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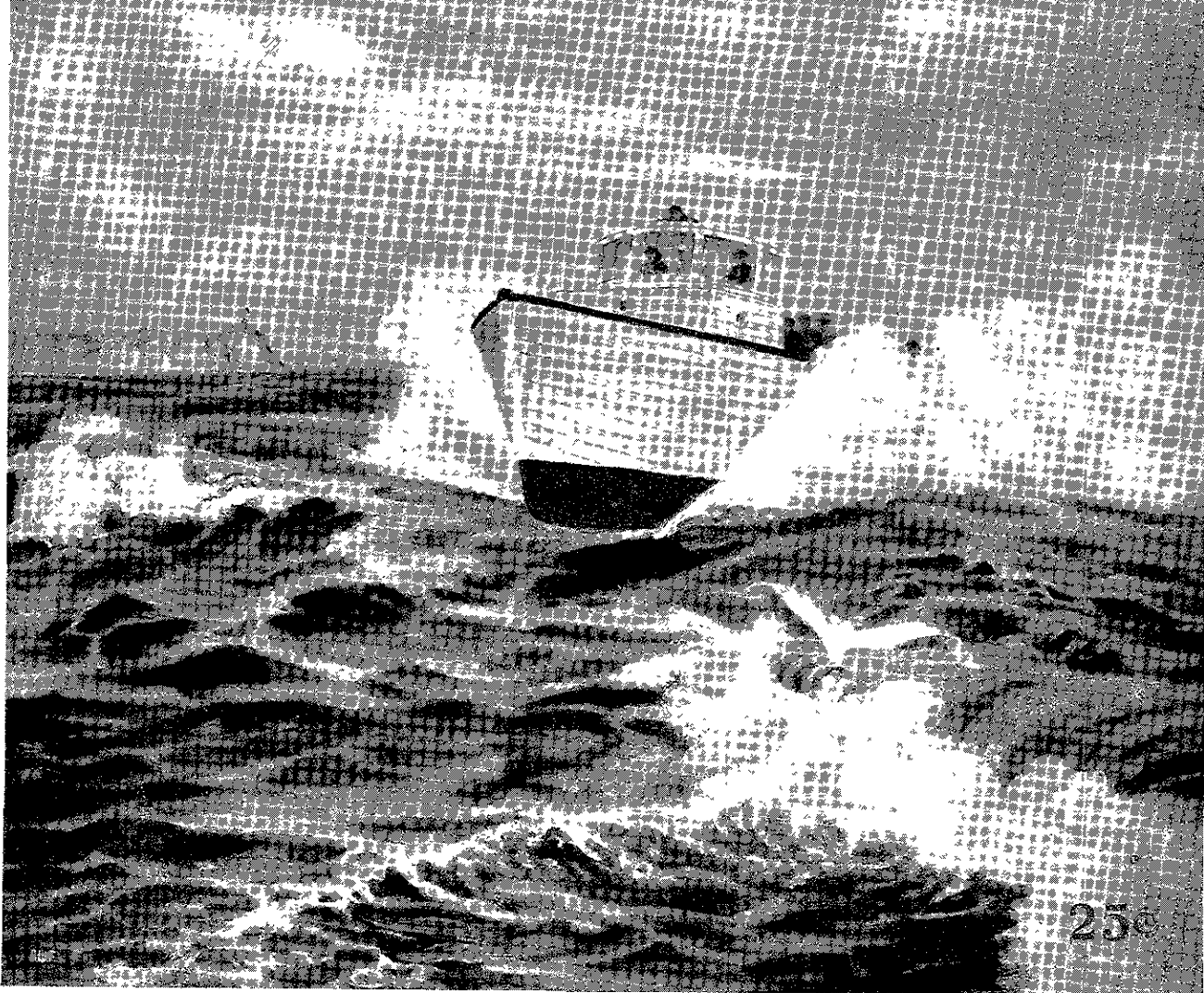
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OCTOBER

The Watchman

Magazine

AN INTERPRETER OF THE TIMES



25c

Beyond the Speed Limit---What? *See Page 3.*



Vol. XXXVII, No. 10

NASHVILLE, TENNESSEE

October 1, 1928

Religion or Religious Philosophy?

THE great American need is religion. The great American supply is religious ethics.

The pulpits of Christendom are too much given to the inculcation of morals, and too little concerned with saving from sin.

Olivet overtops Calvary; and the sermon on the mount is exalted at the expense of the salvation of the cross.

The historic Christ has displaced the omni-present Christ.

The imitation of Christ is substituted for the in-dwelling of Christ.

We hear much more about how He lived than we do about why He died.

His precepts are repeated and His atonement ignored.

The ethical principles taught and lived by history's greatest Teacher-Philosopher are important and necessary; but the substitutionary death of the Saviour of mankind is the great essential.

Jesus' life showed us *how* to live, but His sacrifice made it *possible* for us to live.

We cannot live His life unless we are saved by His death.

His ethics laid down the one great and perfect code of morals of all history. His giving of His life for mankind enables mankind to obey that code.

The truth is that it is absolutely impossible to separate the teachings of Christ from His miracles, and especially from the

one transcendent miracle of the blotting out of human sin by the shedding of His blood.

You cannot divorce His doctrine from His atonement, for His doctrine is based on His atonement.

You cannot do what He said *then*, without His living power working in you *now*.

There can be no imitation of Christ without the help of Christ.

The historic Christ is a mythical Christ, for if He was no more than a man, then history lies, since no ordinary man could do what history says He did.

"Christ yesterday, today, and forever," lives today in Christian hearts — not alone in the sense that those hearts love and obey His teachings, as Buddhists revere and obey the Buddha, but most particularly in that He loves and obeys His own precepts in their lives by His living presence in their hearts.

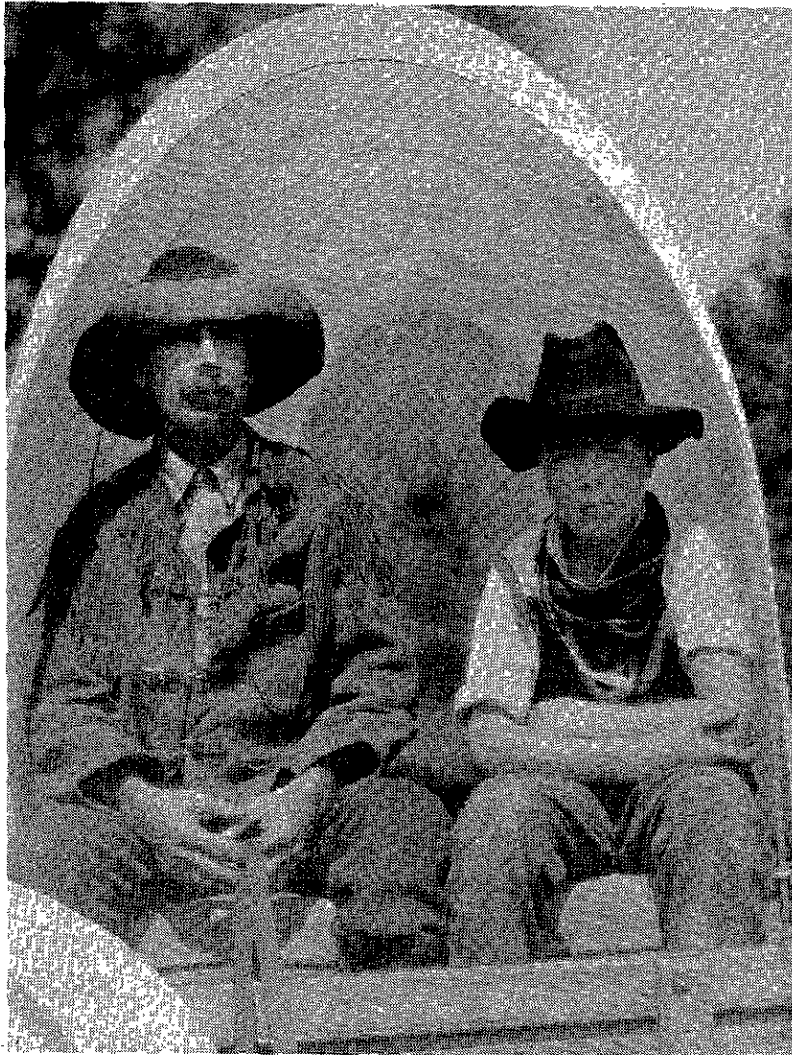
This is a mystery and a miracle,—the most remarkable miracle of all,—yet it is as simple and real as the first fact of science: I am, you are.

Preachers, preach to us the power to *live* right, and we will have little difficulty in finding what *is* right.

We want less *about* religion, and more *religion*.

Jesus is the ethic of the ages. The greatest philosophy is the philosophy of salvation.

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H. Armstrong Roberts

It could hardly be called speed at all when the prairie schooner was the only means of transportation across the country

Beyond the Speed Limit,---What?

The very rapidity of all our movements proclaims where we are in world history. How far can we expect the speed limit to be extended?

By John Lewis Shuler

Christian age, from the crucifixion to the second advent.

WE KNOW by the very rapidity of the movements of our day that this present age is approaching the end. Study the history of this world in the light of the divine plan of the ages, and you will see that slowness is characteristic of the beginning of an age and rapidity of its end.

Nearly six thousand years ago, when God created this world, which was destined to be peopled with innumerable human beings, He began with a single pair, Adam and Eve. This pre-flood age opened with only two human beings on the face of all the earth. Things moved slowly at the beginning of that age.

In order to make this matter plain, we will consider the history of the world from the standpoint of four different ages: the pre-flood age, from Adam to Noah; the patriarchal age, from Abraham to Moses; the Mosaic age, from the exodus to the cross; the

The sixteen hundred and fifty-six years that elapsed from the beginning of man's movements upon the earth to the deluge, are covered in just six short chapters in the Sacred Record, Genesis 1-6.

But one hundred and twenty years before the flood came, which brought that age to a speedy close,

there came a sudden turn in affairs. The ordinary run of events from year to year, from decade to decade, from century to century of that pre-flood age was suddenly broken.

The voice of Almighty God proclaimed to Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh." Gen. 6: 13, 3, 17.

The "time of the end" for that antediluvian world began. The voice of Noah was heard proclaiming a most unusual warning the like of which had never been heard before, the warning of a coming flood. Building operations were begun upon a structure the like of which had never been seen before, the ark.

THE LAST SWIFT WEEK

THEN note how quickly things moved at the close of this age. Seven days before the flood began, Noah and his household entered the ark. Such animals as were to be saved alive suddenly came out of the forest and entered the ark. The door was shut. Then seven days later the deluge broke, and swept that antediluvian world away with a besom of destruction. The final movements that marked the close of that age came quickly in the space of a week.

After the flood, in the course of the establishment of the Lord's visible spiritual kingdom in the earth, He called one man — Abram — out from surrounding darkness and idolatry, and promised to make of him and his posterity a great and mighty nation. Things ran along in a slow and quiet way through the lives of the fathers, Abraham, Isaac, and Jacob.

But when we come down to the time of Moses, when the patriarchal age was drawing to a close, there came a sudden turn in affairs, and things moved rapidly. God appeared to Moses in the burning bush and sent him to deliver Israel. Egypt was smitten

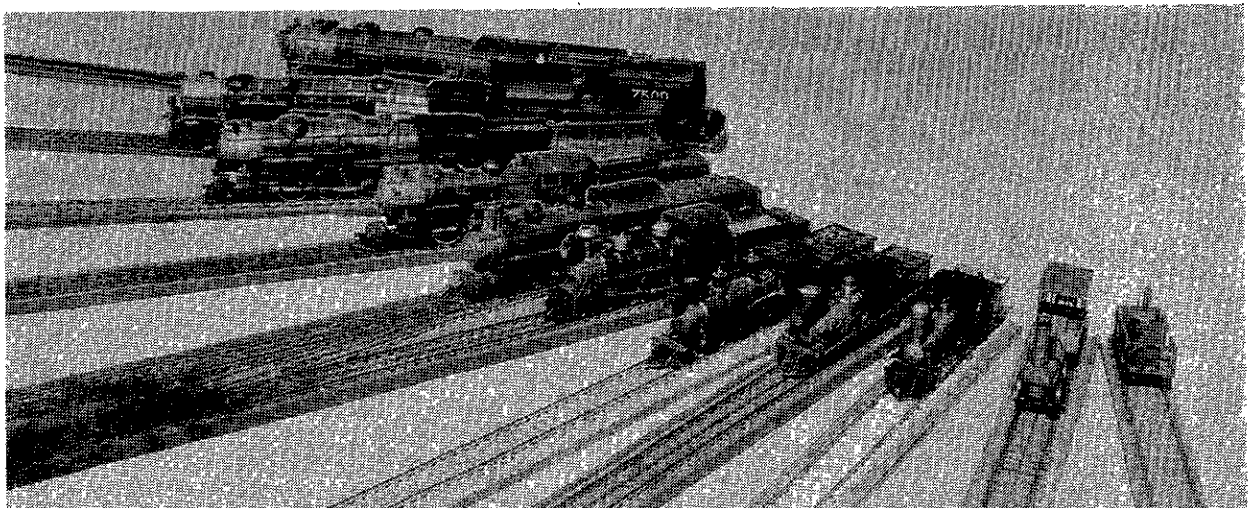
with ten terrible plagues in quick succession. The Red Sea was divided. Israel was delivered from bondage. The Egyptians were overthrown. Note how rapidly things moved toward their appointed consummation at the close of the patriarchal age.

The Mosaic age, which opened with the proclamation of the law from Sinai and the establishment of the sanctuary system, moved slowly at its beginning. For years Israel wandered in the wilderness, and it seemed that they would never reach their objective. But they finally entered the promised land.

