

W

W I L L I A M S

1945





■ *Capital is in hiding, afraid to invest and start prosperity's return.*

it was the only way to raise cotton prices and afford the farmer a decent living. Then what happened? This year the cotton farmer planted one third less cotton than usual, and got paid for the third he didn't plant. He took that money and spent it on fertilizer. By March 4 this year the planters had already spent 115 per cent more for fertilizer than they did last year, and they spent plenty then. If God gives them good weather they will raise on two thirds of their land as much as they did on three thirds before. Mr. Johnson calls it "chiseling."



To sum up, we still have appalling unemployment, enormous additions to the public debt, continued stagnation of industry, subsidization of agriculture, government interference with private enterprise, government restrictions on the floating of securities, government interference with the law of supply and demand, labor demanding wages and hours that industry at present government-fixed prices is unable to meet, and the nullification of the government's promise to pay its debts in gold.

The government answered many of these severe criticisms with the plea that they were emergency measures only. Any inequalities and injustices would be adjusted. And such promises had weight.

Mr. Roosevelt *might* have said that he had given the country all he had promised—a *new deal*. Our President had not promised a *square deal* to every one. Some who had profited before did not profit under the New Deal, and *vice versa*. All any one could justly expect from another "deal" was another chance.

Our point is this: After all, any ruler is human, and he has only human wisdom. And more to the point, he is dealing with human beings, at best a majority of them selfish, looking out for the main chance, taking care of number one. Millions "chiseled" with more or less excuse for it. No man dealing with men could bring forth the counsel of perfection and make it work in human relationships as they are in this world now.

Next month, The New Deal and a Divine Plan.

The New Deal CHALLENGED

NOT that we presume to challenge it. We are going to tell, candidly, how it was challenged. When it had been in operation for a year, by March 4, 1934, the President invited all who desired to criticize it and to suggest changes to come to Washington to a kickers' jamboree. Four thousand representatives of institutions, organizations, and corporations gathered at the Capital. Its Democratic friends were foremost in suggesting reforms. Here are a few of the faults they mentioned:

A third of the unemployed were given work, but what about the other two thirds? And as soon as winter was over, nearly all these four million who were given employment under the C. W. A. and P. W. A. were dropped from Federal payrolls, and no new jobs awaited them.

Our gold is in the Federal treasury, melted up, and you say it will not be

minted again. Instead, we have paper with a fluctuating value. We are not sure of anything. So capital is in hiding, afraid to invest and start prosperity's return.

Much of the expenditure for public works was unnecessary in times like these. With our wages we had to pay debts, and our money went back—a very large part of it—through the chain stores and banks into the hands of the wealthy hoarders from whom it had been taken by the government.



There are still many millions of "forgotten men"—farm hands, domestic servants, professional men, and "white collar" workers. The labor unions have profited by the New Deal; but they represent a comparative few.

That mandate to plow up one third of our cotton didn't sound good. But we did it because the government said

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DURING highway construction, we become accustomed to temporary detours. Christians in their journey to the promised land will find that the great road map calls attention to a detour down very near the end of the way.

Map indications of this detour were marked well onto two thousand years ago. If you will unfold your map to the second epistle of Paul to Timothy, you will find the markings in the first five verses: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: [and here comes the definite detour order] *from such turn away.*"

Eighteen specific sins are set out here for the Christian to avoid. These sins of themselves are not likely to deceive one, and in themselves they do not constitute the peril of the last days. It is the fact that they are all committed in the name of religion under the form of godliness that makes them perilous. And when we shall have reached the time when these sins are as prevalent in the church as they are in the



Here is where we **DETOUR**

The world's road is "rough going" just ahead.
Consult the reliable road map showing the detours.

By ROY L.
BENTON

world, we may know that we have reached the last days.

Have we not reached the time when, within the church as well as without, a spirit of self-love, covetousness, boasting, pride prevails; when from the very pulpits of the gospel men are decrying the law of God, discrediting the Bible record of creation, and the virgin birth of the Saviour of the world; when disobedience and unthankfulness prevail in the home of the church member as they do in the home of the worldling? Have not times become perilous, when the larger per cent of marriages culminate in the divorce court, and almost an equal share of this within the church?

The apostle speaks of trucebreakers, those who do not keep their agreements, whose word is found to be unreliable. Sad, but true, this condition prevails in the church today. And truly we find both the incontinent and the fierce within the walls of the sanctuaries of the land, while despisers of those that are good are in evidence on every hand. And the church member manifests his love for pleasure more than his love for God by attendance at movie and theater, and lack of attendance at religious services.

Prophecies that foretell this time of peril also foretell a movement that God would raise up in the earth in the last days to offset it. Quoting from Revelation 14: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,

■ *There are some detours that are safer than the main road which everybody is traveling*

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." Verses 6, 7.

The people who fulfill this prophecy will preach and practice a gospel that has power in it to deliver from sin.

Landmarks of this prophecy are the proclamation of creation accomplished by the true God and of the Sabbath as the weekly memorial of this true God.

This message of gospel power, that was due when the hour of God's judgment arrived at the close of the great prophetic period of Daniel 8:14 in 1844, began at the right time and has grown until today it reaches out into all the world and is operating in 504 languages, with its mission stations belting the globe, with its more than 375,000 adherents gathered out from nearly all nationalities, teaching and practicing a religion of unselfishness, obedience, humility, thankfulness, and holiness, of love to God and to man, believing the Bible account of creation—that God, out of things that do not appear, made the heaven and the earth and the fountains of waters. And as the sun sets at the close of the last working day of every week, they lay aside their worldly cares and observe from evening to evening, or from sunset to sunset, the sacred Sabbath that is holy to Jehovah, the seventh day.

While the beaten path, in which are covered up such dangerous places on the highway, pretends to lead to the holy city, it will be seen that those who turn aside at this detour point are in reality the ones who will gain the heavenly land. Of them it is written: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The ancients said that Beth-Shan was the **GATE of PARADISE**

• • • • But excavations there today uncover evidence substantiating the Scriptures, of which Christ said: "In them ye think ye have eternal life, and they are they which testify of Me."

By
James C. MUIR

SITUATED where the valley of Jezreel drops down to meet the valley of the River Jordan, the stronghold of Beth-shan has been from time immemorial a place of outstanding importance in Palestine. Thus a medieval scholar describes this ancient Biblical city: "If Paradise is situated in the Land of Israel, its entrance is Beth-shan."

The great mound at Beth-shan, called by the Arabs "Tell al Hosen," meaning "the Mound of the Fortress," was from remote antiquity down to Crusader times the key to both military and commercial operations in northern Palestine. Commanding the junction of the commercial and military highways running north and south with those running east and west, the citadel guarded the gateway to the lands beyond the Jordan.

Each succeeding wave of invaders—Egyptian, Hittite, Philistine, Israelite, Persian, Roman, Byzantine, Arab, and Crusader—stormed the little hill, destroyed the fortifications, leveled off the summit, and built anew; and each succeeding people left material evidence of its occupation of the town buried in the debris of battle and decay, awaiting the time when the spade of the archeologist should recover them, to help him tell the story of man's past, and of his physical and spiritual progress along the winding road of history.

Encouraged by a knowledge of the town's eventful past, a great expedition maintained by the Museum of the University of Pennsylvania has been at work at the "tell" of Beth-shan

since 1921. Already ten levels have been discovered, but only about one fourth of each has been completely cleared, while below them at least an equal number of unsounded strata lie ready for investigation. Let us go down these steps of history one by one, but remember, gentle reader, that we are reading history backward.

The records of the Crusaders state that during the First Crusade they captured Beth-shan under the leadership of Godfrey de Bouillon; and when the excavators had cleared the Arab houses from the surface and started to dig they discovered, in wonderful preservation, the remains of the Crusaders' fort. Within the walls of this fort were found lamps, tools, discarded weapons, and other supplies of the Crusaders' expedition.

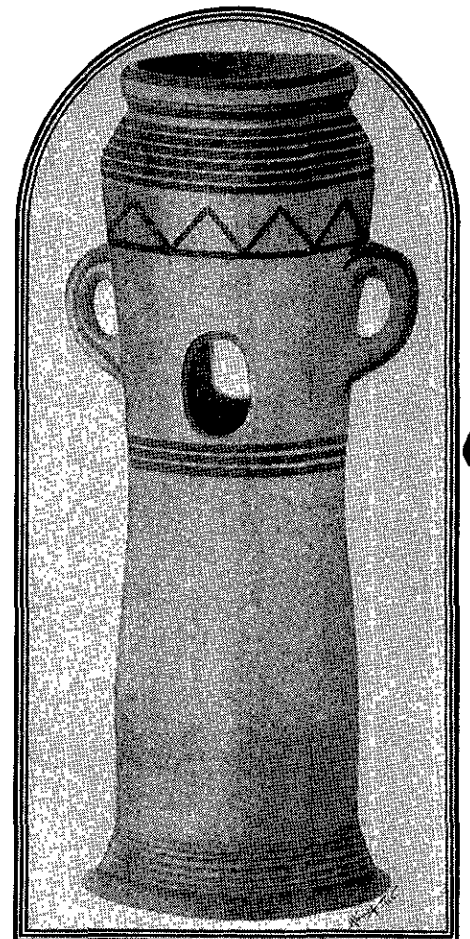
Beneath the Crusaders' fort were found the walls of the fortifications of the Arabs from whom the little hill had been wrested. Beneath the Arab walls were the remains of a great, circular Byzantine Christian church of the fourth century. Below that appeared a Græco-Roman temple of the time of Christ, and since our Saviour lived for a time in near-by Nazareth it must have been a familiar sight to Him who often passed this way.

