with tuberculosis, my father had died in bleak December, leaving us penniless. It had taken everything we had to fight off the grim reaper. I became sick with pneumonia and measles together. Sister also was sick. We had nothing but the mercy of God and kind friends to look to for help. And they stood by us. So far as I know, my father was not a godly man. The thought that he should be suffering torment while we suffered in want and sickness was dreadful indeed. If he were saved in heaven, how could he look down upon our misery and enjoy heaven while powerless to bring us even a word of cheer or a crumb of bread? Thank God, the Bible teaches no such doctrine!

The only logical explanation of the future state is that the dead lie in their graves until the resurrection, after which they receive their rewards. The Bible nowhere teaches that the soul exists apart from the body, or that it goes into hell fire immediately at death.

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