THE LAST SWIFT DAY

NOW note how rapidly things moved when that age of types and shadows came to an end at the cross. Calvary marked such a wonderful climax and crisis in the divine plan for this earth that many prophecies given during centuries were then fulfilled in the space of one single day. There are at least twenty-four Old Testament prophecies bearing on the betrayal, trial, death, and burial of our Lord Jesus Christ that were uttered by many different prophets at different times during the five centuries from 1000 to 500 B. C., and that were all literally fulfilled within twenty-four hours on the day of His crucifixion. We list these just briefly, giving both the Scripture reference of the prophecy and the reference to the record of fulfillment.

1. Sold for thirty pieces of silver. (Zech. 11:12; Matt. 26: 14, 15.)
2. Betrayed by a friend. (Ps. 55: 12-14; 41: 9; Matt. 26: 49, 50.)
3. The money cast to the potter. (Zech. 11: 13; Matt. 27: 5-7, 9, 10.)
4. The disciples forsook Him. (Zech. 13: 7; Matt. 26: 56.)
5. Accused by false witnesses. (Ps. 35: 11; Matt. 26: 59, 60.)
6. Smitten and spit upon. (Isa. 50: 6; Matt. 26: 67.)
7. Dumb before His accusers. (Isa. 53: 7; Matt. 27: 12, 14.)
8. Wounded and bruised. (Isa. 53: 5; Matt. 27: 26, 29.)
9. Hands and feet pierced. (Ps. 22: 16; Luke 23: 33.)
10. Crucified with thieves. (Isa. 53: 12; Mark 15: 27, 28.)
11. Prayed for His persecutors. (Isa. 53: 12; Luke



Herbert Photo. Inc.

The evolution of the steam locomotive has marked a phenomenal increase in speed.

23:34.) 12. People shook their heads. (Ps. 109:25; Matt. 27:39.) 13. People ridiculed Him. (Ps. 22:8; Matt. 27:41-43.) 14. People astonished. (Ps. 22:17; Luke 23:35.) 15. Garments parted and lots cast. (Ps. 22:18; John 19:23, 24.) 16. His forsaken cry. (Ps. 22:1; Matt. 27:46.) 17. Gall and vinegar given Him. (Ps. 69:21; Matt. 27:34.) 18. Committed Himself to God. (Ps. 31:5; Luke 23:46.) 19. Friends stood afar off. (Ps. 38:11; Luke 23:49.) 20. Bones not broken. (Ps. 34:20; John 19:36.) 21. Heart broken. (Ps. 22:14; John 19:34.) 22. His side pierced. (Zech. 12:10; John 19:34-37.) 23. Darkness over the land. (Amos 8:9; Matt. 27:45.) 24. Buried in a rich man's tomb. (Isa. 53:9; Matt. 27:57-60.)

That was surely a great and decisive day, when things moved so rapidly that twenty-four prophecies of former centuries were fulfilled within the space of twenty-four hours.

Thus in our consideration of these three ages, which are now past — the pre-flood, the patriarchal, and the Mosaic — it is made very plain that slowness is characteristic of the beginning of an age and rapidity of its end.

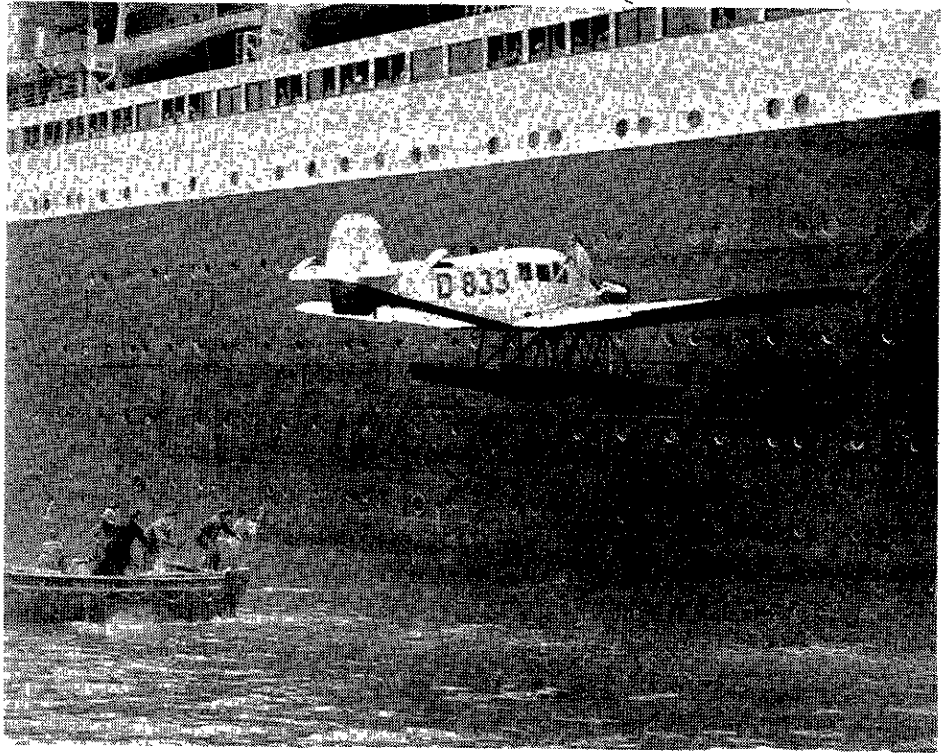
This present age, the Christian age, began slowly, and the centuries passed as if nothing very important were happening. During the Middle Ages the world spun so leisurely along its destined course that it seemed for centuries to be at a standstill. Then things began to gather speed, so that now the world is running along "at a giddy pace covering the track of centuries in a year." This rush and sweep in our day betokens the speedy climax of this age.

THE LAST SWIFT GENERATION

ACCORDING to the prophecy of Dan. 12:4, the dawn of the nineteenth century, as the beginning of "the time of the end," was to mark the introduction of a new era of increased knowledge and travel, when a quickening of pace was to take hold of things.

Everybody knows that this is exactly what has taken place. Every step toward the remarkable acceleration in transportation, communication, and manufacture that has distinguished our day from

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International Newsreel
Eighteen hours are saved at both ends of a trans-Atlantic liner's voyage by a sea plane being catapulted from the deck of the liner and transporting mail and passengers over the last four hundred miles.

every other time in the history of men, has come within that final period of time known in Scripture as "the time of the end." The modern rush that we see now before our eyes is sure evidence that we are living in the last days, and that we soon shall see the ushering in of the glad day of our Lord's return.

When we look over the history of the Christian age, we find that it was the close of that notable twelve-hundred-sixty year-day period of Daniel that marked a great turning point toward a swifter pace in earth's affairs. We entered the rapids of time at the French Revolution, one hundred thirty-five years ago.

Until that crucial event there was no great rush of things. Kings came and went in the slow round of the years. Then the sweep of the end began with that earthshaking upheaval of the French Revolution. Since then, revolution upon revolution has swept the world, until the World War capped the climax with the greatest upheaval of history.

A comparison of the slow news-gathering methods of 1788 compared with the lightning-like ways of 1928, may be seen from the following facts derived from "North Carolina Newspapers before 1790," by Charles Christopher Crittenden, a recent number of the James Sprunt Historical Series published by the University of South Carolina.

In 1788 the *State Gazette of North Carolina*, published first at Newbern and later at Edenton, printed news from Warsaw when it was, on the average, one hundred eleven days old; from Paris when it was one hundred three; from London when it was eighty-five; from New (Continued on page 11)

The Church Divided Against Itself

In a strongly phrased series of four articles the former editor of The Watchman Magazine writes revealing truths on the war in the churches between Fundamentalism and Modernism. This conflict is not over, nor has a truce been declared. In this first article the issue is stated, and Modernism throws down its challenge.

By LeRoy Edwin Froom



HE Christian church, which has unitedly faced the gunfire of atheists, infidels, and agnostics through the centuries, has at last been betrayed by foes within her own lines. The grand old fortress of Zion, which for ages has successfully withstood every hostile assault from without, is now the scene of bitter internecine conflict. Treason among her trusted officers has shifted the scene of battle to the inner ramparts. Traitors inside the battlements, wearing the vestments of the gospel ministry, have opened the gates and brought within the walls the artillery of the church's age-old enemies and have trained them upon the holy of holies. They have fought their way to positions of commanding influence in the church, and have succeeded in dividing the allegiance of the men in the ranks. Bringing in camouflaged ammunition from the enemies of the Lord, they have fired their missiles with deadly intent upon the key positions of the citadel of Christian faith.

THE TRAGEDY OF THE AGES

AS A RESULT, the church has been split into two hostile camps in the face of a common enemy, and the war of the churches is on. Two contending flags are in display on the parapets in full view of their external foes. The movement has produced the tragedy of the ages, and the most critical hour in the history of the church is upon us.

Or, to state the situation in plain language, there is a conflict on within the Christian church as grim and fundamental as formerly existed between open infidelity and Christian belief. In the guise of defenders of the faith, men repudiating the great essentials have entrenched themselves in the pulpit, the classroom, the seminary, and the editorial sanctum, and are attempting to destroy the historic bulwarks of faith. Posing as champions of a new reformation, they are leading an assault against the very pillars of truth, seeking to rob us of a divine Saviour, a loving heavenly Father, and an inspired Bible. They are discrediting our Lord and His salvation. They are banishing the one star of hope out of the sky of human despair, and making life a misty vale between the mountain peaks of two bleak eternities.

Modernism is a revolt, a rebellion against Bible Christianity. The issues are tremendous. And the battle line is extending. It is the most profoundly

significant religious conflict since the Reformation of the sixteenth century. The very foundations of Christianity are at stake. The sacred precincts of the ages are under fire. The issue is *loyalty or treason*. There can be no neutrality in this conflict. We must be for or against our great Commander, and God expects every man to do his duty. As for loyal Christians, we are commissioned to contend earnestly for the faith once delivered to the saints. (Jude 3, 4.)

KNIFING THE HEART OF CHRISTIANITY

THE war is between Modernism and Fundamentalism. Passing from the Modernists' criticism of the Old Testament, it has entered the domain of the New Testament, and now centers about the person of our Lord and Saviour, Jesus Christ. Pretending to speak in Christ's name, Modernists deny His deity, His creatorship, His virgin birth; they discredit His divine authority, His fulfillment of Bible prophecy, and His miracles; they disclaim His substitutionary death, His resurrection, and His ascension; they renounce His divine intercession, and ridicule His coming again. And when you touch Christ, you knife the heart of Christianity, for Christianity is Christ. Such disloyalty cannot be passed by in silence here.

An impassable gulf separates Modernism from Fundamentalism. As one observer puts it: Fundamentalists believe the Bible *is* the word of God; Modernists aver it merely *contains* the word of God, and human judgment must determine which part, if any, is God's word. Fundamentalists believe Jesus is *the* Son of God in a sense in which *no other* is; Modernists assert He is merely *a* son of God in the sense in which *all* men are. Fundamentalists believe the birth of Christ was *supernatural*; Modernists say it was natural. Fundamentalists believe the death of Christ was *expiatory*; Modernists say it was merely *exemplary*. Fundamentalists believe man was the product of a special creation; Modernists say he is the product of uniform *evolution*. Fundamentalists believe man is a *sinner*, fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost; Modernists claim man is simply the unfortunate *victim of environment*, that through self-culture he can make good. Fundamentalists believe that man is justified by *faith* in the atoning blood of Calvary and the indwelling life of the Christ, resulting in a supernatural regeneration from above; Modernists assure us he is justified by *works* in following Christ's example, thus depending upon natural developments from within.

Both Fundamentalists and Modernists recognize that these two positions are irreconcilable, and that both cannot dwell together in the same fold. In substantiation may I quote this editorial from the outstanding journal of Modernism, the *Christian Century*: "Two worlds have crashed. . . Christianity, according to Fundamentalism, is one religion. Christianity, according to Modernism, is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. There is a clash here as pro-

found and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung till doomsday but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of Modernism is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which con-

summation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt."—*Jan. 3, 1924.*

THE BATTLE LINES DRAWN

I PURPOSE to take up this challenge and to show by evidence that Modernism is wholly another gospel, or rather, religion, for it is not a gospel at all. First, let us read this primary statement of the gospel as Paul summarizes it in 1 Cor. 15: 1-6: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are

saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

The acceptance of these basic truths is absolutely

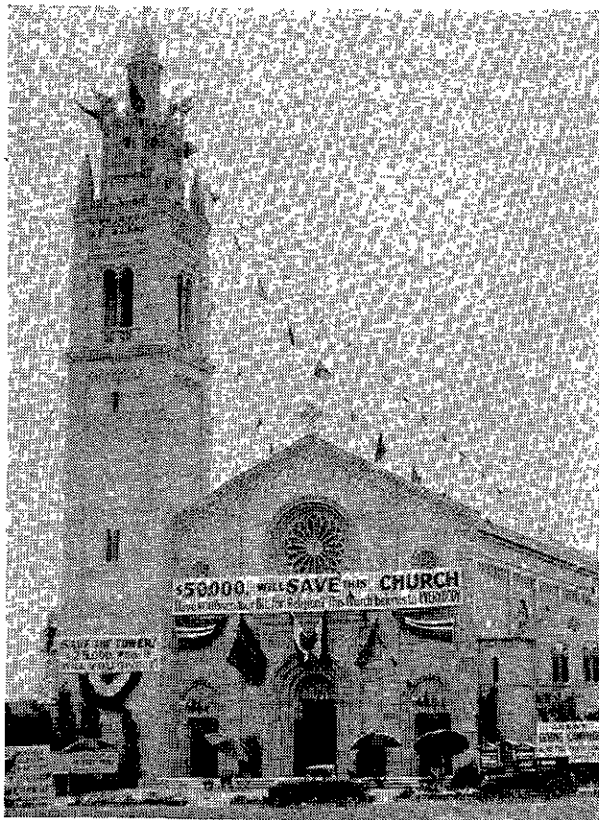
essential to Bible Christianity. It is the irreducible minimum. First, the believer in the gospel must accept the authority of the *Scriptures*, for Paul's contention is that Christ died "according to the Scriptures" and He rose "according to the Scriptures," thus involving also the prophecies of the Scriptures. The Scriptures were Paul's authority, the basis of his faith and gospel. Hence the Scriptures are inspired, as he elsewhere plainly states. They must be accepted as a revelation from God, if we really believe the gospel.