The next level reached belonged to the Philistine-Israelite era, and revealed

the two Philistine temples mentioned in the story of Saul and David, the "House of Ashtoreth" and the "Temple of Dagon." (1 Samuel 31: 10; 1 Chronicles 10: 10.)

News of the overthrow of Saul was brought to David as he camped at Ziklag, and the young poet-warrior composed for the fallen king his beautiful lament beginning, "The beauty of Israel is slain upon thy high places." Then he, being a man of action as well as a poet, sallied forth to wreak vengeance on the cities of the Philistines. Among other places he captured their citadel of Beth-shan and destroyed it—how thoroughly could be read in the excavations, where mud brick walls had been baked red by the heat of the conflagration and charred and fallen timbers filled the rooms to a depth of three feet.

Among the buildings destroyed were the House of Ashtoreth and the Temple of Dagon. These two temples stood side by side with only a narrow corridor between them. Fortunately,



■ Cult object of Astoreth from the Temple of the Goddess mentioned in 1 Samuel 31: 10.

in each of these temples there were many objects which did not burn, so that the excavators were able to determine, beyond all shadow of a doubt, that these were the temples actually mentioned in Samuel and Chronicles.

Space does not permit of a full description of these two remarkable temples mentioned in Samuel and Chronicles; but once again we find at the point of the archeologist's spade and in the notebook of the scientist remarkable evidence of the accuracy of circumstantial detail in the Biblical narratives.



Directly beneath the Temple of Dagon was a still earlier temple dedicated to Ashtoreth, "The Queen of Heaven." Here, in addition to the usual cult objects used in the worship of Ashtoreth was found a new and unusual thing in connection with Philistine and Canaanite worship. In a room near the altar were found ovens built of brick with charred remains of wood in the fireplaces. Here were quantities of flour, and jars filled with sesame seed, which probably in ancient times, just as today in Palestine, was used for making oil for shortening, for sweets, and for sprinkling on cakes.

Such a find as this would be puzzling indeed to the archeologist if once more the Scriptures did not come to his aid. "Seest thou not," cried Jeremiah, "what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." Jeremiah 7: 17, 18.

The worshippers of Ashtoreth also kept in the temple a substitute for the real cakes in the form of cakes made of clay, each several times impressed by a seal bearing the Egyptian word *menyt*, "daily offering," which doubtless were supposed to provide, by divine substitution, a daily offering to the deity.

Since the cult of Ashtoreth and the rituals of her worship are so frequently mentioned, either directly or by inference, in the writings of the prophets Jeremiah and Isaiah, it might be well for us to give a moment's thought to Ashtoreth and her worship. Primarily the chief goddess of the Sidonians, she was a sort of lineal descendent of the earliest and greatest Babylonian goddess, Ishtar, "queen of heaven," and among many other attributes bore chiefly those of the goddess of love and productivity.



■ Remains of Canaanite temples found at Beth-shan. Note poles for sacrifices.

So powerful was the cult of Ashtoreth in the East that we find all nations from the Egyptians to the Romans practicing it in one form or another. Even the jealously guarded Children of Israel were not exempt from frequent defections in her direction, despite the laws of kings and judges and the dire warnings of their prophets. Again and again the Israelites set up the sacred tree and the sacred stone of Ashtoreth and bowed down to worship them and baked cakes and poured out offerings to please the "queen of heaven," until terrified by some calamity they turned back again to worship the Lord their God. We hear an echo of the ancient power of the goddess of bounteous nature in the reply of the Israelites to the thundered warning of Jeremiah: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth [i. e., 'what we have vowed'] to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem." Jeremiah 44: 16-18.

Among the many cult objects used in the rituals of the worship of Ashtoreth were many cylindrical stands resembling tall vases open at top and bottom, the sides of which curve slightly outward into a bell-shaped

base, thus increasing the stability of the stand. Near the top, below two rather small handles, are two rows of holes. Among some of the more elaborate stands are some decorated with models of doves peeping through the apertures, while realistically spotted snakes coil upward on the vases.

These vases were filled with earth in which plants were forced by frequent watering and exposure to the sun, a rite of sympathetic magic, to promote the renewal and growth of vegetation with the aid of the goddess of productivity. Isaiah must have had in mind the altars of Ashtoreth, with the plants growing from the tops and the vines from the apertures in the sides of the altar vases, when he says: "For thou has forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore thou plantest pleasant plants, and settest it with strange slips." Isaiah 17: 10, A. R. V., margin: "vine slips of a strange god."



At a depth of fifty feet below the top of the "tell," and in a stratum directly below those of the other temples, were found two purely Canaanite temples. As in the case of the other temples described, we have again a pair, the larger and southern one dedicated to the god of Beth-shan, the smaller and northern one to the goddess.

The great southern temple is more than one hundred and thirty-eight feet in length and more than eighty feet in

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■ Peter and John rush to the grave of Christ, unable to believe that He has risen from the dead. Through the power of Christ's resurrection the Christian becomes dead to sin and alive to Christ.



ADELBERT GARTLETT PHOTO

HAPPENED to be in front of a house early one morning when a young woman, scantily clad and with disheveled hair, burst open the front door, screaming at the top of her voice. Thinking to be of service, I hastened to the door; and there lying face down on a folding bed was a young man in his night clothes, and it needed but a glance to tell that he was dead. Between her screams the woman called incoherently to the youth to speak to her. "Why, oh why, did you leave me, Buddy?" she wailed. "Come back, oh, come back, Buddy; come back." Shrieking anew, she would tug at the stiffening body. But the man never moved nor replied. He could not see; he could not hear; he could not speak. He was dead.

The Bible says that the dead know not anything. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. The spirit, or breath, as the Bible calls it, has fled; and only the clay remains, to be returned whence it came.



Now there are three ways of being dead. The first way is to be in the condition of the young man I found—to be beyond the pale of consciousness, forever beyond the power of choice, with decisions and character forever fixed. The word of God is loath to call this condition death. Many times the word "sleep" is used instead. "Our friend Lazarus sleepeth." John 11: 11. "The damsel is not dead, but sleepeth." Mark 5: 39. Jesus says: "I am the resurrection, and the life." John 11: 25. "All that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29. To Him, death is but a sleep, because He knows that sometime He will awaken the sleepers.

The second way is to be dead in trespasses and sins. The Bible definitely analyzes this condition as being spiritually atrophied, or petrified, deaf to all appeals to a higher life. It was of these that the Saviour spoke when He told the would-be disciple: "Follow Me; and let the dead bury their dead." Matthew 8: 21.

The third way is the best way, and that is to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6: 11.

To attain to this ideal condition one must first realize the repugnance of being a sinner. In olden time Roman criminals were sometimes punished by being chained to dead bodies, from which the only release was for them to die too. Paul alluded to this when he cried: "O wretched man that I am! Who shall deliver me from this body of death?" Romans 7: 24, margin. When the body of sin, "the old man," our evil nature, becomes so offensive to us that we are willing to die to it, God has provided a way of escape, and that is through the sacred rite of baptism.

Baptism has a double significance. It is a symbol of our faith in the death and resurrection of Jesus Christ, and it is a symbol also of our own death to sin and our resurrection to a new life. As Christ was laid in Joseph's new tomb, so the penitent is immersed in the water as a sign that he also is dead to the world and to sin. Then as he is brought up from the water, it represents his resurrection to a new life.

This significance is expressed by Paul in Romans 6: 3-11 thus: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are

Are YOU DEAD?

By Walter Hart Hall

buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.



"Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Paul has elsewhere set forth this experience clearly, saying: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:

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FLASHES

During Prohibition we were given solemn promises that Repeal would (1) do away with bootlegging, (2) replace bad liquor with good, and (3) bring in several hundred million dollars revenue to the government. After a year of Repeal, it has kept none of these promises. (1) Bootleggers are supplying the country with half its hard liquor; (2) guzzlers, experienced and inexperienced, tell us the dispensed liquor is unpalatable; and (3) less than half the expected revenue has come in.

Science goes on from telling us that time occupies space to telling us that sound has heat, and that light has sound. The sound of the moon's rays is said to resemble the tolling of large bells, and that of the star Vega the subdued but high-pitched shouting of a vast crowd. About 3000 years ago King David sang of the voices of the heavenly bodies. Science is rather late with its "discoveries."

The seven principal causes of death now, in order of their deadliness, are heart disease, cancer, apoplexy, pneumonia, Bright's disease, tuberculosis, and influenza. It is easier to keep your ailment out of that list than to get it out; and obeying the laws of health is the surest preventive.

The Chicago Century of Progress Exposition closed its two-summer exhibit on October 31, with an estimated total attendance of 35,000,000. It is said to have broken about even financially; and there is some agitation toward continuing it every summer on a smaller scale. There would be value in having one spot where all and sundry may go every year to view the latest in invention and progress. Appropriate motto: "Knowledge shall be increased." Daniel 12: 4.