CHRIST AND REDEMPTION

S ECOND, the Bible Christian must believe in the *Christ* of the Scriptures—a Christ who died, but who rose from the dead, and was seen after His resurrection; a historic Christ with His resurrection

based upon demonstrated evidence; moreover, a Christ who died a vicarious death as a substitute for the guilty race; One who spake as never man spake, who did as never man did, who lived as never man lived, who loved as never man loved, who was tempted as all men are tempted yet without sin—who ever liveth to make intercession in heaven, from whence He will soon come for His saints—the Christ of the four gospels.

Third, the Bible Christian must believe in the *redemption* of the Scriptures, for by faith in Christ's transaction on the cross are we "saved." Jesus "died for our sins" and was raised for our justification. (Rom. 4: 25.) This involves the recognition of the tremendous fact that we are sinful, hopelessly so, with no other escape than through the salvation provided. Mankind is not (*Continued on page 27*)



International Newsreel

A church in Los Angeles must advertise in a sensational manner to save itself from bankruptcy. Is this symbolic of the increasing weakness and final downfall of modern Christianity?

Cigarettes and Women

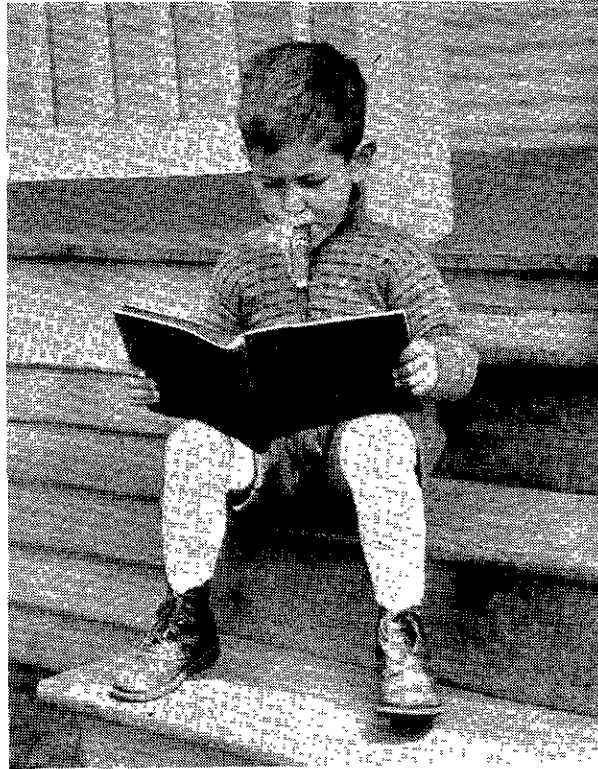
The cigarette advertisements almost invariably picture women in connection with their product, but do not yet dare to offend public taste by picturing the cigarette at the woman's lips. Will they yet do it? Is public opinion changing in this respect? Haven't women as much right to smoke as men? Here are some pertinent facts by a doctor member of the sex in question.

By Belle Wood-Comstock, M. D.

WHAT about this question anyway? Have not women as much right to smoke as men? Discuss the pros and cons of smoking if you will, but why say so much about the women?

All right then, let us consider for a moment the status of smoking among men. Is it not true that most men (full-grown, mature men) who smoke would choose *not* to be smokers if they could begin all over again? Is it not a fact that most men smoke because they learned to do so during their years of adolescence, and that few successful men who have attained the age of twenty-five years without forming the habit ever form it later?

I think you will agree with me that there are few intelligent, successful men of maturity who escaped being made habitues during their early years but are thankful for their freedom and would in no way exchange this estate for that of the man who "could quit if he wanted to," but never wants to. Many a man, bound to his twenty or more cigarettes a day, secretly admires and respects the man who says, "No, thank you, I do not smoke," and wishes in his heart that he could say the same. But the effort is too great; the only thing, it seems to him, that he can do is to say, "Oh, well, most men smoke. It isn't doing me any harm, and any time that I see that it is, I can quit." And he goes on, trusting that he will not be the one to develop tobacco heart, or smoker's cancer, and he probably will not be. He may only be among that great class who shorten their lives by ten or fifteen



Wide World Photos

A three-year-old boy addicted to the cigar. We may expect to see more of this, and worse, as mothers turn to smoking.

years, and never know just what are the factors that cut them short while still in their prime.

Smoking, then, is a habit of adolescence, contracted when the judgment is immature, when the impulse to imitate is strong, and when smoking is so linked in the boy's mind with thoughts of manliness that the ability to puff the weed appeals to him as a step toward attaining that greatly desired estate of manhood, as one of the means by which he can hasten the day when he is a boy no longer. And once having been contracted, the habit is so difficult to break that most do not choose the struggle, but content themselves with excuses, with doing the easier thing, and getting what has come to be, to them,

the enjoyment and relaxation of smoking. Any honest man will admit the truth of the above statements, and everybody knows them to be true.

ADOLESCENT INJURY

BUT there is another side to the story. Tobacco with its seductive action on the nervous system, and its coarsening effect on the tissues, does varying degrees of harm to different individuals. Persons have even been known to be so tough that they have smoked all their lives and yet lived to be a hundred. This habit of youth must do its greatest injury during youthful years. At this time the nervous system is not yet fully stabilized, the tissues are still delicate and sensitive, the mental faculties are not yet matured, and the whole body is still in a process of development. For these reasons the damage is

greater than if the tissues were more resistant and the body processes had become fully established; and the enslavement is more sure, for the nerves, learning early to depend on the false sedation of a narcotic, have much less chance of building a stable foundation of their own, or of reaching the limit of their developmental possibilities. While the smoking of the man cannot help but lessen the integrity of organ and tissue — the degree depending on the man and his heritage and environment — he has at least had the opportunity of developing to his full height and strength; that is, if he didn't begin smoking until he was mature. The smoking of the boy not only causes still greater degenerative processes because of his delicacy of tissue, but also takes away from him his right to attain the full measure of a man. So again we say, save the adolescent from smoking and a large number of these adolescents when they become men will not choose to smoke.

WORSE ON THE WOMEN

IF THIS be true among men, what about smoking by women? If smoking does man any harm at all, it must do woman more. Because of woman's finer and more delicate structure, the greater sensitiveness of her nervous system, the intensity of her emotions, smoking must be of greater detriment to her. Like a piece of fine furniture or material of delicate texture, her system is more easily marred. That which will coarsen a man's lips and irritate and thicken the membranes of his throat and respiratory passages will do so the more to those of a woman. That which is detrimental to a man's heart, stomach, and nervous system, cannot but be the more so to a woman's. The delicately poised nervous system of a woman is more quickly responsive to the drug effect of nicotine than are the stronger, more stable, nerves of a man. Her life is such that nerve strain is greater, and the very rest and comfort that a cigarette seems to give she often needs. Needing the sedation more than the average man, she yields to it more completely, and thus the more easily comes to depend upon the relief offered. She has not the strength to withstand the drug effect as well as her stronger mate, and so the more quickly becomes enslaved, and the sooner and the more surely does she pay whatever toll there is to pay.

Our women generally addicted to smoking! — the thought is appalling. Our women, struggling to overcome a habit that enslaves most men who have acquired it, or, helplessly enthralled, giving themselves up to the degeneracy and weakness that must surely follow in its trail — we cannot consider such a situation without alarm. For whatever

penalty there is to pay, whatever harm there is done, whatever enslavement there is, no question but that women will suffer the more from smoking than men. This is self-evident.

Women are the mothers of men. A woman's failure as a mother is most often not because of lack of ideals, of insufficient love for her children, but because of lack of poise and nerve control. It is the nervous mother who nags, finds fault, scolds, fails to properly discipline and train her children. The smoking woman cannot but greatly lessen her chances of being a good mother. Her increase of nerve irritability, her lessened self-control, cannot but weaken her where she is already weak. Johnny and

Mary will soon get to the point where they will say, "For pity's sake, mother, what makes you so cross this morning? You must be out of cigarettes." Or husband will say, "Calm your nerves, Bess; have a cigarette."

And as for idealism, what influence can such women have over their children or husbands? No matter what else has gone wrong, there has always been "mother dear" who could direct her children's impulses to nobler things; but some way mother with her cigarette does not seem quite the same. The inspiration and erstwhile halo seem to have fled. And you may say what you will about double standards.

Men have always rested (too much, to be sure) in the ideals and standards of their women. They have felt that so long as their mothers, sisters, sweethearts, and wives were what they ought to be, there was something stable to hang to in a spiritual and esthetic way; but just what the effect will be on men's psychology when their mothers, sisters, sweethearts, and wives all smoke, is left to not very uncertain conjecture.

WHAT ABOUT STOPPING?

BUT you say, "In the main it is these foolish flappers that smoke. When they are older and more sensible they will stop."

Yes, but they do not, and they will not. That is just the point; like the adolescent boy, they cannot. Ensnared and enslaved all the more because of their femininity, they can but go on and on, making excuses but never quite able to break away from that upon which their nerves have learned to depend. As with the boy, because of their very adolescence the harm done is far greater and more lasting than were they mature. And when blighted maturity does come, what nervous and physical heritage can such give their offspring (if indeed they have any)?

Just as much right to smoke as men? Of course they have, but where heretofore children have had a tobacco heritage from but one (*Cont. on page 34*)



Paul Thompson

Will this sort of thing on the billboards lure the women to tobacco?



BIBLE prophecy has declared that an age of great increase of knowledge would come; and this time in which we live very certainly and very definitely fits into this prophetic mold.

We read the scripture from the twelfth chapter and fourth verse of Daniel: "But thou, O Daniel, shut up the words, and seal the book, even unto the time of the end: many shall run to and fro, and knowledge shall be increased."

This lightning, time-lessening, speed-breaking age, with its automobiles, its locomotives that ribbon the continents into one, its modern steamboats that ply the sea and make of all nations next-door neighbors, its aeroplanes that circumscribe the whole earth in a very small circle, is fulfilling the prophetic word.

This increase of knowledge has brought about different conditions from those that existed a half century ago. Today all the people of the earth are no longer confined to localities, but they wander to and fro, visiting every land and country.

LEARNING TO LIVE TOGETHER

WITH this mingling of the nations of the world there has come the problem of learning to live together. Kingdoms must learn to live together or else perish in the outward expressions of hate and unfriendly relations that exist among them. It is realized that war is no longer confined to a nation, but what affects one affects all. Therefore when we came out of the World War there was a League of Nations formed to preserve tranquility and amity between peoples, nations, and tongues.

The matter has not stopped here, but many reason that Christianity is the great welding force for peace. Thus it is hoped that all churches, denominations, and sects can be united into one large, influential force that will move the world toward eliminating war and establishing peace.

Now it is evident from the reading of Bible scripture that the Lord desires His children to be united. The Psalmist said: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133: 1.

Jesus prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 21-23.

Surely according to these scriptures God would be pleased to have every division of Christendom healed, and all the churches united into one; but upon what basic, underlying principles should this unity be

Church Union

Is it desirable?

Is it practical?

Is it possible?

By Robert L. Boothby

built? Would He have men cast aside their convictions of what constitutes right and their relationship to God for the sake of unity?

God's people are to be a people who obey the truth. We read: "Sanctify them through Thy truth: Thy word is truth." John 17: 17. "That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 26, 27. It is those who obey the truth who will enter through the gates into the city of God, for Isaiah quotes God as saying, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2.

God indorses only that unity where men are bound together by His truth. In the seventeenth chapter of John we notice this message, "As Thou has sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one." John 17: 18-21.

BE NEITHER INDEPENDENT NOR YOKED

AGAIN we read the instruction of Paul, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 13, 14. Therefore God's people are to give heed to sound doctrine; they must not be carried about by every wind of doctrine. It is that they all might come to the unity of the faith that the Lord desires; and any unity that is not based upon these principles is not indorsed by God, and His people are not to join such a confederacy. (Isa. 8: 11-13.)

Commendable as the plan may be to bring about a consolidation of the various branches of Protestant



International Newsreel
Every sort of expedient is being used now to bolster the waning popularity of the church.

tism, there are many barriers in the way. The Bible says: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." They "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." 2 Tim. 4: 3, 4; Isa. 30: 10.

It is plain that the righteous could not unite with these; for the Scriptures say, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

Moreover we read the prophetic declaration that "in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1, 4, 5. This is being fulfilled every day before our very eyes. The church that should be the temple of God, "the house of prayer," is being made a house of amusement, a place for moving-picture shows of the same nature as those played in the theaters, a house of banqueting and feasting. The services that are dedicated to the heralding of the gospel message are being used to give reviews of popular novels. The prayer meeting is almost unnoticed, the seats on this occasion are empty, while the staid church members are attending the dance, the card party, the theater, or some other amusement. This is all an evidence that we are living in the last days.

The Lord says, "From such turn away." He says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15. Christians must separate themselves from the world, "because

they are not of the world, even as I am not of the world." John 17: 14.

So while the Lord desires that His true children should be separate from the world and united in one faith, yet He who can know the future has predicted that many would have a form of godliness devoid of a personal and vital salvation, and He bids His people, "From such turn away."