Twelve hundred Hungarian coal miners struck for a raise of pay from \$2 to \$3.50 for two days work a week. Their threat took the form of suicide by starvation in the mine. They won after 100 hours of horrible suffering. Is our boasted civilization collapsing, that hunger strikes must be resorted to in order to get the privilege of making enough to earn even an indecent existence?

Chief Justice Charles Evans Hughes, of the United States Supreme Court, arrives at the Court building for the fall session, expected to be one of the most important meetings of the Court in the history of the country, since it will rule on the constitutionality of the New Deal.

New York City's 4,716 beauty parlors received \$27,690,000 in 1933 from beauty seekers.

Italy is beginning to train its little boys of six years to be soldiers. This division of the Fascist Army has been called the "infant-ry" or the "babes in arms." Grim humor, but an indication of the devil-may-care spirit in which men and nations are plunging into universal militarism today, and for tomorrow.

The ancient Phoenicians have always been given credit for the invention of the alphabet; but according to Sir Charles Marston, the noted British archeologist, recently discovered evidence points to the Israelites as the first people who used letters in writing. Moses seems to have originated alphabetical writing, perhaps when he wrote the story of creation in Genesis.



Many governments these days delude themselves into thinking that they can advance the cause of liberty by suppressing liberty.

Eighty-five million dollars was spent on motion picture attendance during 1933 in New York City alone.

A nation is in peril when the state sets itself up in the place of God, and in greater peril when one man sets himself up as the state.

Medical authorities say there are 600,000 more persons alive today than would have been if public health conditions of 1900 existed now. This has been accomplished by lessening infant mortality, but not by making people grow older.

The Hitler government in Germany has found that religion cannot be ruled by politics. The most outstanding lesson of history is that state and church should be kept separate. But rulers will try to unite them as long as time lasts. And the most terrible religious persecution of all time will probably result. We may look for it in our country.

Roman Catholicism has 320,000 priests and 430,000 nuns and monks. These with other clerics total over a million religious workers, ruling, and supported by, 320,000,000 Catholics, representing 18 per cent of the world's population. With the pope at the head, there are 55 cardinals, 22 apostolic delegates, 104 prefects apostolic, 256 vicars apostolic, 245 archbishops, and 1578 bishops. No wonder "all the world wonders" at this gigantic religious force, as to numbers and imposing array.

A "Reform Church of American Israelites" is being organized in Los Angeles. Among other "reforms" it will observe Sunday as a day of rest and worship instead of the traditional Sabbath. Rabbi Straus, its founder, says that in spite of Sunday keeping, "our loyalty and devotion to Israel remain unimpaired." We wonder if he knows of this command in the Hebrew Scriptures: "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Exodus 31:16

We Grow

THIS January, 1935, issue of THE WATCHMAN MAGAZINE is larger and "roomier" than ever, and we are sure our many appreciative readers will like its brighter covers, its new type faces, its easily readable lines, its outstanding titles, and its larger and clearer illustrations.



■ 1935 looks serious as it takes over from 1934 the critical burden of world uncertainty and disorder.

But we have more to offer than material betterment. THE WATCHMAN will not change its vital message, but will sound it with a more distinctive and compelling power. The times demand answers to great questions that none but God through His word can answer. We will continue to keep up with the times in all the news that concerns paramount issues, and ahead of the news with Bible interpretations of the future.

The swiftly moving drama of present events has a sure ending that is evident to all close students of history and prophecy. Watch THE WATCHMAN for the progress of that drama.

Speed Week

DURING one week in October last the following speed records were made: In a notable air race from London, England, to Melbourne, Australia, 11,325 miles, two Englishmen flew the distance in a little less than three days, at an average of 159 miles

an hour. An Italian flier sped 440 miles an hour in the air over Lake Garda, about the speed of a bullet from a gun. A Union Pacific streamlined train streaked from Los Angeles to New York in 56 hours and 59 minutes, a record.

Couple with these phenomenal speeds in transportation the 143 miles an hour made by a German Zeppelin rail car, 272 miles an hour achieved by Campbell's "Blue Bird" auto on Florida sands, and 125 miles an hour attained by Gar Wood in "Miss America," motor boat, and you have startling wonders to exclaim about.

This last summer also saw renewed attempts to pierce the stratosphere above, ten miles into the blue being reached; and renewed efforts to explore the ocean's depths, Beebe and his helpers penetrating more than a mile into submarine darkness.

Greater propelling energy and more streamlining are making it possible for men to fling themselves through space at breath-taking speeds that make transportation of a generation ago seem to be standing still or going backward by comparison.

Meanwhile crime increases, moral tone lowers, and more devastating wars threaten. We are persuaded that the world is hastening as rapidly toward moral decay as it is catapulting toward machine speed records. Strange, but true. What is the reason? The world is expecting to advance in well being by knowledge, invention, and record-breaking achievement. And it can't be done. As sure as it is attempted, there is a spiritual sag. Our times are well depicted by the prophets of God: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Timothy 3: 13); and, at "the time of the end many shall run to and fro, and knowledge shall be increased." (Daniel 12:4).

It is our conception that the only reason why God inspires and allows these appallingly swift records in transportation and communication is that the message of His grace and the proclamation of His Son's second advent to this earth may be made known to the

world's remotest corners in a surprisingly short space of time.

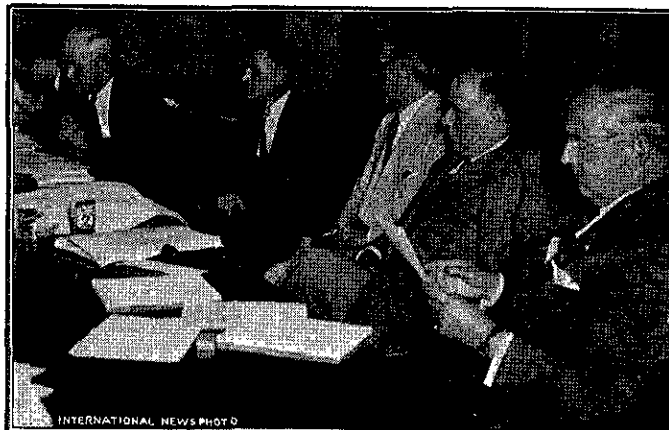
God and science and men are preparing for something sudden and catastrophic, friends, and it will cleanse the earth for better conditions for those who are ready for it. It is great to be alive today, but it will be infinitely greater to be alive in the tomorrow that the next life brings.

1935---and War

HEAVY clouds hang over the international situation. France estimates that Germany will have five and a half million soldiers ready to fight next summer, and guns sufficient to supply them. French militarists look for: "First, a terrific lightning-like raid; second, a swift invasion of small powerful forces by way of Belgium and Switzerland to complete the destruction from the air; and third, a surging wave of a powerful occupying force capable of ending the war within a few weeks." And France has voted 800,000,000 francs in addition to its usual budget to meet the inevitable attack. Germany was totally disarmed at the close of the World War, and is supposed to be disarmed now. Yet Germany is as much a menace to France now as in 1914.

On another front, the sea, representatives of the United States, Great Britain, and Japan now conferring in London over naval ratios have come to a deadlock, and it looks as if the outcome will be "every fellow for himself and—" you know the rest of it.

■ A committee of United States Senators investigating the sales of munitions by armament companies, the probing that revealed trafficking in, and profiting by, death-dealing engines of war, and which caused international complications.



Japan insists on parity in ocean forces, and refuses to tolerate longer the ratio of 5-5-3 hitherto accorded Uncle Sam, John Bull, and the Mikado, in that order. The news has just come that the little brown men are offering to agree on a 5-4-4 ratio, with Great Britain 5 and the other two equal. But America will not consent to this. The matter must be settled in 1935 by treaty or war.

Japan and Russia face each other in the Far East, and each is feverishly matching the other in armed men, guns, planes, and railways. Each is following a policy that will absolutely forbid its backing down before the other short of a trial at arms. And Russia is not the Russia of thirty years ago. She is equipped and ready, and getting stronger in her position every passing day.

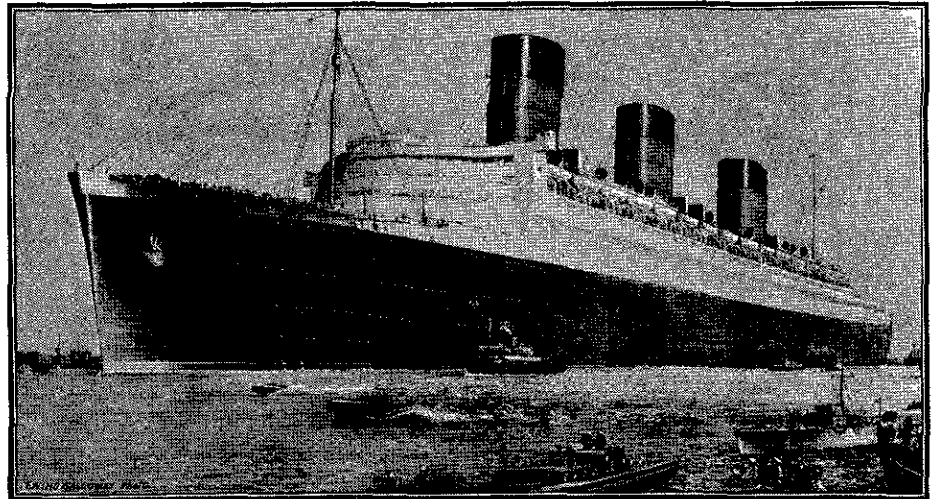
Two great facts stand out in regard to these three "sore spots" in international intrigue: One is that Japan or Germany cannot afford to wait before they attack, for their supposed foes are able to prepare faster than they can; and thus delay means hopeless defeat to them. They must strike soon or lose. The other fact is the one learned by World War experience, that the only possible way to win a modern war is to strike fast and overwhelmingly. A prolonged war is fatal to both victor and vanquished. These facts presage a terrific onslaught soon and swift. Without being pessimistic, we look for war in 1935 or 1936, unless—God holds the winds of strife. According to Revelation 7: 1-3 He has been holding them so far, to stave off Armageddon. He will continue to hold them from completely destroying mankind and civilization till His work is done in the earth. Then He will let them go, and men will destroy themselves, because they insist on doing it. This is what God says they will do, because they will do it. Read Revelation 11: 18.