Beyond the Speed Limit,--What?

(Continued from page 5)

York when it was twenty-three; from Richmond when it was nineteen; from Savannah when it was fifty-six; and from Charleston when it was thirty-one. Now news is flashed around the whole world literally with the speed of

light, for it travels on the ether waves.

There is a significance about this rush of affairs that every one who reads these words should understand. Whether we are considered as mariners on life's ocean, or laborers in the fields of destiny, *the more rapid the pace, the more quickly we reach the end.* The faster we go, the sooner we arrive at our destination. The lightning-like pace of our day indicates that we are nearing the journey's end. The momentum of today is sweeping the whole world on to the great climax of the ages—the second coming of Jesus Christ.

The world today is on a precipice, and the people no more realize it than the people on the ill-fated "Titanic" were aware of their danger, as she steamed majestically toward New York on her maiden trip on the night of April 14, 1912. More than 2,000 people were enjoying the snug comforts of her lavish appointments, secure in the belief that neither wind, nor storm, nor wave could prevail against them. In the wheelroom, a nattily uniformed officer hummed at his task as he directed the destinies of an ocean greyhound that even then was setting a speed record. The phone rang. A minute passed. Another minute. The officer was busy. He would answer soon. The third precious minute clicked away. The officer, his trivial task completed, stepped to the phone. From the "crow's nest": "Iceberg dead ahead! Reverse the engines!" But too late! Some 1,600 people, including many notables of two continents, paid with their lives for that officer's neglect, and in less than two hours only bobbing lifeboats marked the spot where the three-million-dollar marvel of the sea went down.

Let us get ready now for the winding up of the affairs of this age, and not be three minutes late when the fatal day is ushered in.

This Book--the Bible

Can we believe all it says just the way it says it? Straight-forward answers to critics of the Christian Scriptures.



DO MODERN schoolmen hold that the Bible is an inspired book? If so, what do they mean by the term "inspiration"? Did Milton, Emerson, or Lincoln share in the same kind of inspiration as the writers of Scripture? Is the Book but a human product of a bygone age, or is the message it contains a revelation from above, perfect in all its parts and adapted to every race, clime, period, and condition of mankind?

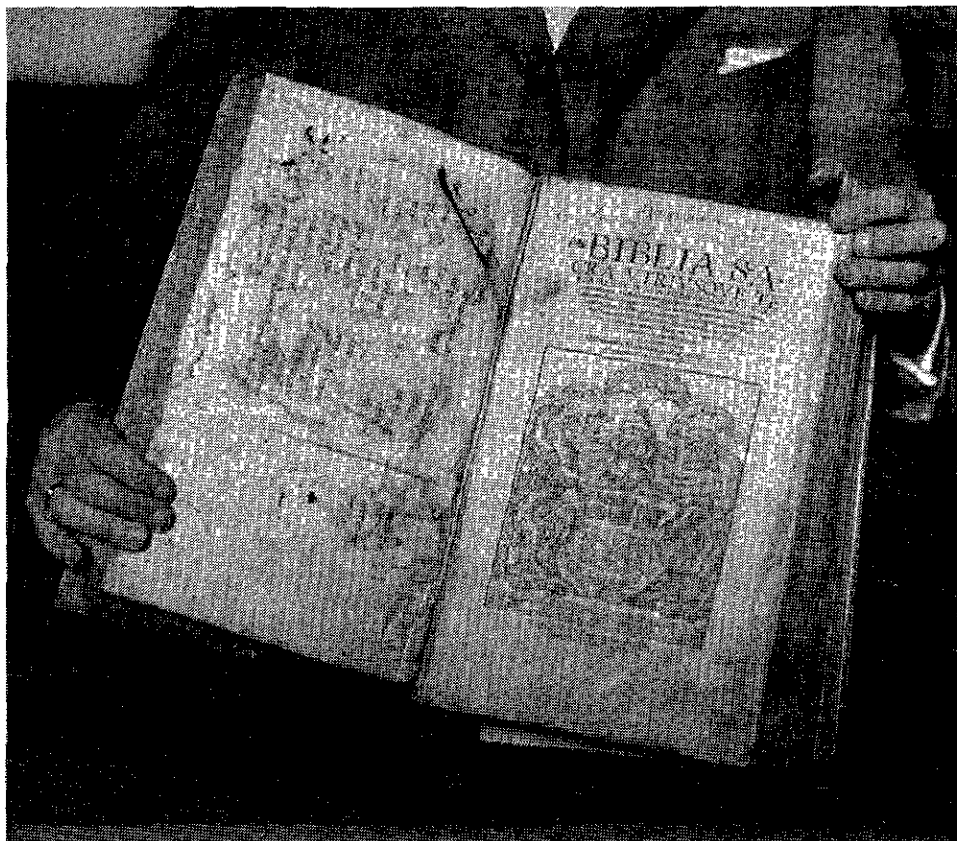
The Modernist tells us that all men are more or less inspired, that some parts of the Bible indicate a higher degree of inspiration than others, that Longfellow's "Psalm of Life" may be as much inspired as the Psalms of David, that the sacred writers were simply men possessing a genius or faculty for religion, and that their productions, while containing much beauty and truth, are not free from errors and contradictions, but reflect the thought of their ages.

Our attention is called to an article in *The Forum* by Frederick K. Stamm, in which he presents this "modern view" of the Bible. To illustrate its contradictions, he cites the two accounts of creation as given in the first and second chapters of Genesis, and declares that "they cannot be reconciled." But instead of taking the word of man as altogether final, we prefer to open the Volume itself. There we find that Genesis one gives in consecutive order the days and events of creation week. Chapter two makes no claim to give a complete or connected story, but simply additional facts, particulars, and comments not included in the first: By referring to the outline of chapter

one, the student may easily determine the time when each of the events of chapter two occurred.

WE FIND WHAT WE SEEK

USUALLY a person finds that for which he is looking. If he is intent upon muckraking to reveal the evils of his fellow men, he will ever have a sorry tale upon his lips. If he searches to discover errors and discrepancies in the Bible, he may really think he has found them. Any man who enlists under the banner of so-called "higher criticism" is thereby committed to the task of probing for mistakes and contradictions. And a certain kind of superficial study will naturally reveal many of these; while a more thorough, reverent, prayerful investigation shows that the seeming defects are on the surface only, so that the apparent faults and flaws, when properly understood, but cause the beauty and harmony of the inspired word to shine forth anew.



Keystone View Co.

When we would prove something about the Bible, it is well to open the Bible itself. Here is pictured a rare old version of the Scriptures, the Cambridge Bible, published in 1527, and valued at \$100,000. It is the first Protestant version of the Latin Vulgate of the early sixteenth century.

By Roy Franklin Cottrell

Even so in the story of creation. The first chapter of Genesis gives the sequence of events from the first to the seventh day of the week. The second chapter says nothing of chronological order, but supplies further details, notes, and features not previously given. Magazine and newspaper articles frequently appear in this manner, and no one thinks it strange or inconsistent. Why, then, in all fairness and honesty should any one assert that there are of necessity contradictions in this narrative? It simply



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William A. Sharp, of Hohokus, New Jersey, has taught from the good old Book in Sunday School for sixty years.

cannot be proved; and without any straining or twisting, the entire story blends into one unified, harmonious whole.

VERSIONS OF THE LAW

AS another reason why he does not accept the verbal inspiration of the Bible, Mr. Stamm cites the "three versions of the Ten Commandments." What he calls the first of these (Exodus 34) was certainly not

given first (see verse 1), neither is it in any way entitled to be called a version of the decalogue. We accordingly turn to Exodus 20: 1-17, and Deut. 5: 6-21 as containing the only two records or copies of God's moral law to be found within the lids of the Bible. Comparing these two statements, we observe but one noticeable difference. In the first, the reason for Sabbath keeping is stated in the words: "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." In the second rehearsal of the law, this verse is omitted, and in its place we read: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Verse 15.

To one who loves his God and believes his Bible, there is no difficulty here. The first transcript of the law states the great primary object of Jehovah in

establishing the Sabbath. As He created the world and all things therein in six days and Himself rested upon the seventh, so He asks mankind ever to observe this weekly memorial of creation, to the intent that man should not forget, but ever remember, the wondrous works of God.

In the second recital of the law, a further reason is given. While in Egyptian bondage, the ruthless command of Pharaoh and the lash of the taskmaster drove the people to their labors seven days of every week. From this life of servitude and Sabbath desecration, God marvelously delivered them; hence the additional call for gratitude to God and loyalty to Him in honoring the rest day He had established. And why should any one think it inconsistent that the Bible points to a mighty deliverance, as a renewed appeal to worship God, obey His law, and reverence His Sabbath?

CONSISTENT ON IMMORTALITY

"IN THE Bible," continues Mr. Stamm, "one finds two opposite views of immortality. . . . In the beginning, Hebrew religion had no hope of immortality. Sheol was a land of 'forgetfulness,' of 'silence,' of 'destruction.' Slowly the hope of immortality grew."

Here is another cry of "Wolf! Wolf!" when there is no wolf. Throughout the Bible there is perfect agreement concerning the condition of man in death; while the contradiction or flaw is to be found in the lenses worn by popular theology. "Sheol" is the Hebrew word meaning "grave," which truly is the place of forgetfulness and silence. "The living know that they shall die; but the dead know not anything." Eccl. 9: 5. Both Old and New Testament writers refer to death as a sleep; and both declare faith in a resurrection and a life beyond the tomb.

Job, one of the most ancient books of Scripture, portrays man as waiting in his house, the grave, until his change comes. Again, this patriarch declares: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 14: 10-14; 19: 25-27.

Jeremiah comforts those who mourn for the dead with the assurance that "they shall come again from the land of the enemy," while Isaiah, Daniel, and Ezekiel all foretell a resurrection from the dead. (Jer. 31: 15, 16; Isa. 26: 19; Dan. 12: 2, 13; Ezek. 37: 12, 13.)

In what perfect accord with this belief are the words of Christ and His apostles! "The hour is coming," said the Master, "in the which all that are in the graves shall hear His voice, and shall come forth." Again and again we hear the apostle-evangelists voicing their confidence in words like these: "If we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him. . . . For the Lord himself shall descend from heaven with a shout, (Continued on page 15)

LOVE---the Electric



STAND with me upon the platform of a subway station in one of our great cities. We look down upon the track and see there not only two lines of shining rails upon which the wheels of the cars run, but a third rail alongside, partly covered up.

What is that third rail for? Oh, through that rail is shot the electric current that moves the trains. That current, taken up from the rail into the mechanism of the car, is what enables these trains to run almost with the speed of the lightning, carrying their human freight, thousands and ten thousands and millions of people every day, taking them forth to their business and their pleasure and returning them to their homes. It is a beneficent force, this current of electricity, made to serve the necessities and the pleasures of man.

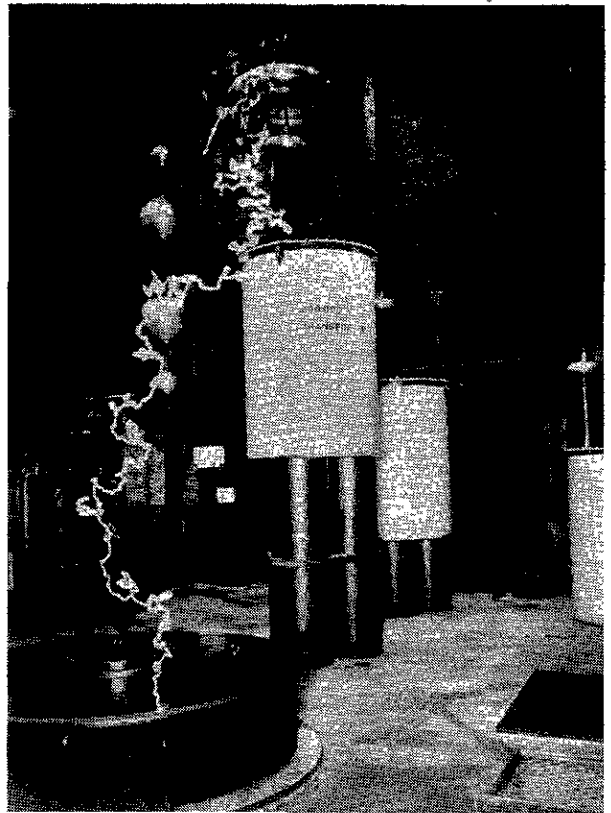
But let a man step down from this platform and touch but the tip of his finger to that third rail, and what happens? Instantly there is shot through him that tremendous, death-dealing current, and he is killed. The beneficent thing has become a malignant thing; what ministered to life has produced death. And why? Just because its current was misdirected. It makes no difference whether by ignorance or intent, the result is death or fearful maiming.

I was teaching in a college some years ago when an interurban electric railway was projected through our grounds. The survey had been completed, the grades made, the rails laid, the trolley wire stretched, and the current turned on. Work trains had been running, but as yet no passenger service had been established. The last finishing and cleaning-up work was waiting to be done.

JUST IN FUN

ONE Sabbath afternoon, while the young people's meeting was being held, a small group of boys about twelve years of age came upon the grounds and wandered down along the right-of-way. As boys will, they began to try out their skill by first throwing stones at the glass insulators and wires. Tiring of this, and coming upon a coil of wire that the workmen had left, they decided to try to throw that wire over the trolley line. So they tied a stick to the end of the wire and uncoiled a part of it, and then first one boy threw — and missed; then another tried — and missed. A third boy took up the stick and succeeded in throwing it over; he grasped the wire, now in contact with the current, and instantly, the wire wrapping around his body, he was a writhing mass of tortured flesh. His companions ran screaming for help. When we arrived he was unconscious. We liberated him, carried him into the dormitory, and called the doctor. His life was saved,

PAGE FOURTEEN



Photograms

A man-made lightning stroke. One million volts of electricity forming an arc eighteen feet long. Used by General Electric Company, Philadelphia.

but he suffered the loss of an arm, he had fearful burns upon his body, and his nervous system was shattered for many months. As I looked upon the boy under the physician's care, twisting and moaning even in his unconsciousness, and as I visited him in the days that followed, I beheld what damage could be done by a misdirected current of electricity.

And that is true also of love. Love is the electric current of the soul. Kept within the channels intended for it, love is wholly beneficent, ministering to the needs and happiness of mankind; but if it be tampered with, misused, turned aside into unlawful courses, it will sear and maim and kill. It is necessary to know the laws of love, for love is a great science and ignorant dealing with it is sure to bring disaster. It may be that with most innocent intentions a man and a woman may throw the switch that turns the current of love where it ought never to go, but it will not suffice to avert disaster for that man and woman to plead that they did not know what they were doing. They may be not guilty of wrong intention at the start, but the consequences to themselves and perhaps to others all innocent, cannot therefore be avoided. Not only innocence, but

THE WATCHMAN MAGAZINE

Current of the Soul

*Tamper with it, and be seared.
Direct it, and be thrilled.*

By Arthur W. Spalding

knowledge and will power, are required to handle love.

In all the complex problem of love manifestations and resultant social relations, there can be found a clear and sure formula for solution in the first divine law promulgated concerning social life. The law of God is this: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

That law, in its simplicity, provides for every question that can arise in the love of man and woman. It covers all the seeking and the getting and the keeping of a mate; it involves both courtship and marriage. "A man," "his wife": one man, one woman; not a harem, not a paramour, not a succession of marriages and divorces. "Shall cleave": shall hold fast; true, steady maintenance of love, so firm, so cohesive, so penetrating that at last "they shall be one flesh." There is no glancing aside, no coquetting with any one or anything outside the sacred union, no crevice of complaint or desire through which illicit passion may steal in, but loyalty unswerving and undisturbed.

And that marriage may be such a whole-souled, perfect, happy experience, the powers and habits of mind must be rightly trained before marriage. Courtship is the outer court to marriage; so far as it goes, the laws that govern it are the same. The ardent wooing of the suitor should never be begun until he has satisfied himself, in his judgment as well as in his desire, that the one he woos is the one he loves and can always love. Flirtation, the light trifling with the powers of love, the idle testing out of others' affections, the vanity that craves homage without giving — these are abhorrent to the mind acquainted with the character of true love.

POSSIBLE ONLY TO TRUE CHRISTIANS

A MIND so disciplined, affections so controlled, will be not merely complete insurance against those gross forms of inconstancy and infidelity which sear the soul and inflict the greatest wrongs upon the innocent; they will, moreover, open the gates ever wider to the deeper understanding of love and the finer appreciation of its delights. None but the constant know what love is, love that finds its development not alone in fulfillment of hopes and gratification of desires, but also in the bearing of burdens, the toil, the disappointment, the depriva-

OCTOBER 1, 1928

tion bravely borne, and in the sweetest reward of love.

But such an attitude and such an experience can come only by the study of the laws of love and by impartation of the divine power that is offered with the divine command. The Christian standard of social conduct, which is one for both men and women, is too high for a world that knows not God. Doubtless it is too high to be embodied in the civil laws, even of Christian communities. For love is more than law, and the ideals it sets must have for fulfillment a greater power than any law. They only who know the love of God can make of human love the perfect thing it is meant to be.



This Book--the Bible

(Continued from page 13)

with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." John 5: 28, 29; 1 Thess. 4: 14, 16.

Thus in all the Bible, we are told that the dead are unconscious, like those in sound sleep; that they rest in the grave awaiting the resurrection morn when the voice of the Life-giver calls them forth to immortality. (1 Cor. 15: 51-55; John 14: 1-3.)

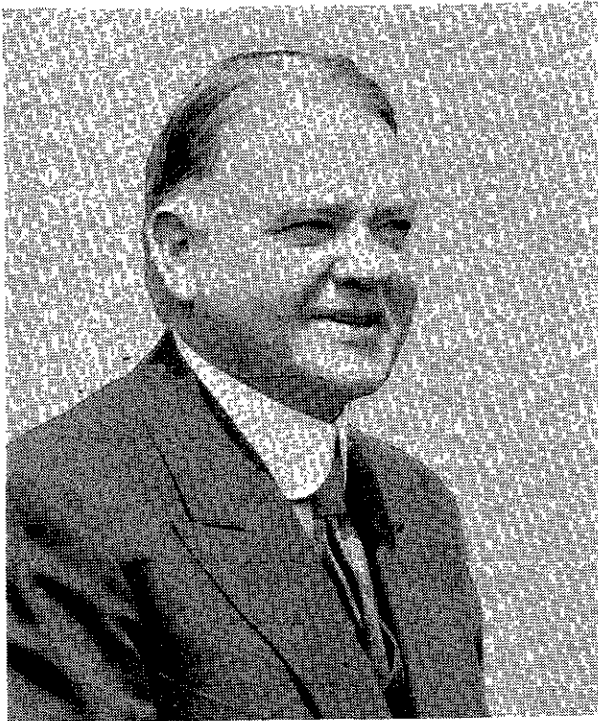
Mr. Stamm accuses our mothers of being, unconsciously perhaps, Higher Critics, because in their Bibles the Psalms and similar passages were the most read. From this he infers that mother's intuition led her along the same path that modern scholarship is treading.

What a reprehensible and flimsy argument! Suppose mother spent most of her time in some favorite nook of the house, were not the other parts of the house, that she seldom saw or thought about, just as essential to its real worth? Even so with other parts of Scripture with which mother may not have been so familiar.

And if she did not appreciate the divine beauty and worth in Leviticus, Isaiah, and Daniel, is it not quite possible that her spiritual guides were at fault in failing to explore with her those rich corridors, those hidden recesses, those enduring foundations, pillars, and framework, the wonder rooms in the loft, the marvelous handiwork in every detail, and the unparalleled unity and symmetry of design throughout?

Come and see and be persuaded! Here is wisdom that the mightiest kings of literature have not equalled, that the sage has not perceived, that the scientist has never discovered. It transcends and surpasses all the productions of man. It neither grows old nor becomes out of date, for it is "the word of God that liveth and abideth forever."

The News Interpreted



Fotograms

Herbert Clark Hoover, Republican candidate for the presidency of the United States.

Politics

WE ARE not interested in politics—by which we mean the various methods, legitimate or otherwise, that are used to put men out of or into civil offices. Yet politics is distinctly news, and just now in America its progaganda crowds everything else off the front pages of the news sheets. While we are not politicians, nor would be; and while we are not concerned with politics even as voters, yet we recognize that politics is at present dealing with vital issues with which we are very much concerned. And we believe in every American citizen doing his or her duty at the polls.

We are free to state that these vital issues are particularly *prohibition* and *religious liberty*. There is no question but that these more than any others will mightily sway public opinion, and hence votes, in the coming presidential race. The true Christian's attitude toward civil government moves him to vote, but to vote for or against *principles* rather than *men*. We take a firm stand on the inherent good of the United States Constitutional Amendment on Prohibition, and are stanch believers in not only *tolerance* of religion but more, the religious *rights* of every individual citizen.

tional in a citizen's taking into account the religion of a candidate when he votes for or against him, however such an attitude may be considered intolerant. A man's religion, so far as our nation's laws are concerned, may keep him from getting the votes of the people; but once he gets the votes, his religion cannot keep him out of office. A man may as legitimately allow his religion to decide his vote as he allows his sense of fair play, his business or social connections, the looks or personal traits of the candidate, or any other of the hundred and one influences that sway the ballot.

Whether a vote cast in view of religion is intolerant or not depends on the particular religious motive back of it. To vote against a man simply because he holds different religious views from those the voter does would certainly be intolerant. But to oppose a man who, the voter is firmly convinced, holds religious views which would so influence his governmental actions that religious liberty for all America would be imperiled, is certainly not intolerant. Rather, it is the highest indication of tolerance, and the clearest declaration of rights. "Religions are all equal before the law in this country, but they are not necessarily all equal before the voters."

We can afford to ignore the claims and

counterclaims of partisan politics, as set forth by various publicity methods. But we will profit by a dispassionate and unbiased study of the issues at stake. Then we can conscientiously throw our influence and vote in favor of the right, the greatest good for the largest number, and protection and freedom for all.

The Good Fight

THE editor has been reading a magazine article on "the political equivalent of war." There is a large class of statesman-like men in our time who are earnestly seeking for a substitute for war. Reasoning very scientifically and logically that it is impossible to rid the earth of anything unless something else as good or better is brought in to take its place, they are looking high and low for a counterirritant or something that will have all the advantages and none of the disadvantages of international conflict.

That war has any advantages may be questioned with all propriety. Yet there are some influences that accompany it and some results that follow it that are counted good by political philosophers. It is said to develop courage and reveal heroism, to eliminate the unfit, to give normal vent to stored-up hatred and thus exhaust it, to stimulate invention and trade, to inspire literature and art, to promote acquaintance and bring overweening pride to a deserved fall. As the list enlarges, pacifists fairly boil with indignation at the effrontery of the war advocates, and want to strike and strike hard at such arguments for hoodletting;



International Newsreel

Charles Curtis, Republican candidate for the vice-presidency of the United States

The News Interpreted

and thereby they justify the jingoes in their claim that wrath and a good fight are normal and necessary human reactions.

So war equivalents are sought. Let the nations fight in Olympic sports, in trade rivalry, in diplomacy, and for supremacy in invention, art, and discovery. Thus will we secure plenty of fighting and no carnage, sufficient struggle for the development of bravery, nobility, and strength — with no devastation, poverty, or woe added. There is no doubt but that all the benefits of war may be duplicated without war.

We wonder, however, why in so-called Christian nations the spiritual equivalent of war has not been stressed, if it has ever been thought of. Paul writes of "the good fight of faith," and the Bible abounds in martial passages. The Prince of peace brought a sword. "Put on the whole armor of God," is one of the most stirring commands of Scripture. The world, and in many Christians themselves, needs to wake up to the fact that Christianity is not a weak pacifism, even though it lays stress on love and the gentle virtues.

But let it be noted that the New Testament equivalent for war is a fight, not of man with man, or nation against nation, but a terrific conflict between powers of evil and powers of good. As long as there is sin there will be war, and it will grow more intense as sin nears its end. The war we want to see is the war *against* sin and not the war *in* sin.

"Spiritual wickedness in high places" is to be attacked and defeated. (Eph. 6: 10-17.) There are infinite possibilities along this line for the no - more - war enthusiasts to abolish sanguinary strife. And war against sin promises greater prospects of success in war-substitution than any other method we know. Try it, peacemakers. But indulge no fond hopes that any equivalent of war will be found this side of the close of Armageddon. As peace lovers of the strongest sort, we want no more war, yet in the face of the prophecies of the eternal Word the world cannot escape it. But individuals can escape out of it. The war that will end war will be that stupendous conflict of the near future when the victorious army of heaven destroys the defeated armies of earth.



Herbert Photos, Inc.

Alfred Emanuel Smith, Democratic candidate for the presidency of the United States.

Science Bows to Creation

WE ADMIRE and commend the candor of scientists, even though we cannot admit their consistency. They tell where they fail as well as where they succeed. But too many times their failures all but cancel their successes. All have hoped, and some have prophesied, that some day in the near future they would be able to create life and living tissues. For years now it has been possible to *keep* living tissues alive for long periods by immersing them in a proper medium, such as saline solutions. The next step would be the creation of life itself by chemical synthesis. In fact, science has its foot raised now to take this step, as witness the testimony of Dr. Victor Coffman, research authority of the E. I. du Pont de Nemours Company, speaking before the American Chemical Society Institute at Chicago recently. After showing how chemists are "creating" fuel from waste matters, storing the sun's heat, and reclaiming scrapped foods, he says:

"The developments along this line are

well-nigh limitless. Eventually much will be done toward the creation of the lower life. Then perhaps we can evolve the developments into higher and more complex forms. But as for presuming to reach the point of synthetically producing complex man — the answer can be but a shake of the head."

How loose scientists are in the juggling of facts and the meanings of words! So far, all that has been accomplished in chemical laboratories has been along the line of changing the forms of matter already created by God, and prolonging the life already in existence. Science will never be able to produce from nothing even the lower forms of life, not to mention an attempt at the creation of man. It was God who breathed life into animals and men in the first place, and men will never be able to do more than gather together the elements that constitute animal bodies. Science may make a man "out of the dust of the ground," but it can never "breathe into his nostrils the breath of life."

It is well that science shakes its head at the task of creating complex man. It should shake it also at creating any life at all. And to be consistent, it should accept the word of the Creator who alone can make and perpetuate life.



Herbert Photos, Inc.

Joseph T. Robinson, Democratic candidate for the vice-presidency of the United States.



WE ARE all hero worshipers. Deep within our hearts is treasured some person that we admire. By some it is Gene Tunney or Babe Ruth. By others it is Lindbergh, Lincoln, Gladstone, or King Arthur. It may be the champion tennis player, the big business man, the banker on Main Street, or the star of the motion pictures. The girl may have Florence Nightingale, Helen Wills, her favorite college teacher, or her mother as her heroine. But at all odds, every one has some ideal at whose shrine he worships.