"The Isles Shall Wait"

RECENTLY we reported in these columns the discovery of a great community of people in central New Guinea. European powers had parceled off this largest of islands among themselves, and until recently it had always been thought that the interior was much like the coastal regions,—mountains, impenetrable jungles, scat-

tered savages. Meanwhile explorers reached the north and south poles and other well-nigh inaccessible regions, where nobody lived, or could live.

Then last year some gold prospectors flew over New Guinea and found, to their surprise, a people, upwards of 200,000 in number, living on a wide plateau in the far hinterland. Domesticated and agricultural, they



■ The largest ocean liner ever yet built, the "Queen Mary," as she will appear when ready for her maiden voyage in 1936. Length, 1018 feet; 12 decks; gross tonnage, 73,000 tons.

possessed many attributes of civilization beyond peoples usually living in such out-of-the-way places. So far, the airplane is the only method of approach to them. They seem to have "crawled into a hole and pulled the hole in after them."

To our minds, even more remarkable and significant than this discovery of a hitherto unknown people is the news recently received that representative Seventh-day Adventists have already penetrated by air into this new region, and have established a mission station among these primitive tribes. The message of a soon-coming Saviour is to be heralded "to every nation, and kindred, and tongue, and people." (Revelation 14: 6; Matthew 24: 14.) These New Guinea tribes must receive it with all the others. The very fact that God has opened the way so quickly for them to hear of Jesus is evidence to us anew that the great purpose, under God, of modern inventions is to reach every people without delay, and also proof that Christ will not withhold His coming much longer.

Can Men Raise the Dead?

WHAT is said to be the first revival of a dead man in medical history occurred in Moscow, Russia, recently. A suicide by hanging, after having been dead for three hours, was "brought to life" again by use of an "artificial heart," with which doctors had been experimenting on animals. His blood

started circulating again, he breathed, opened his eyes and looked at the doctors, and "lived" for two minutes before expiring the second time.

Two questions: What is death? and, Was he dead?

Death is complete flight from the body of the "spark of life," the spirit, to use a Bible expression. Ceasing to breathe and a stopping of the heart-beat do not necessarily constitute death. There have been many cases of drowned or suffocated persons being revived many minutes, and even an hour, after lungs and heart had ceased to function actively.

The crucial test comes when the dead body has begun to decompose, showing the total departure of life. Then let the doctors try their arts. Lazarus had been dead four days when Christ gave him life. That was a real revival of the dead.

Divinity alone can give or restore life. And we trust Christ, who Himself went down into the grave, stayed there long enough to show total cessation of life, and rose again because it was not possible for death to hold the Lifegiver. We trust Him to raise our dead at His coming and His kingdom. (John 11: 25; 5: 28, 29; 1 Thessalonians 4: 16; 1 Corinthians 15: 51, 52.)

The LAND Where

GRANT PARK lies between my residence and the office where I work, so frequently I stroll across these recreation grounds, or go climbing up and down the little hills that lie between the winding drive-ways. I have, at the top of a rather steep slope, a favorite spot. Here two sturdy posts support a comfortable swing. Today I betook myself to this secluded spot and found it occupied by a man who invited me to share his swinging seat.

"This is a grand place to come, just to dream," my companion remarked in an effort to make conversation, I thought; so I replied:

"Yes; I like to study here, or read."

"Do you ever study about the condition this old world is in, the sadness, the suffering, the disappointment, that so many endure?" he asked, not lifting his eyes from his shoes.

"Indeed I do," I replied. "Sin has brought much distress, but by the grace of God, one day it will all be done away, and we shall be brought to a land where everyone is healthy and happy, abounding in love."

But he seemed lost in his own thoughts, which however soon found utterance. It was a long list of calamities he reviewed: the awful sufferings and death of his pretty, devoted wife; and then a misunderstanding between himself and his parents-in-law that caused him to lose his employment, which was quickly followed by the accidental death of his only son, whose life was snuffed out in an automobile collision; and then, close on the heels of this, some small-town bank closed its doors, with tremendous loss to him; and within a few weeks his home burned to the ground in what he thought was an incendiary fire. He went on:

"When I was a lad I used to dream beautiful dreams. Not one of my boyhood dreams has come true. Many a young man starts out in full confidence of success, but in the end, what does he

get? — Nothing but sorrow, disappointment, misunderstanding, misrepresentation, and ultimately — what everyone gets — death!

"My teacher used to tell us we were in a land where any enterprising, upstanding lad could make his dreams come true. Bah! Where is this land where dreams come true?"

With a horrible oath, the man leaped from the swing and started away, as if nothing more could be said.

But I called to him: "Wait, friend, I can tell you how to find that Land Where Dreams Come True."

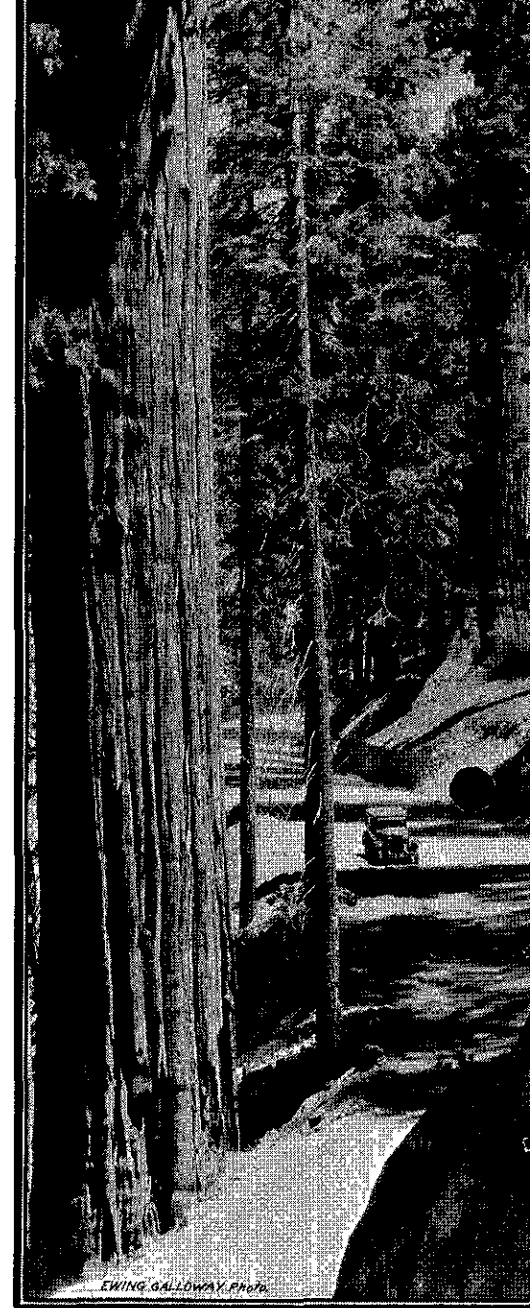
He stopped abruptly, turned searching eyes upon me, and resumed his seat, and then it was that *I* talked to him; for all the while he said not a word.

You have seen much suffering; your heart has been torn and bruised till now it is growing bitter; but there are some things you should know. The sin and privation, the distress and want, that everywhere abound in the world were not here when the Lord first created it and placed man here to be its ruler. At that time, "God saw everything He had made, and, behold, it was very good." (Genesis 1:31.)

That original perfect condition would have continued unto this day had it not been for man's sin. Our first parents deliberately subjected themselves to Satan, becoming the slaves of their worst enemy. (Genesis 3; Romans 6:16.)

It has ever been the archdeceiver's purpose to delude and to deceive the sons of men in the hope that the last vestage of truth and righteousness should be exterminated, and his wicked nature have undisputed sway. Today, on all sides, are glaring testimonies to Satan's success in lowered moral standards, marked spiritual declension, and waning human sympathy:

At the creation of earth, God made Adam sovereign, placing all dominion in his hands. He was to rule through



By
**Robert G.
Strickland**

succeeding ages and generations, a sinless king holding sway over a righteous realm. But he bowed in submission, not to the God who had made him, but to the deceiver who made false promises, thereby surrendering his prerogatives and allowing Satan to become the "prince of this world."

The Saviour came into the world to wrest its dominion from Satan, and, thanks be to God, He overcame the devil, and now offers to all the victory which He gained for us. God's original



■ We dream of scenery more grand and imposing than any this earth can afford.

purpose is yet to be accomplished. In the beginning this earth was made perfect, and it was His intention that it should be inhabited by sinless beings. Ultimately, His purpose will be carried out on this remade globe. (Isaiah 45: 18.) Sinners now inhabit it. But Jesus is pleading with them to get ready for the other life, when this same earth shall have been freed from unrighteousness and restored to its Edenic beauty. Some day this sphere will be peopled only with folk who have gotten the victory over the world, the flesh, and the devil.