In fact, we worship the heroes of today as truly as the pagan Greeks and Romans bowed before their idols of wood and stone. We throw tons of confetti and miles of ticker tape at the flyers who intrepidly crossed the Atlantic or the Pacific, when they return as heroes. We celebrate in a similar manner when a successful swimmer of the English Channel comes marching home. When a girl is crowned as "Miss America," she is welcomed to her home with brass bands. The mayor gives her the symbolic keys to the city, and all the girls of the town make her their demigod.

TEMPORARY HEROES

WHEN a famous motion-picture actor dies, the admirers of "the idol of the screen" fight their way in a surging mob to catch a last glimpse of their hero. In flesh he may have been a most commonplace person with ideals no higher than any man of the street, but on the screen he has become immortalized.

Thousands of persons will follow every whim and fancy of the Prince of Wales because he is royalty, and a seeming pattern for other young men to follow. Thousands of other persons will line up before the ticket windows to see the actress whom they admirably worship; yet five years from now she may be obscure and forgotten. Thus does the notoriety and worship of heroes fade away.

A recent popular magazine features a questionnaire on popular celebrities of the past few decades, to ascertain how well the names and achievements of these individuals have remained in memory. To the average person, the majority are gone and forgotten. Hardly one in ten can name the two famous men who first crossed the Atlantic by airplane; yet their names were once emblazoned on every paper in the country.

When the school boys of an eastern town were asked who they would like to be if they were not themselves, they chose a variety of heroes. Out of 682 boys who voted, 363 took Colonel Charles Lindbergh as their hero. Others took President Coolidge, Henry Ford, Tunney, Dempsey, Red Grange; and other notable figures. Two lads choose "my dad" as their leading hero.

Strangest of all, many of the heroes of men and women today are those whose achievements are of the least importance to the world and human endeavor. A swift athlete, a football player, a movie

Your Hero

The one altogether worthy of emulation is the one who decides our characters and destinies. Choose him carefully.

By Merlin L. Neff

star, become the idols of many who forget the weightier values of life.

We burn our incense of hero worship today before beauty, muscles, symmetry, youth, and skill regardless of moral and spiritual ideals. Perhaps the ideal of Colonel Lindbergh has put more healthy and solid ambitions in the minds of Americans than any other one figure of American history. But even at this, as one writer affirms, "Our religious calendar is a tabulation of sporting events, and our Aphrodite is 'Miss America.'"

Such fragile heroes are not the stuff that lasting ideals come from in life. "Prominence is like prosperity; hard to win, harder to keep." If you want a hero, choose one who is a hero through and through. Do not take an individual who can be duplicated by a score of other persons in the simple round of life. Pick a hero that is a hero!

MY HERO

I WILL tell you of my ideal, my hero, for I know you will be thrilled with his example even as I have been. My hero is a young man; in fact, a man who did great things when he was a young man. He never went after the publicity of the metropolitan papers. He did not seek a great fortune. And, if you are looking for rich men, he will not be your hero.

His reputation and fame have been lasting. Although he has a very humble biography, he is the best-known individual in the world. He was born in a barn among the cattle. He was proclaimed an impostor, and the greatest empire in the world sought to kill him when he was a baby; but he escaped. He was a carpenter by trade, and spent nearly thirty years of his life in the most infamous city of his nation.

He was a strong young man of the cleanest life and purest ideals. His physical strength was the greatest of any man who ever lived, for his endurance was beyond duplication. Once he spent five weeks and five days in the wilds without a morsel of food.

At the age of thirty he definitely set out to conquer the world. He did not attempt it with great armies. He never owned a sword. He had no palace nor spacious offices. In fact, he said he had no place to lay his head.

He never wrote a book. He never made a journey

A famous Anglo-Saxon
hero, King Arthur.

By
Ewing Galloway.
N. Y.



of over two hundred miles. His associates, who were beside him for three and a half years, were humble country folks, mostly fishermen. And when these comrades were severely tested, they deserted him.

And yet — would you believe it?— my hero who lived nineteen hundred years ago is the most renowned person in this world. His three and one-half years of service made him the greatest hero that ever lived among men. So great were his achievements that his biographer wrote at the conclusion of a brief sketch of his life: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

"He must have done some outstandingly heroic deed," I hear you say.

Yes, he did. Yet at the time it was the most ignominious and shameful event that could have happened. This young man made the longest journey from his home that any person ever made. He came at the greatest of sacrifices to do the humblest tasks among men. Yet, with it all, his mission was so great that the life of every person who ever lived depended upon him.

After three years and a half of teaching and healing, preaching and ministering, my hero was seized, falsely accused, tried by the government, and crucified on a cross between two thieves. And when he was taken down from the cross, he was buried in a grave that was borrowed.

"It is hard to understand such a hero," you say.

No, it is not! You see, my hero *loved* me. That cross on Golgotha was erected for me. I should have died there for my sins that I have committed; but my hero bore it all for me and died in my stead. He came, lived a sinless life, and died, that his perfection might cover my life of sin. He did not have to do this. He loved me enough to do it all for me.

And still more wonderful, my hero is alive today. The grave could not hold him. The soldiers of the greatest government on earth fell as dead before him. And nineteen hundred years after he paid the heroic sacrifice, he is loved, worshiped, and honored by more people than at any time since he lived.

"But why is he the hero of so many if he died for you?"

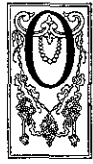
FOR YOU, TOO

IT IS because he not only died for me, but he died for every human being that ever lived. We have all sinned and come short of God's glory for us. "The wages of sin is death," but "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And now my hero is my Elder Brother, because when I accepted Him as my hero I became a son of God. And some day He is coming again to take me home.

Are you interested in such (*Continued on page 31*)

American Ideals

*The imperative need of their
greater emphasis just now.*



ONE of the greatest facts in history is the Roman Catholic Church. Her peculiar organization was evolved at a time when emperors still sat upon the throne of the Cæsars, and before the civilization of Greece and Rome had passed away. Her influence was spread over all Europe before any of the modern nations of that continent had arisen -- when England was divided into seven warring kingdoms, when France was overrun with hordes of barbarian Franks, when Italy was suffering the ravages of Huns and Goths. Through the centuries she has gradually increased her dominions. It is doubtful whether the annals of any state can reveal a series of diplomats more devoted, more far-sighted, more persistent in the accomplishment of their ends, than the Popes of the Vatican.

The long duration of the papal power is no more remarkable than its wide extent. Spain, France, Italy, and the new republics of south central Europe, all acknowledge the supremacy of the Sovereign Pontiffs. In Germany and England, where four centuries ago the Roman control was broken, the Catholic forces are at present attaining successes that a quarter of a century ago would have been unbelievable. Indeed, the Anglican Church, always regarded as the stronghold of the Protestant communion, is slowly splitting with the schism of a large portion of its members who yearn for reunion with the Roman fellowship. In the United States sixteen millions of persons look to the Pope for spiritual guidance; and the prestige of a united church claiming a supreme authority and offering an infallible dogma appeals strongly to multitudes who, as yet outside of her communion, are confused by the noisy warfare of Modernists with Fundamentalists and distressed by the apparent decline of Protestantism. And on the other territory of the American continents, from the Rio Grande to the Isthmus and from the Isthmus to the Straits of Magellan, the Roman Catholic faith is as fervently believed as it ever was in the cathedrals of Madrid or in the halls of the Vatican.

MOST REMARKABLE OF STRUCTURES

THE Catholic Church has passed through severe conflicts; and we presume that it will pass through severe conflicts again. A Gregory VII died in exile; a Pius VI ended his days in wretched captivity; yet the Catholic Church remains. At times she has suffered from internal dissensions; rival Popes have anathematized each other, and filled Christendom with the wars of their creation and the



Photograms

Statue of George Washington, symbol of American idealism, in front of the Subtreasury Building, New York City.

scandal of their quarrels; yet today the most united of the large religious bodies of the world is the Roman Catholic Church. In the extent of her dominions, in the duration of her supremacy, in the solidity of her organization, that church is the most remarkable, I think, of all structures, whether ecclesiastical or political, upon the face of the earth.

The polity of such a body is interesting. It is authoritatively defined that there is "one holy and apostolic church . . . and outside of this there is neither salvation nor remission of sins." All who are not connected with this church are held to be separated from Christ. The head of this church is the Pope of Rome. Cardinal Bellarmine, declaring the greatness of the Pope, remarks that he is the high priest, "the vicar of Christ," "the head of the body, the church," "the foundation of the building, the church," "the bridegroom of the church," "the universal bishop."

From the Pope, as the successor of Christ upon earth, it is believed that spiritual power descends through the various ranks of the hierarchy, to cardinals, archbishops, and bishops, to abbots and priests. By all true Catholics, his power in religious affairs is acknowledged as supreme. He is declared to be "of so great authority that he can modify, explain, or interpret even divine laws." He is declared to be infallible when he proclaims the teaching of the church in matters of faith or morals.

By Gwynne Dalrymple

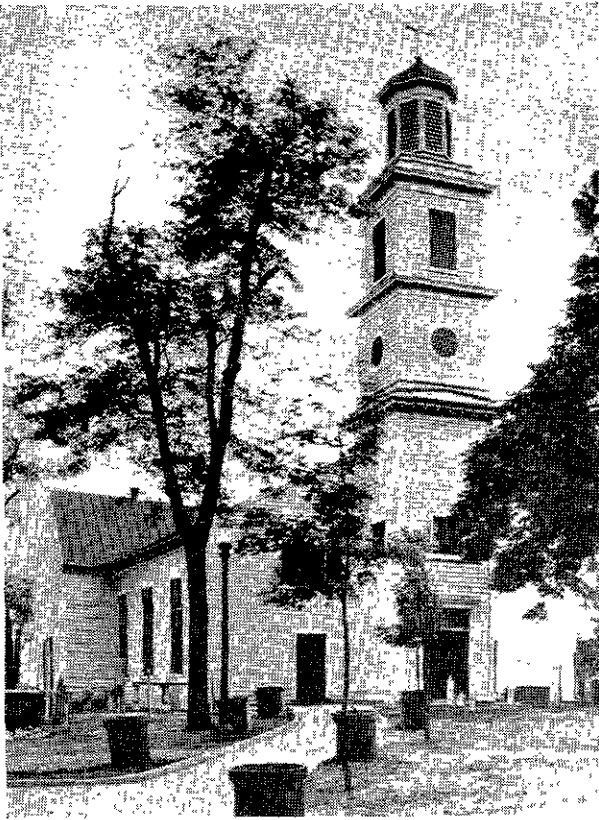
at Rome, at Trent, and as recently as in 1870 in the Vatican Council at Rome. Of all these councils, has any revised the earlier doctrine of the church? Has any declared for toleration or religious liberty? We can recall no such decree by any council.

On the contrary, Cardinal Manning, writing in 1875 in his work, "The Vatican Decrees," explains that "if princes and their laws deviate from the law of God, the church has authority from God to judge of that deviation and to oblige its correction." And on the use of force to impose religious ordinances upon unwilling persons, we may note that the "Catholic Encyclopedia," bearing the imprimatur of Cardinal Farley and being the most recent work that we have been able to consult on the subject, states that "every corporation lawfully constituted has the right to coerce its subjects within due limits. And though the church exercises that right for the most part by spiritual sanctions, she has never relinquished the right to use other means." Treating of church and state, the same work expressly declares the Catholic approval of a union of the church and state wherein the state is "at its [i. e., the church's] instance taking all just and requisite civil measures to forward the divinely appointed purpose of the church."

A DOUBT

THESE things being so, there has come into the minds of many American citizens a doubt as to how the Roman Catholic doctrines of the supremacy of the church and its pontiffs, and of their right to define and command civil rights and obligations, can be reconciled with the American notions of civil and religious liberty. Ulysses S. Grant summarized our national views on this subject when he said: "Leave the matter of religious teaching to the family altar, and keep the church and state forever separate." American citizens still regard this principle as fundamental. They know that it is written in the First Amendment to the Constitution of their land. Naturally enough, they wonder how religion can be free if any church or any creed is to decide who are heretics and, having so decided, is to have the power to correct and coerce such heretics.

American citizens cannot forget that countries which admit the most extended measure of papal control, enjoy the smallest measure of religious liberty; as, for example, the strongly Catholic republics of South America. American citizens cannot but recall that Pius IX as recently as 1864 condemned the liberty of the press; and that the same Pope in an encyclical issued in the same year condemned the doctrines of liberty of conscience and freedom of worship. American citizens cannot but think that such decrees and regulations will conflict with the American (Continued on page 33)



International Newsreel

St. John's church, Richmond, Virginia, where Patrick Henry delivered his famous speech in which he said, "Give me liberty, or give me death."

He is declared to have, besides this extensive spiritual jurisdiction, a temporal jurisdiction equally broad. By virtue of this latter jurisdiction, Gregory VII, having deposed Henry of Germany, released the monarch's subjects from their allegiance to him; and this experiment was repeated by Boniface VIII against Philip of France; and by Pius V, who is now in the calendar of saints, against Elizabeth of England. And it is furthermore held, at least theoretically, that this power may be set in motion whenever there may appear to the pontiffs to be sufficient reason for its exercise, as in the case of heretical rulers, or in the case of princes who by erring grievously from the faith have incurred the sentence of excommunication.

STILL THE SAME

AND these views are still the authoritative teachings of the Roman Catholic Church. We can discover no particular in which they have ever been denied, and no instance in which they have ever been repudiated. The alleged right of deposing rulers was first exercised, as we have mentioned above, by Gregory VII nine hundred years ago. Since that time one hundred and four pontiffs have instructed the faithful. Which of them has ever retracted the claims of Gregory? Since that time ecumenical councils of the Roman Church have met at Lyons, at Vienne, at Constance, in the Lateran

Mexico,--What Next?



Underwood & Underwood, N. Y.
Mountain and plain in beautiful Mexico.