At that time Satan will have been destroyed (Hebrews 2: 14), and the curse of sin blotted out. Death is the wages of sin. With sin gone, there will be no death, and no sad separations

DREAMS

Come True

to shatter long-cherished dreams. No unreasonable superior will intimidate, and no harsh capitalist will grind out his profit from defenceless dependents. There the meek inherit the earth (Matthew 5: 5) "and shall delight themselves in the abundance of peace." (Psalm 37: 11.)

Look where you will today for peace, and she is fled. All Europe is distraught with fear. The Orient trembles above the rumblings of awful convulsions that threaten to engulf the whole world. America wonders what will be the outcome of international events unprecedented in the annals of history. Mankind is waiting for *they* know not what. But it is certain from the word of God that the dissolution of all things is at hand. The inevitable draws on apace. The wicked world must pass away and give place to a new earth, "wherein dwelleth righteousness." (2 Peter 3: 10-13.)



Oh, the wonders of that land! Even the reveries of the most imaginative can but dimly picture the delights that are in store for the ones who love our Lord Jesus. (1 Corinthians 2: 9.)

What joy it is now, while still in this unreclaimed world, to know that he who truly loves the Lord is a Son of God. What a mighty privilege! But when Jesus shall appear, then our present joys will be increased, for we shall see ourselves *like Him*. (1 John 3: 2.)

Abraham, to whom the Lord promised the earth (Genesis 13: 14-17), did not expect to receive it in its present condition. He did not anticipate ownership here, but looked into the hereafter, where he saw "a city which hath foundations, whose builder and maker is God." (Hebrews 11: 8-10.) And it is this great city, 375 miles on each side, surrounded by lofty walls of jasper, and pierced on each side by three wondrous gates, every several gate a single pearl, that will be constructed in heaven and brought, in its immensity, down from the glory courts

to rest upon the earth where it will remain as the capital of the kingdom of Christ. (Revelation 21: 10-21.)

Here from the throne of the Most High gush forth the living waters that roll their crystal tide away in a mighty River of Life. Here that wondrous tree that was removed from earth out of the Garden of Eden will be restored, so that all nations may eat the twelve manner of fruit from the Tree of Life. Here will be no sorrow, no sickness, no death, no crying, neither shall there enter into the city anything that defiles, neither whatsoever works abomination, or makes a lie. (Revelation 21, 22.)

There the inhabitants have no fear of losing their homes; they do not dread fire or mortgage, but "shall build houses, and inhabit them." (Isaiah 65: 21.) There our longing for unailing plenty will be satisfied, and every man will enjoy the fruit of his own labor. There the most esthetic taste will revel in the superlative of all that is cultivated and refined, beautiful and appealing. There "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." (Isaiah 35: 1, 2.) Here indeed is the fruition of all our righteous dreams. Here is "The Land Where Dreams Come True"!



Turning to my seatmate, I exclaimed, "I want to be there—in that land where the inhabitant shall not say, 'I am sick' (Isaiah 33: 24), and where the glory of Jesus Christ ever illumines that happy land, the land of my daily dreams. Don't you want to be there?"

"I do," he said, rising to go. "And thank you. That land is worth living for. Maybe my dreams will come true there."

"In the SWEAT of Thy Face"

By
Hubert O.
SWARTOUT, M. D.

THE words of our title carry our thoughts back to the time when the sentence of banishment was passed on the parents of the human race. They had to leave a delightful garden home, because they had proved themselves unfit to stay in it, and face a lifetime of weary work in wresting a coarse subsistence from a stubborn and weed-infested soil. In one sense, it is small wonder that to this day their descendents have acted as if they thought manual labor is a curse, and the sweat it brings something to be avoided if possible.

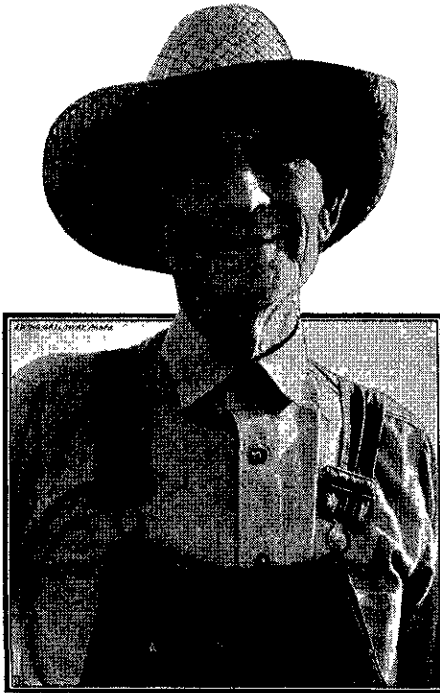
For thousands of years the strong tried to free themselves from the necessity of working by enslaving the weak and living on the fruits of their toil. In recent times, the search for ways of avoiding work has turned away from slavery and toward invention. Wonderful and ever more wonderful "labor-saving" machines have been devised. Today, with but a small fraction of the bodily effort put forth by our grandparents, we can live on a scale luxurious beyond their dreams.

Even in our play, most of us dodge exertion. We crowd the benches of some great stadium and watch a handful of football players struggle for their own fame and our amusement. We sit in a stand and exercise little more than our vocal cords when some favorite batter hits a home run. The "gallery" in a golf match, it is true, do have to take quite a walk; but the number of people thus interested in golf is insignificant, compared with the throngs that frequent the football stadia or the baseball parks. In tennis, hockey, basket ball, and a dozen other athletic games, too, we are often content to watch other people develop their muscles, while our own grow more and more fat-loaded and flabby. The number of devotees of bridge, as compared with that of those who love hiking, is another illuminating commentary on our attitude toward exercise.

It would seem as if we had come near to escaping the "curse," but are we sure we are right on this point?

The ground was cursed,—not Adam. It was not even cursed as a punishment to him, but for a blessing—"for thy sake." (Genesis 3: 17.) The added labor made necessary by the curse on the soil, therefore, was intended as a benefit to its tillers. Hate it though men do, and dodge it though they may, the value of muscular exertion, vigorous to the point of free perspiration, ought always to have been clearly understood; but the evidence for this value, especially the evidence seen by medical men, is greater today than ever before.

A constantly increasing number of patients of a certain class are coming to physicians for advice. Most of them do not look sick, though they feel that way. These are their common complaints:



■ "His brow is wet with honest sweat"

"I feel weak." "I have no pep." "I can't sleep." "I have no appetite." "I am so nervous." "It makes me pant to walk upstairs." "When I stoop over and then straighten up, it makes me dizzy."

When we doctors talk with and examine such people, we seldom find that it is cancer, tuberculosis, or any other definite disease that has taken away their feeling of strength. They should not take sedative drugs to calm their nerves and put them to sleep. They do not need bitters for

their appetite. It is not heart disease that makes them short of breath. In fact, few of them have any organic disease at all; but most of them are suffering chiefly from a lack of muscular exercise.

Some of these folks had never had to work, and when their naturally active youthful years were past they drifted into a life of inaction. Others have been thrown out of work by the depression; and, never having really sensed the value of muscular exertion aside from the money it might bring in, they have let the exercise come to an end along with the job that demanded it. A few have given up work because of advancing age or because they have accumulated enough property to enable them to "retire."

Probably many of those who read these words have heard the story of the ancient king who felt himself growing weaker and weaker day by day, and offered a large sum of money to any physician who could cure him. The doctor who won the reward did so by furnishing the king a pair of heavy clubs, which he was directed to swing vigorously every day until his hands became moist enough to dissolve out the medicine with which the club handles were supposed to be saturated. The reason for such advice, of course, is obvious.

You may laugh at the simple hod-carrier who bragged that he was fooling the boss by carrying the same load of bricks up and down the ladder all day, but it was far better for him to do that than to do nothing at all. Foolish as it might seem at first thought, it would be better for one used to handling a pick and shovel to spend an hour or two a day digging holes and filling them up again, rather than to sit idle from dawn till dark. More often than some of us realize, a prosperous son has shortened his parents' lives by taking them away from their farm to his city

home and surrounding them with servants and other luxuries.

Nearly three thousand years ago, the Wise Man said: "The sleep of a laboring man is sweet, whether he eat little or much." Ecclesiastes 5: 12. The prescription suggested by those words would cure a great deal of the insomnia and poor appetite that plague folks in 1935.



The day is probably forever past when the work of our land will force its toilers to enough bodily exertion to keep them all in good muscular trim. Hours of labor are short, and steadily growing shorter. Most of the work is now done by machines, and more and more of it is likely to be done that way. If we are to be strong and vigorous, we shall have to give real thought to the devising of a program that will insure sufficient bodily exercise. If we persist in our present tendency to let a few among us get the exercise while the rest of us watch them, can we hope to escape the fate of other nations that did as we are beginning to do? It was

"fullness of bread, and abundance of idleness" (Ezekiel 16: 49) that characterized Sodom just before her fall. When the Romans turned away from their early active and frugal life and became addicted to watching gladiatorial combats, they were on their way toward the decadence that encouraged the vigorous barbarians of the North to attack and finally to conquer them. The man who will do the most for our country in the near future may be the one who suggests a practical, interesting, and inexpensive way for its people to tone up their muscles during their leisure hours.