A sympathetic and understanding portrayal of the church and state difficulties in the territory of our neighbor to the south.

(First of two Articles.)

By Harry W. Lowe

DURING the recent past the internal strife of Mexico has often been of front-page interest to newspaper readers. Yet it has been charged that newspapers have not always been open to both sides of the controversy. To disprove this charge, the powerful London *Daily Express* dispatched its New York correspondent, Mr. Mason, to Mexico, and has published what purports to be his unbiased description of conditions there. It threw open its columns to a discussion of the alleged atrocities perpetrated against the Catholic Church by the present Mexican regime. It also published the principal passages of a recent encyclical letter from the Vatican on the Mexican situation, which it calls "one of the most remarkable documents in ecclesiastical history." The correspondent's dispatches,

the papal encyclical, and the numerous Catholic and non-Catholic comments have re-aroused great interest in certain historic questions that are of supreme import to every man in America today.

President Calles and his government declare that their recent laws confiscating much ecclesiastical property, differentiating between the functions of church and state, and requiring absolute compliance on the part of the priesthood, have not been animated by any exclusive anti-Christian spirit, but are the constitutional efforts of the Mexican administration to arouse their fatherland from the lethargic degradation into which centuries

of sacerdotal domination have plunged it; and that if priests (variously estimated at from fifty to two hundred) and Catholic laymen have perished it was not because they were priests and Catholics, but because the hierarchy has organized a rebel resistance to the law of the land. President Calles and General Obregon have both declared that the Roman priesthood has habitually meddled intolerably in politics and that far too vast a proportion of the wealth of the country is in the hands of ecclesiastics. Obregon added, "The fundamental cause of the dispute is that the Church has done nothing from the time of the Mexican conquest to ameliorate the conditions of the proletariat." *London Daily Express, April 13, 1928.*

THE VOICE FROM THE VATICAN

A GAINST these declarations the papal protest states: "They [the Mexican Government] must recognize and publicly confess that whatever there is of progress, of civilization, and of the good and the beautiful in their country is due solely to the Catholic Church." Pope Pius XI continues: ". . . certain of our children, deserters from the army of Jesus Christ and enemies of the Common Father of all, have ordered . . . a cruel persecution against their own brethren. . . . And if in the first centuries of our era and at other periods in history Christians were treated in a more barbarous fashion than now, certainly at no place or at no time has it happened before that a small group of men has so outraged the rights of God and of the Church as they are now doing in Mexico, . . . with no feelings of pity for their fellow citizens. . . . Priests are put on the level of professional men and of laborers," and "at the same time are deprived of all civil and political rights." Reference then is made to "the injuries done to the faith of their fathers and to the liberty of divine worship. We, however, . . . will cry out to heaven . . . so that the whole Catholic world may hear from the lips of the Common Father of all the story of the insane tyranny of the enemies of the Church. . . ." "We can scarcely keep back our tears," is an expression used in bemoaning the fate of the perished.

THE LESSONS THAT EMERGE

NO SANE person, much less a liberty-loving Protestant of the twentieth century, can in the slightest degree condone the principle of persecution in any shape or form. Be the sufferers Roman Catholics or otherwise, our sympathy must flow out to every victim of a method of revenge or aggression that unhappily seems to be an abiding relic of a bygone age. But we are certainly not in a position to judge whether, as Roman Catholics assert, needless severity has been employed in Mexico. We can but discuss the salient features of the situation in the light of certain well-defined and historic facts.

Protestant England has raised numerous queries of paramount importance to those who prize liberty

as something to be zealously guarded against violation. In the first place, it has been asked if the Papacy believes in persecution.

A well-known London citizen who was from 1923-26 a member of the publicity committee of the Catholic Council for International Relations, and a member (1919-26) of the vigilance committee of the Westminster Catholic Federation as well as vice-chairman of one of its London branches, states that during his membership of these organizations of the Roman Catholic Church he saw at work the powerful influences that Rome uses "to bring pressure" for her own ends. In 1924 Catholics were complaining of persecution in Roumania and Jugoslavia, and this Mr. Poynter suggested to his Catholic confreres in various organizations that the time was auspicious for the official Roman Church to base its protest "on the principle that the federation will not countenance persecution of, or disabilities against, adherents of any religion by any power." He argued that they then had an opportunity to demonstrate that Catholics are not in favor of persecuting their opponents. All his propositions were rejected officially. This very modern instance of the survival of the historic papal policy of persecuting its opponents certainly makes obnoxious reading for every enlightened man, including, we should imagine, humane and moderate Catholics.

THE INEXORABLE LAW

O THER comments aver that the blow that has fallen on Mexican Catholics is but another instance that the inexorable law, "With what measure ye mete, it shall be measured to you again," is just as relentlessly applicable to corporate Catholicism as to the private individual, and that the papal hierarchy has no reason to complain if a weapon which she has delighted to use throughout the centuries suddenly descends upon her own head.

Dr. Newman, the English divine who went over to Rome and became an ardent defender of that faith, was a zealot of the mild type. He tried to minimize and palliate his church's claim to the right to employ force against offenders. He thus quotes Cardinal Soglia: "The lighter punishments, though temporal and corporal, such as shutting up in a monastery, prison, flogging, and others of the same kind, short of effusion of blood, the Church, *jure suo*, can inflict." Archbishop Manning also declared that God has given the Church authority to correct all delinquents from her decrees by the use of "all its powers."—"*Vatican Decrees*," p. 43. Gladstone, in "Rome and the Newest Fashions in Religion," p. 164, quotes the Jesuit Schrader as saying: "The Church has power to apply external coercion: she has also a temporal authority, direct and indirect," and, "not souls alone are subject to her authority."

It was the famous Pope Boniface VIII who said: "Both the spiritual and the material sword, therefore, are in the power of the (*Continued on page 30*)

Are You

“PACKED and READY?”

*Sit down a few minutes and balance
accounts with life and death.*

By Charles Lee Paddock



OROC Photos

Monument in Cairo, Egypt, symbolizing the silence of the past and a vision of the future.

STATISTICIANS tell us that every time the clock ticks, seventy-nine persons have entered the valley of death and passed on into eternity.

Every village has its burying ground, silent but forceful witness to the frailty of man. Funeral trains are seen daily on our streets, and many hearts are each day saddened by the loss of dear ones. There are fresh mounds of earth in the cemetery today that were not there yesterday. There are vacant chairs in many homes today that were filled but a few hours ago.

Disease is common and takes its toll of lives. Accidents by land and by sea are becoming more frequent. One disaster follows another, reaping millions of human lives.

THE HOPE OF HIS COMING

IT IS not a pleasant thought, but sooner or later we must go the way of all the earth, unless in the near future the Lord returns to the earth again and we are translated without seeing death. The picture is not the brightest, you will say. But these are facts, and we must face them as honest men and women. You and I came into the world not of our own choosing, and we shall have little to say as to the time when we shall leave it.

Signs in earth and sea and sky point to the soon return of our Lord. In John 14: 1-3 He gives us the assuring and encouraging promise of His return, and our hearts are cheered as we see the signs fulfilling that tell that this coming is near. But if His coming should be delayed, the most of us now living must lay

down our burdens and be gathered unto our fathers.

When the French king, Louis XIV, asked the name of a certain building that he saw from his palace windows, one of his courtiers replied, "Sire, that is the church of St. Denis, where your royal ancestors lie buried." The king immediately gave orders for another palace to be planned, with an entirely different outlook. He did not wish to live daily in sight of an object that reminded him of his nature, his frailty, and of his destiny.

SOBER REFLECTIONS

LIFE is but a short span between two eternities. Our days are spent as a "tale that is told."

From ancient times comes the story of the great king Xerxes and the words that ensued from his reflection on the brevity of life. The Hellespont had been bridged at Abydos, and upon a near-by prominence had been placed a marble throne from which this mighty monarch surveyed the march of the greatest army the world had ever seen.

The great Persian army was moving toward the treasuries of Europe. Says Herodotus, "And seeing all the Hellespont covered with ships and all the shores and plains of Abydos full of men, then Xerxes pronounced himself a happy man — and after that he fell to weeping.

"Artabanus, his uncle, therefore, perceiving him weep, asked as follows: 'O king, how far different from one another are the things which thou hast done now and a short while before now! For having pronounced thyself a happy man thou art now shedding tears.' Xerxes answered, 'Yes, for after I

had reckoned up it came into my mind to feel pity at the thought, how brief was the whole life of man, seeing that of these multitudes, not one will be alive when a hundred years have gone by!"

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14.

"Life is a weaver's shuttle, a postman's knock, the falling leaf, the dissolving cloud, a broken sleep, the guest of a day, a passing ship, the flight of an arrow, the fading flower, the night watch of a sentinel, or a tale that is told around the winter's fire."

To the historian Bede we owe a story that strikingly illustrates the brevity of life. "The Saxon king was discussing the religion of Christ of whom he was invited by a missionary to become a disciple. During the debate an old pagan warrior arose and said: 'Do you remember how, last midwinter, King Edwin held a feast in the great hall, with brands burning and two high fires on the hearths, while outside there was a storm and outer darkness? The windows by the roof being open, a bird flew suddenly from the darkness outside into the warm, lighted room and then out the other side into the outer darkness? Like that bird is the life of man.'"

True, life at best is brief, and the pathway that leads "from the dawn of birth to the western horizon whereon the dusk is waiting for the night, is passed over with disquieting rapidity."

THE BRIGHT SIDE

BUT there is a bright side to this picture. There is hope of life beyond the grave, eternal life, a life that knows no end, without sorrow or sickness or death. Job asked the question, "If a man die shall he live again?" He most surely will. The Scriptures give us many definite promises of life beyond the

OCTOBER 1, 1928

grave, of a resurrection from the dead. Here is one:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. And the Lord is "not slack concerning His promise."

The most important thing for us to determine is that we will live from day to day so we may be ready

to lay down our burdens at any time. We may not live out our allotted span. The Lord may come or we may be called to lay down our lives in death.

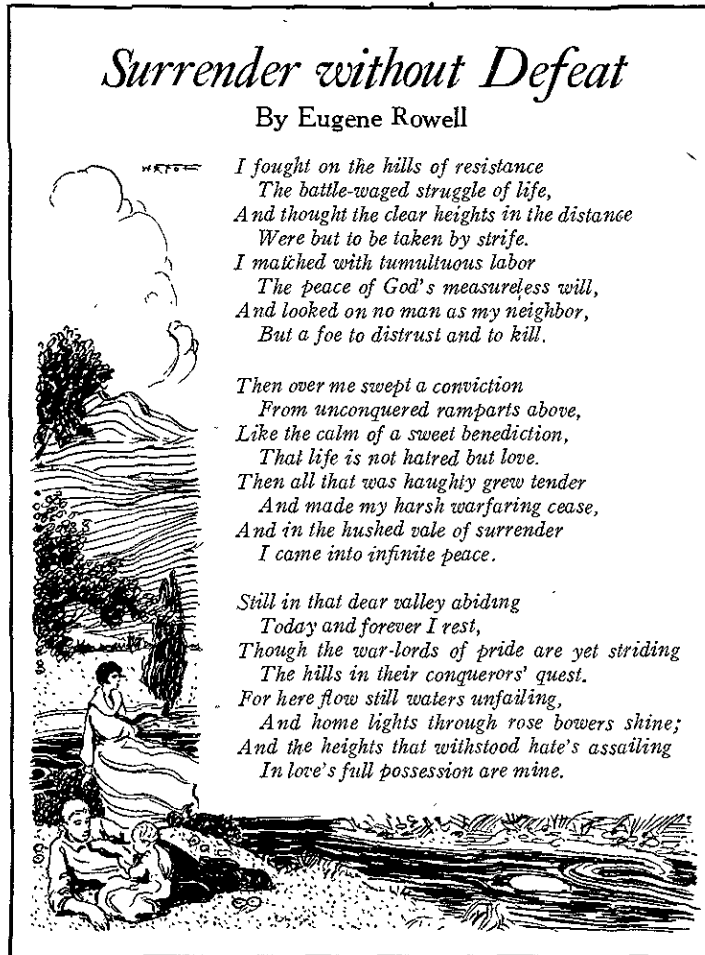
READY

WHEN Shackelton was forced to give up his search for the South Pole and to turn back, he left his faithful men on Elephant Island, promising that he would return for them. He tried again and again to get back to them. He must keep his promise, but try as he would it seemed he could not reach them. Although there was much ice between him and the island, he could not rest until he had fulfilled his promise. It was

the wrong season of the year, and there seemed little hope. One day there came unexpectedly a small rift in the ice, and he pushed his boat in at the risk of his life and got his men.

When the excitement was all over and they were safe, he remarked to one of them, "Well, you were packed and ready." And the man answered, "You see, whenever the sea was clear of ice, our leader rolled up his sleeping bag and said to all hands, 'Roll up your sleeping bags, boys, the boss may come today.'" "And so it came to pass," said Shackelton, "that we suddenly came out of the fog, and from black outlook, and in an hour all were safely homeward bound." (Continued on page 30)

PAGE TWENTY-FIVE



Surrender without Defeat

By Eugene Rowell

*I fought on the hills of resistance
The battle-waged struggle of life,
And thought the clear heights in the distance
Were but to be taken by strife.
I matched with tumultuous labor
The peace of God's measureless will,
And looked on no man as my neighbor,
But a foe to distrust and to kill.*

*Then over me swept a conviction
From unconquered ramparts above,
Like the calm of a sweet benediction,
That life is not hatred but love.
Then all that was haughty grew tender
And made my harsh warfaring cease,
And in the hushed vale of surrender
I came into infinite peace.*

*Still in that dear valley abiding
Today and forever I rest,
Though the war-lords of pride are yet striding
The hills in their conquerors' quest.
For here flow still waters unfailing,
And home lights through rose bowers shine;
And the heights that withstood hate's assailing
In love's full possession are mine.*

Cut the Heart Out of the Decalogue?