"In the sweat of thy face shalt thou eat bread" (Genesis 3: 19) is a dictum that we cannot hope always to escape. If we order our lives so as to avoid the sweating, we lose our appetite for bread. If as a nation we persist in dodging the activities that make us sweat, some more vigorous nation may some day come in and take away our bread. The above words are not a curse. They are an important part of our physical and national salvation. Let us heed them.

The Gate of Paradise

(Continued from page 5)

width, and is connected by a corridor with the northern temple. We have not space for detailed accounts of these temples, but we might say that the excavators found by the altars the sockets for the poles upon which the carcasses of sacrificed animals were dressed, while near by were lying a sacrificial dagger of bronze, the shoulder blade of a young bullock, and the ornaments with which the live bull was decked for sacrifice.

Below these two temples are two others which show clearly the development of Canaanite sanctuaries from "high place" to temple.

It will take about fifteen years more to complete the work at Beth-shan. What these years may reveal is a matter of anxious conjecture on the part of all who are daily following the work of the expedition, but we have every reason to hope that much additional material evidence will be discovered that will supplement, confirm, and corroborate the Bible.

The Doctor Replies to Health Queries

Medical and hygienic information of interest to the general reader is given here by a practicing physician. Inquirers may address the editor.

Ulcerated Stomach

I have been suffering with an ulcerated stomach for about two years. Will you please tell me how to cure it. S. T.

The following course of diet and treatment will be very helpful to your ulcerated stomach, and ought to give you the relief for your condition that you are seeking. An ulcerated stomach means an irritated stomach, and so you must begin at once to eliminate all things in your diet and habits that are irritating. See that your nervous system is relieved of all nervous tension, and eat only when quiet and relaxed. Then after your meal you should rest, lying down with an ice bag over your stomach to quiet down some of its activity. Next you must consider what foods you can be allowed to eat. All irritating foods must be let alone. That includes condiments, spices, vinegar, meats, highly seasoned foods, and foods with too much roughage. Milk is a very easily digested food, and when a person has an ulcerated condition that does not

yield readily to careful diet, it is a good plan to go on a milk diet. Keep your bowels open by using some form of mineral oil.

Shingles

I have a peculiar breaking out on my left chest, extending to the back, and it is very painful. I have used several ointments on it, and it does not seem to improve. What do you think can be the cause and what can I do for it? B. P.

You seem to be suffering from a case of shingles, and the cause is an infection that makes an inflammation of the ends of the nerve trunk, which manifests itself in a characteristic breaking out along the course of the nerve. The condition is quite painful while it lasts, and usually runs a rather acute course from two to four weeks. Hot applications will give relief, and should be used several times a day. Following the fomentations, the rash should be dusted with starch, and then the parts covered with a soft cloth. Should you have a neuritis in the affected area following this attack

of shingles, fomentations and a heating compress should be the treatment.

Prevention of Appendicitis

I have had one attack of appendicitis, and did not have an operation, although I was urged to do so by my physician, who said that I would have to be operated on some time, and so should have it done at this time. Is it true that I will have to have my appendix removed? What can I do to prevent another attack? D. A. L.

It is true that in many cases a person who has had one attack of appendicitis has other attacks, and sooner or later has to get relief by surgery. Perhaps the following two suggestions will prevent a further attack. The infection that is present in appendicitis seems to come from the colon and extend to the appendix. Thus if you can cure the infection that you have in your colon, you can hope to be free from further appendix trouble. Go on an antitoxic diet, and have at least two bowel movements daily.

Aren't HUSBANDS DEAR and QUEER ?

By
Martha E. WARNER

I STOOD surveying the room, one morning, after the nicest man had taken his departure for the day. "Such a room! Such a looking room!" I exclaimed. Papers, books, and magazines, on the floor, on the table, on the couch, on the footstool, anywhere and everywhere, excepting where they should be. It looked as if a whirlwind had struck the place.

"Just why," I scolded, "an able-bodied man should be so helpless, and just why a man should expect his wife to follow on his trail and pick up his belongings, I cannot understand. Men, men, even the best of them need disciplining. I made one mistake in not starting in years ago, but since they say it's never too late to begin, Mr. Husband will hear from me to-night. If he were a three-year-old I could spank him."

Although rebelling, I vigorously and energetically attacked the accumulation of papers. Systematically and neatly, I stacked them in their proper places. I smoothed out the couch cover, I plumped up the pillows, I straightened the chairs, and then I gave a sigh of relief, and I wished, oh, how I wished, that always I might keep my room so.



As I went about my regular work, my mind kept reverting to what I should say to the nice—, to Mr. Husband, come evening. Firmly I resolved I would not be sidetracked by any, "Come here and let me kiss you," neither would I sit on the arm of his chair. No sir-EE. I would stand beside him, grasp him by the curly lock that hangs rebelliously over his forehead (that is, it does when it's not plastered down), and insist upon his looking me straight in the eye while I sternly laid down the law to him, and when I had finished, I was perfectly sure he would understand what I thought of his careless ways.

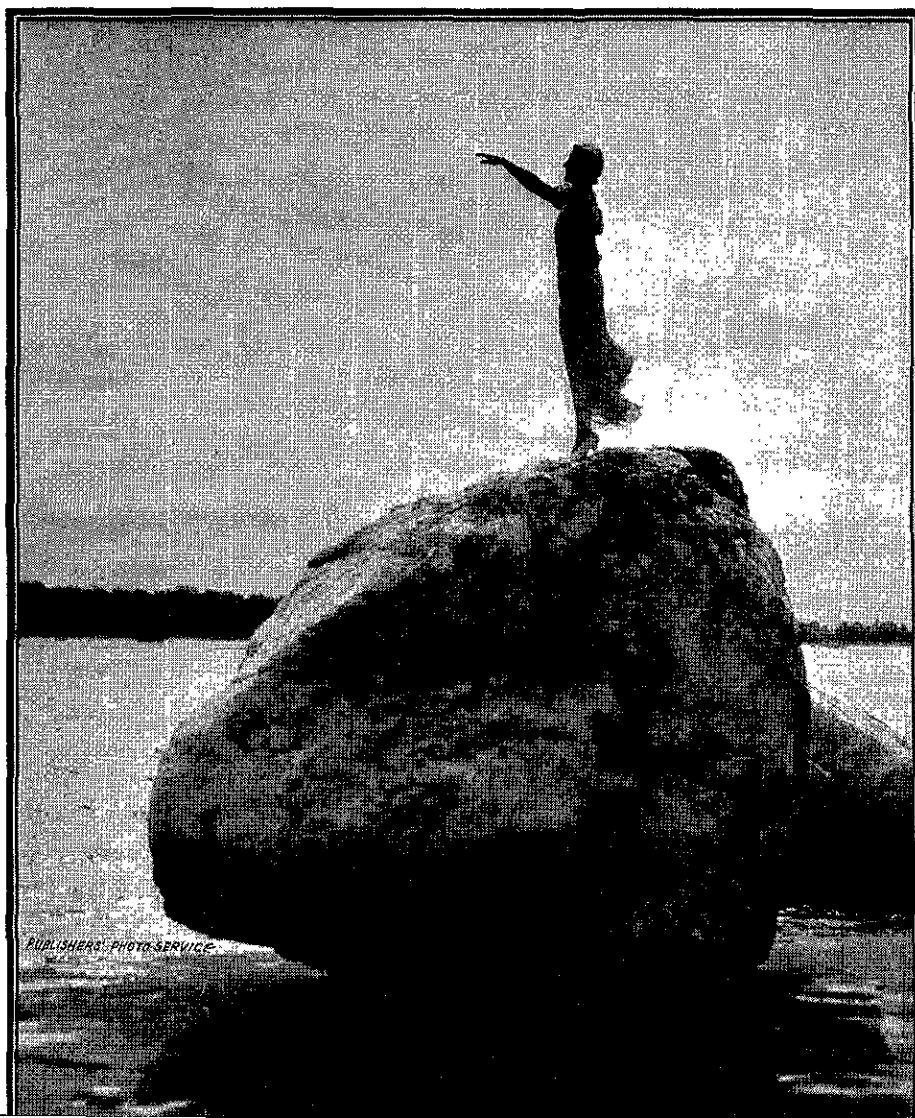
fleeting one, one that perhaps the offending man would never know about, but one that would be out of sight and out of hearing of home and home affairs, to a place where I could rest and—think.

Accordingly, I slipped into another gown, locked the doors of the little house, went to the garage, got into my faithful Olds, and off I went.

After a few miles of driving, I left the beaten highway for a back country road, which wound around under a railroad pass, then up a hill past some houses, then down again by the golf course, and on and on,—meeting women with goats, and children with dogs; then through a tiny village, down past the airport, until I came to a beautiful park at the very water's edge.

It was, and is, a favorite place of mine, and where I was, and am, wont to go when there is danger of my little world going smash against the rocks. For a few moments, I sat quietly in the car, feasting my eyes on the extensive view of the harbor. There in the distance was the lighthouse, over across was a miniature Coney Island, out beyond the breakwater steamers

■ "My favorite rock called me, so I answered, and climbed to the very top of it."



PUBLISHERS: PHOTO SERVICE

could be seen on their way to New York, while nearer the shore colorful sailboats were bobbing here and there.

A seaplane soared over my head, came down upon the water and sailed along as merrily as any motor boat, then with a roar it was in the air again and out over the land, where a man with a parachute jumped out of, or off from, the plane and landed safely near a cottage. This was the pilot's home, and this his everyday manner of returning.



The tide was coming in, and my favorite rock called me, so I answered, and climbed to the very top of it. The breeze was so refreshing that already my tired nerves were being soothed and my little world slowly righting itself.

As I watched the waves, each one coming a little higher, a little higher, I questioned as to the reason of it. What kept the water from spilling all over the land? Then out of the quietness came the answer. The Lord has "placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail: though they roar, yet can they not pass over it."

Stupendous thought! The waves, the mighty waves of the sea, held in check by the power of God! And if God could hold those waves in check, could He not steady my little world, could He not keep me from spilling over and saying words I never should say? Oh, I knew He could, I knew He could; for to my mind came an almost-forgotten promise: "There hath no temptation taken you but such as is common to man: but *God is faithful*, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it."

Going back to the car, I curled up on the seat, and, because the place was so quiet and peaceful, I soon fell asleep, and when I awakened, my first thought was, Where am I? And what am I doing here? Then it all came to me. I had run away from home and the things that bothered me, and when I looked at my watch, I decided it was high time for me to go back, and almost immediately I was on my way.

As I flew along, I whistled a tune, for the blues had disappeared, and my nerves were steady, and for some almost unaccountable reason, the little house seemed so desirable and the

nicest man so dear. What if he did scatter papers all around the room? He loved me. Always he was good to me. Never did he scold me, and if there were no newspapers—the thought hung in mid air, for vividly, so vividly, a scene rushed before my eyes,—and I had said, I never would forget:

The nicest man was lying, all bruised and broken, in a bed in the hospital. On the door of his room hung a card, "No Visitors Allowed." White-clad nurses went softly in and out, or stood in attendance while specialists conferred. I will not go into details,

for those who have been through a similar experience know the agony of suspense the waiting brings to the one who is left.

The loneliness of the little house was almost unbearable, the emptiness of the rooms almost unendurable, especially the room where the nicest man always entertained his friends. Time and time again, I would stand at the door and question, "What is wrong?" then turn away, not knowing.

But one day, with a rush, it came to me. The room was too orderly. *Too* (Continued on page 19)

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. Queries may be sent to the editor.

Plucked Eyebrows

To afflict the body by pulling out eyebrows seems sort of heathenish. Is it right?

Our friend chooses his own term, and we will let him have it. Since we are not heathen — heaven forbid! — anything contrary to our customs and ideas is of course heathenish. But and yet the langorous maiden with a pencil mark above her mascaraed eyes may regard this hirsute gentleman's shaggy brows with equal Christian horror. I feel quite sure that the plucking of any of my uneven line of eyebrow would feel quite heathenish to me, and I do not look with favor upon the lady whose ideas of beauty are confined to thin line and vivid color. I think she is a silly girl, but really I doubt if she is heathenish.

Child's Daily Program

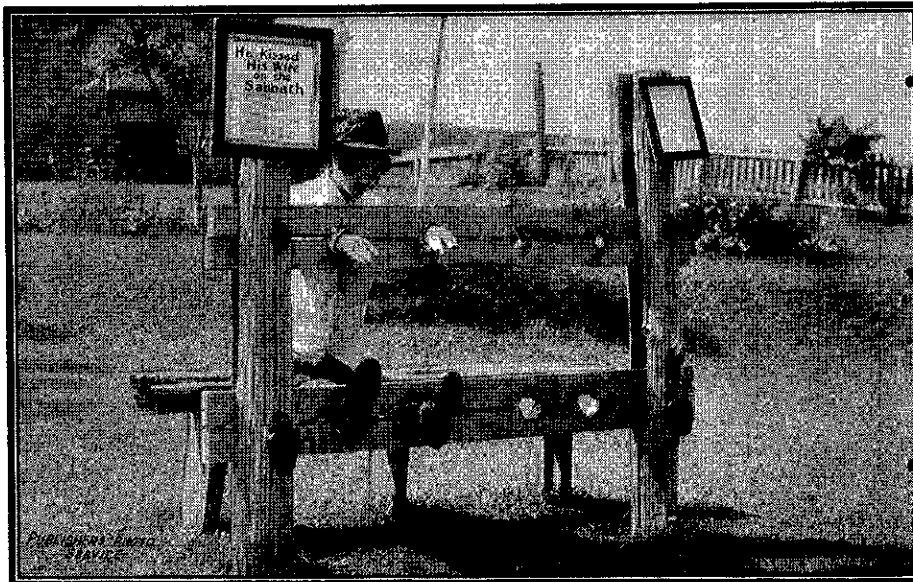
Would you please outline a model day for a child of eight, so we could get an idea of the amount of work a child should do?

The amount of work a child should do varies with the strength, temperament, and environment of the child. And since it is to be presumed the parent prescribes the work for the benefit of the child more than for benefit to the parent, the efficacy of

the prescription depends very largely upon the spirit inculcated and the methods used. The program will be affected by the program of the rest of the family. But since a paragraph will not suffice for a comprehensive treatise, here's for a "model." We are supposing that the child is not yet in a public school, but is being educated at home.

A child of this age should have twelve hours' sleep, including a mid-day nap or rest. Rise at 7:30; morning worship at 8, followed by breakfast. Home duties one half to one hour, with parent's companionship. One to two hours' study with mother, study which should be but little sedentary, but mostly in household activities and nature study, with some time given to reading and mastering the arts of expression and recording. One to two hours' play. Noon lunch at 12:30, followed by light household duties—dishwashing for example. Rest hour. The remainder of the afternoon may be given to play, recreation, nature study; or, if project work, such as a garden, is possible, and if the interest and enthusiasm of the child are properly awakened, such work answers admirably all the needs. In absence of this, certain evening chores should be provided. Dinner at 5 or 6. Evening program, in part music, reading or story-telling, including Bible stories, and evening worship. This does not mean that the evening is to be given wholly to entertaining the child. He will find much satisfaction in the conversation and activities of his elders, and he may have games and play to occupy himself. But his special interests, particularly the story hour, need to be observed. If there are other children in the family, the program must be modified to include their participation, influence, and help. Bed-time at 8:30.

■ A relic of early American history, showing how men were sometimes put in the stocks for the simplest infractions of a Sabbath law. Our Puritan ancestors made the mistake of uniting church and state, and punishing offenders of over-strict religious rules by civil penalties.



The PRO and CON of

TODAY we find the first day of the week, or Sunday, kept by the majority of Christian people. But they are not agreed among themselves as to the exact reason for doing so. Differing reasons are given by various conscientious followers of Jesus for the keeping of Sunday. Also conflicting objections are used against the keeping of the seventh day as the Sabbath.

For the benefit of those who, with an honest and true heart, are seeking for the truth on the Sabbath question, and who may be somewhat confused by the objections which are put forth by observers of Sunday against the observance of the seventh day, we will consider "man's objections and God's answers" in regard to this Sabbath question.

Man says: "The seventh day is Jewish." God says: "The seventh day is the Sabbath of the Lord thy God." Exodus 20: 10. So we see the seventh day is divine, instead of Jewish. No such expression is found in all the Bible as Jewish. If the Sabbath is Jewish, then Jesus is Jewish, the Bible is Jewish, and salvation is Jewish, "for salvation," says Jesus, "is of the Jews" (John 4: 22), meaning that salvation was proclaimed to all men, "whosoever will," through the medium of the Hebrews.

Man says: "The Sabbath was not observed until Sinai." God says He kept the Sabbath in the creation of the world. (Genesis 2: 3.) The Israelites kept it about a month regularly before they ever reached Sinai. (Exodus 16.)

Man says: "The Sabbath was given to the Jews to commemorate their deliverance from Egypt." God says: "Observe the month of Abib, and keep the Passover unto the Lord thy God:

The SABBATH QUESTION

By
JOHN E. ALL

. . . that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." Deuteronomy 16: 1-3. The Passover, therefore, and not the Sabbath, commemorates the deliverance from Egypt.

Man says: "The Sabbath is changed to the first day of the week." God says: The Sabbath will be still unchanged thousands of years beyond the present day, in the New Earth. (Isaiah, 66: 22 23.) It is "a perpetual covenant, a sign forever." (Exodus 31: 13-17.)

Man says: "The Sabbath was changed by Christ or the apostles." God says: The Papacy thinks it can change God's law. (Daniel 7: 25.)

Man says: "It was changed to commemorate Christ's resurrection." God says: He gave us baptism by immersion to commemorate Christ's resurrection. (Romans 6: 3-6.)

Man says: "It does not make any difference which day we keep." God says: Our soul's salvation depends on our obedience to His law, which includes His Sabbath. (Revelation 22: 14; Exodus 31: 13-17.)

Man says: "We keep the first day to honor Christ." God says: Christ cre-

ated the world, and the seventh day is His Son's holy day, and to refuse to keep it is an insult to Christ. (Ephesians 3: 9; Luke 6: 46.)

Man says: Christ abolished the Sabbath on the cross. God says: Just before Christ's death He commanded all His apostles and followers to be praying for many years beyond His death that they would not have to profane His holy Sabbath when Jerusalem was destroyed. (Matthew 24: 20.)

Man says: "It would greatly inconvenience me to keep the seventh day." God says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matthew 16: 24.

Man says: "I have a family to support; and, besides, it will interfere with my business." God says: "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

(Continued on page 18)

Is There No DEATH?

(The chorus of a well-known song says, "There is no death." What does the Bible say about it?)

1. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 17.

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3: 17-19.

"The soul that sinneth, it shall die." Ezekiel 18: 4.

"The wages of sin is death." Romans 6: 23.

To say, "There is no death," is to dispute the word of the Creator.

2. "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 10.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4.

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

"The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. 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." Job 7: 8-10.

To say that death is but a larger life is to dispute the word of the omniscient God.

3. "Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy lovingkindness be declared in the grave? Or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? Or Thy righteousness in the land of forgetfulness?" Psalm 88: 10-12.

"The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17.

To say, "There is no death; what seems so is transition,"—into a life of praise and glory in the presence of God is to dispute the word of the All-wise Father.

4. "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 14: 14, 15.

"If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

"He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31.

Scripture Problems Solved . . .

This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Send questions to the editor.

Mary's Visit to the Tomb

Did Mary Magdalene visit Christ's tomb on the Sabbath?

Luke 23: 56 and 24: 1 say that Mary and the other women prepared spices and ointments on the crucifixion Friday, rested on the Sabbath (the seventh day, Saturday), according to the commandment (fourth of the Decalogue), and did not visit the tomb till "early in the morning, upon the first day of the week," which is Sunday as now known. No other scriptures contradict this.

Two Baptisms

What is meant by two baptisms, by water and by the Spirit?

There are three baptisms spoken of in the Bible, by water, by fire, and by the Spirit. (Matthew 3: 11; Acts 11: 16.) The word baptism means immersion. Baptism by water is the ceremony, or figure, of the new birth, signifying dying to sin and rising again to righteousness. (Romans 6: 1-10.) Baptism by fire may refer to the destruction of the wicked by fire; they are immersed in flames. (Compare Matthew 3: 11 with verse 12.) But a better explanation is found in such texts as Isaiah 4: 4; 1: 25. God is a "consuming fire" to sin. (Hebrews 12: 29.) God's "spirit of burning" will consume sin from the character when He pours out his Holy Ghost on His people. On the day of Pentecost tongues of fire rested on all those who were then baptized in the baptism of the Holy Ghost. (Acts 2: 3.) Thus the word "baptize" is used as a figure when referring to fire and the Holy Spirit, in the same way as the children of Israel were said to have been baptized "in the cloud and in the

sea" (1 Corinthians 10: 2), or that a man receives his "baptism of fire" when he is under fire in a battle.

Sin Unto Death

What sin has John reference to in 1 John 5: 16, 17 that you pray for? What is the "sin unto death"?

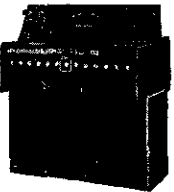
John is not referring here to any specific sin in the sense of its being the breaking of any one of the commandments, such as murder. He divides all sins into two groups, those "unto death" (unpardonable) and those "not unto death" (may be forgiven). The only way God has to reach men now is through His Holy Spirit. (John 14: 16, 17, 26; 15: 26; 16: 7-14; Ephesians 4: 30.) Any one who has not so far departed from God as to grieve away the Holy Spirit may be forgiven for any sin for which he asks forgiveness. But when men sin to that extent that their spiritual perceptions are so blurred that they mistake Satan's working for that of the Spirit, and the Spirit's working for that of Satan, they have automatically cut themselves off from God's help. They have committed the unpardonable sin against the Holy Spirit, which is the deliberate cutting off of the only medium that convicts a man of sin and prompts him to confession. An unpardonable sinner thinks he is all right, and therefore does not ask for forgiveness, and, of course, does not get it. He thinks he is all right because the only power that can convince him that he is wrong is the Spirit, and every time the Spirit tries to convince him, he says He is the devil, and of course won't believe Him. Hence his spiritual isolation. (Read Matthew 12: 24-32.)

"We must all appear before the judgment seat of Christ." 2 Corinthians 5: 10.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matthew 25: 31, 32.

"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.

To say that the righteous and the wicked go immediately to their reward or punishment is to dispute the word of the Judge of the whole earth.



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The Sabbath Question

(Continued from page 16)

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: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

Man says: "I am not under the law, but under grace," meaning he is under God's forgiveness, and is released from keeping the commandments. God says: "Shall we sin [or break the commandments, 1 John 3: 4], because we are not under the law, but under grace? God forbid." Romans 6: 15. We are released from the condemnation of the law by Christ's atonement, but we are still subject to it.

Man says: "Everybody keeps the first day." God says: "Thou shalt not follow a multitude to do evil." Exodus 23: 2.

Man says: "Great men teach that it is right to keep the first day instead of the seventh day." God says: "Great men are not always wise." Job 32: 9.

Man says: "The civil law demands that we keep the first day." God says: "Whether it be right in the sight of

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God to hearken unto you more than unto God, judge ye." "We ought to obey God rather than men." Acts 4: 15: 29.

Man says: "The Sabbath is a thing of the past and cannot be restored." God says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17.

Man says: "I shall be reproached if I keep the seventh day." God says: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. . . . Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets." Luke 6: 22, 23, 26.

Man says: "I am afraid of new doctrines." God says: The Sabbath is as old as creation. (Genesis 2: 2, 3; Exodus 20: 11.)

Man says: "I will get to heaven anyway, whether I keep the Sabbath or not." God says: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 22, 23.

Man says: "My foreparents were good people. They kept Sunday, and I believe they will be saved. So will I." God says: "The times of this ignorance God winked at; but now commandeth



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all men everywhere to repent." Acts 17: 30. "If you were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9: 41.

Man says: "I admit that Sunday is a man-made day, but if I keep it holy, the Lord will accept it." God says: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9.

Man says: "Under the new covenant we have a new commandment." God says: "I write no new commandment unto you, but an old commandment which ye had from the beginning." 1 John 2: 7.

Satan's method of deceiving us into losing our souls is through disobedience to God's holy commandments; for sin is the transgression of the law, and though we keep the whole law and offend in one point we are guilty of all. John 3: 4; James 2: 10.)

Are You Dead?

(Continued from page 6)

and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

Paul's experience should be the experience of every Christian. High up on wind-swept Calvary he by faith should leave his dead body, the body of sin. Other hands should lay him in the tomb—in baptism—and by the same ceremony he should rise to the newness of a resurrected life. Henceforth his old body is no more; it is dead. But one may apparently be dead to the world and to sin and its attractions; but let the knife of criticism and reproach touch him, and that will determine to a certainty whether or not his decease is permanent or genuine.

Again I ask you: "Are you dead?"

If you are dead, it will be Jesus Christ who will rise in your body in the morning, who will speak through your lips, who will perform acts of kindness and love by your hands, just as verily as He did in Nazareth and Galilee.

When Jesus was resurrected, He did not tarry long on this earth. He ascended to His Father. When we are resurrected from the watery grave, Paul says in Ephesians 2: 6 that God by faith "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." He "hath translated us into the kingdom of His dear Son." Colossians 1: 13. So you

see in our religious experience we have by faith our death to sin, our resurrection to a new life, and our translation and ascension to heaven—a complete work. By faith we no longer live here on earth, but in heaven, our eternal home, while He lives here in our bodies.

So the divine admonition is: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Colossians 3: 1-3.

Aren't Husbands Dear?

(Continued from page 15)

orderly! Quickly I gave this chair a push and that chair a different angle. I put a magazine on the footstool and the newspaper upon the floor. Going to the table I opened the nicest man's Bible and left it askew. I, a woman who loves order and neatness above all things, deliberately did all this, and strange to say, immediately the room seemed to come alive, and my heart was comforted and assured that my beloved would come home to me again; and I resolved that when he did, *when he did*, I'd never again fret because he did not fold up his newspapers.

And yet this morning I had forgotten all about my resolution. The lines of an old poem came to me.

"God and the Doctor we alike adore,
But only when in danger, not before;
The danger o'er, both are alike requited,
God is forgotten, and the Doctor slighted."

I had only to paraphrase it a little to make it fit my case exactly. Well, I would not forget again, not for a long, long time, anyway.

That night the nicest man did not get his scolding. He read his paper page by page, and page by page he dropped it upon the floor. As I stood looking at him and thinking things, he glanced up and asked, "What are you looking at me for, in that tone of voice?"

"I was just wondering," I answered, "if you would not like to show me how nicely you can fold up the newspaper!"

"DEElighted to do anything to please the lady," he replied as he took up the task, and when it was completed, he said, "There! Own up now, you couldn't do a better job yourself,

could you? That comes from training me so well. Come here and let me kiss you."

So I did, and he did, and, as I said in the beginning, aren't husbands dear and qucer—and I think I better add, and wives silly and foolish to make an issue of the little, inconsequential things that daily happen in the course of married life.

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■ “Even my wife objected to the little drinking I did only for fear the habit might grow. Two glasses of beer made me the life of the party. The morning of the picnic I had only two glasses—



just enough to make it seem amusing to drive our sedan close to the cars we met and make them swerve aside. There is nothing like having a little fun on the road as you drive along.



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■ Now, always sober, I am the life of the party in only one place—near the wheel chair of my son, who must see none but cheerful faces. As the result of the accident, he will never walk again.”