By Allen Walker



IN LAST month's WATCHMAN the writer of this article told of receiving a letter from a man who is both a clergyman and editor, and that in this letter he said, "I believe the stand your denomination [Seventh-day Adventists] takes on the Sabbath question is unscriptural." This led me to a careful review of the Bible evidences for observing the seventh day of the week. I related that in studying about the origin of the Sabbath in Gen. 2: 1-3 I found there that the Bible says that in making the Sabbath "for man" (Mark 2: 27) the Creator "rested" on the seventh day, that He "blessed" the seventh day, and "sanctified" it. Those three definite acts made the seventh day the Creator's rest day, His blessed day, and His sanctified day. This has never been said of any other day of the week.

MY NEXT study was of the nineteenth and twentieth chapters of Exodus where we find the inspired record of God's coming down on Sinai to proclaim the ten commandments. I did this to see what bearing these ten commandments have upon the permanency of the Creator's rest day, which Jesus says "was made for man." In the nineteenth chapter of Exodus is a very thrilling account of the Lord himself coming "down in the sight of all the people upon Mount Sinai." V. 11. Moses was instructed to "sanctify" the people and prepare them to stand in awe at the foot of the mount to hear the voice of God. Chapter twenty begins thus: "And God spake all these words, saying," and then follow the ten commandments. I took out my watch and read those commandments slowly and found that they can be naturally read in two minutes. It appeared to me that if God would come from heaven to earth to proclaim words that can be read in two minutes, it must be that the Most High attaches great importance to those words. Among those words God said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

If this divine institution which was "made for man" at the beginning of the world is of no special importance,

if it was only temporary and for a very few people only, why would the Most High spend so large a part of the brief time used for the whole Decalogue in giving voice to this commandment? Another fact: After God spoke these commandments they were "written with the finger of God" (Ex. 31: 18) on enduring tablets of stone. If this institution of the Sabbath, which comes to us from the sinless Garden of Eden, is of no importance and was to be observed by a few people and that only for a short time, why did the Lord write above it three commandments that all preachers admit it is a sin to violate to-day, and then after it six commandments that are admitted by all to be still binding? In trying to be honest with the Lord, in standing by the truth of His word, that question is very important. Those who claim that it is a sin to violate nine of those commandments, but not a sin to violate the fourth, cannot explain why God put a temporary commandment in the heart of an otherwise immutable law.

THE next thing in order is to see if man is right in that claim. Is it a Bible fact that it is a sin to violate nine of the commandments but not the fourth? The very sound of that argument is "strange." What does the Bible say? Turning first to Ps. 111: 7-8, we find that the claim that God extracted the fourth commandment from the law at the cross, leaving the other nine intact, is not according to Bible truth. This reference reads: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." I cannot believe otherwise than that when God says "all His commandments" "stand fast," that He meant *all* and not just nine of them. If that is not the truth, why did the Lord say it? Then in Ps. 119: 172 the word declares, "All Thy commandments are righteousness," and Isa. 51: 6 quotes God as saying, "My righteousness shall not be abolished." The logical conclusion is that since "all His commandments are righteousness," the fourth commandment and all of the rest "shall not be abolished."

The relationship of Jesus Christ to the Sabbath next claimed my attention. A very interesting prophecy on this point is found in Isa. 42: 21 as follows: "The Lord is well pleased for His righteousness' sake: He will magnify the law and make it honorable." Searching into His life and teaching we find that He faithfully did this. He honored the commandments by faithfully keeping them.

(John 15: 10.) No one denies that. If Jesus violated the commandments, that made Him a sinner. Peter says He "did no sin." Then He magnified them by teaching that they might be violated mentally even while keeping the letter. This was true of the Sabbath commandment as well as the others.

When Jesus was on earth, men had perverted the Sabbath day. Man-made regulations made it a burden instead of "a delight" (Isa. 58: 13) as God intended. Jesus ignored these human traditions and made the Sabbath a day of activity in the service of God, declaring that "the Sabbath was made for man, and not man for the Sabbath." Thus did He "honor" the Sabbath by observing it as "a delight, the holy of the Lord, honorable" (Luke 4: 16; Isa. 58: 13), and He magnified it by stripping from it the human regulations that so perverted it that it was looked upon as "man for the Sabbath" instead of "the Sabbath" "for man," as God originally intended. How can I conclude from this attitude and language of Jesus that He looked upon the institution of the Sabbath as of no importance, and set it aside? When Jesus declared, "The Sabbath was made for man," He could have meant nothing else than that it was made for man "to keep it holy," for that is what the commandment says. So Jesus here plainly taught that "the Sabbath was made for man" to observe. If that is what He taught with reference to the Sabbath, then those sent of Him should teach the same thing; for in the Great Commission He instructed His disciples to go into all the world teaching people "to observe all things whatsoever I have commanded you." He certainly taught them that "the Sabbath was made for man" to observe.

I FIND that in His teaching Jesus put in the fourth commandment the immutable principle of love. He declared that "all the law" hangs on the principle of love to God and love to man: "On these two commandments hang all the law and the prophets." Matt. 22: 40. The first four commandments show man's duty to God to be motivated by love. The last six unfold man's duty to man as actuated by love. Jesus said that in this principle of love, "all the law" is embraced. So since it is a fact that "love never faileth" "all the law" is to endure so long as "love" shall endure. This is what Jesus meant when He declared, "And it is easier for heaven and earth to pass,

than for one tittle of the law to fail." Luke 16: 17. How faithful Jesus was to the prophecy, "He shall magnify the law and make it honorable"! Isa. 42: 21.

WHAT was Paul's position with reference to the law? That was my next proposition for consideration. He was the great champion of justification by faith, "not of works, lest any man should boast." But I find that he was very careful to forestall the dangerous error that "grace" means "license" to disobey the law of God. In the third chapter of Romans, where he sets forth so positively that "by the deeds of the law there shall no flesh be justified" but only by "faith," he suddenly asks: "Do we then make void the law through faith?" Does the doctrine of justification by faith alone make void the law of God? Does it mean license to practice what the law condemns? With strong emphasis he answers, "God forbid: yea, we establish the law." Rom. 3: 31. Then if in Paul's mind the law is established, the consistent and logical conclusion that the seventh-day Sabbath is established is unavoidable.

In Rom. 3: 20 Paul declares the office of the law. It is not to justify man or to save man, "for by the law is the knowledge of sin." The question arises, What did Paul mean by "the law"? He makes it plain in Rom. 7: 7 that he had reference to the law of the ten commandments. He says, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The New Testament at this time was not yet written. There was no written law except that found in the Old Testament. There was a law there which said, "Thou shalt not covet." This is the law of the ten commandments. Paul declared that in his time it was sin to violate this law and by this law "was the knowledge of sin." Then if it was a sin to violate the tenth commandment in his time, it was a sin to violate the Sabbath commandment, for it was a part of the same law — right in the heart of it. Are these conclusions logical? Are they Scriptural? Absolutely.

In Rom. 8: 4 we find a statement by Paul that makes it final, conclusive, and irrefutable, that he held that obedience to all the ten commandments was binding on the Christians of his time. He declares that through Christ "the righteousness of the law" is "fulfilled in us." The pronoun "us" certainly included himself. Now what is embraced by the words "righteousness of the law"? Did he have reference to a modified law with the Sabbath left out? Let us note his later use of a similar term in the same epistle. This we find in Rom. 9: 31, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteous-

ness." Then in the next verse he says this was "because they sought it not by faith." There can be no mistake here. Those unbelieving Jews were not seeking to attain to the "righteousness" of some modified law in the New Testament Scriptures. That is impossible. It was the righteousness demanded by the law of the ten commandments found in the Old Testament. This makes plain just what Paul means by "the righteousness of the law." Now coming to Rom. 8: 4 again, we find that through Christ, the righteousness of the law is fulfilled in us." The margin of the Revised Version says, "the requirement of the law." Keep in mind, he was writing this to Gentile Christians at Rome. The pronoun "us" included himself with them. This "righteousness of the law" included all that the law demanded. It had to include Sabbath observance, for that was in the very heart of the law. Then the only way to prove that they never observed the Sabbath is to prove that Sabbath observance was not included in "the righteousness" which the law demanded. That can never be done. The truth of this conclusion is as inflexible as the word of God.

WHEN I went to the epistle of James, I found the final confirmation of my conviction that the Seventh-day Adventists are Scriptural in observing the seventh day. The text that we are going to quote is found in Jas. 2: 10, 11. These verses teach that "the whole law" of the ten commandments will be obeyed in those who are justified by faith; that if they elaim justification by faith without the "works" of the life witnessing to it, the claim is vain. Thus we read, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." That he had reference to the law of the ten commandments he makes plain in the next verse: "For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." There is no misunderstanding of the fact that when he quoted from "that law" which said, "Thou shalt not commit adultery," and "Thou shalt not kill," he was quoting from the law of the ten commandments. He plainly says here that "the whole" of "that law" was in force and that the violation of one of those commandments constituted the transgressor "guilty" before God. How can I believe that a man of that time could commit adultery and God not hold him "guilty"? Or that a man could murder another and God not hold him "guilty"? Suppose the man who was violating the commandment that said, "Thou shalt not commit adultery," was claiming justification by faith as an excuse for this immorality. The conclusion of James was, "Wilt thou know, O vain man, that faith without works is dead?" Jas. 2: 20. His claim

was that this argument would apply to any "one point" of "that law" as strongly as it did to the commandments he quoted by way of illustration. This "whole law" contained "ten" commandments. One of them declared, "The seventh day is the Sabbath of the Lord thy God." Are Seventh-day Adventists unscriptural when they read to audiences what James said and then read to them that there are "ten" commandments in this law and that one of them teaches the observance of the seventh day as the Sabbath? In view of these plain statements of the word of God I can only continue to believe that Christians should observe the seventh day of the week, and that I should preach this conviction to others, quoting to them the words of God that I have used in these articles for THE WATCHMAN.

The Church Divided Against Itself

(Continued from page 7)

therefore a rising race, but a fallen race, with Christ as man's sole Redeemer and source of his required obedience. That is the gospel.

But Modernism has abandoned allegiance to the gospel of the cross. It disputes every vital truth, it discards every essential. It is not merely an interpretation; it is a repudiation, a revolt, another gospel, substituting depraved reason for divine revelation and a philosophy of the world for a belief in the Word. It offers us an inspiring book for an inspired Book.

Let us take the several points of Modernism's challenge and analyze them. First, the Modernists' God is indeed another god. In proof let me quote from the Modernists' view.

George Burman Foster, University of Chicago: "God is a symbol to designate the universe in its ideal achieving capacity."—*The Function of Religion in Man's Struggle for Existence*, p. 183.

Josiah Royce, Harvard: "God is considered as the soul of the world, the spirit animating nature, the universal force which takes the myriad forms, heat, light, gravitation, electricity, and the like."—*McGiffert, "The Rise of Modern Religious Ideals"*, p. 201.

Professor William Adams Brown: "God is not thought of as separate from the universe but rather as its immanent law."—*Harvard Theological Review*, 19-11, p. 16.

The British liberal theologian, Dr. R. J. Cambell, says: "God is my deeper self and yours too; He is the self of the universe."—*American Journal of Theology*, 1910, p. 254.

President G. Stanley Hall, Clark University: "God is the truth, virtue, beauty of man," and the real atheist is only he "who denies these attributes to man."—*Jesus the Christ, in the Light of Psychology*, Vol. 1, p. 285.

Frank Carlton Doan: "Do you ask whether God is simply the spirit of humanity? I reply that God is essentially and simply just that." —*Religion and the Modern Mind*, quoted in *Princeton Theological Review*, 1910, p. 168.

THE MODERNISTS' GOD

THAT is the Modernist god, degraded into universal energy. It is simply salvaged pantheism, disguised paganism. But the A B C of the Christian faith is that God is an infinite, transcendent Being, inexpressibly glorious in holiness, worthy of honor, confidence, and love, Maker of the universe and independent thereof, His intelligent creatures being under His authority and accountable to Him. Not a cold abstraction, but a living, sentient Personality whose essence is love. Listen to Jer. 10: 10, 12: "But the Lord is the true God, He is the living God, and an everlasting king; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. . . . He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." He is all-powerful, all-seeing, all-wise, everywhere present, eternal, unchangeable, holy, loving, merciful, gracious, and just. Such is the God of the Scriptures. Here indeed is a clash with Modernism as profound and grim as between light and darkness. So I say Modernism is a direct revolt against the God of the Bible.

Again, the *Christ* of Modernism is one Christ, and the Christ of Christianity is entirely another. In Scripture He is set forth as the only-begotten Son of God, conceived of the Holy Ghost, born of the Virgin Mary, crucified for our sins, buried, resurrected the third day, later ascended into heaven, where He now intercedes for us before the Father, from whence He will come to judge the quick and the dead. But the Modernists have taken away that Lord and substituted a spurious personage that is no more satisfying than a painted doll to an anguished mother who has lost her babe. They have stripped Jesus of His deity. They have taken out the divine portrait of Jesus framed in the history of the ages and stuck in a crude daub of their own, deceitfully labeled, "Jesus." They have reduced Him to an ordinary man. The Modernist's Christ is still in the grave. I am not exaggerating. Listen to their own words:

Dr. A. C. McGiffert, president Union Theological Seminary: "Christ is essentially no more divine than we are or than nature is." —*The Rise of Modern Religious Ideas*, p. 208.

Dr. Harry Emerson Fosdick: "The virgin birth is not to be accepted as an historic fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. . . . Accord-

ing to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. . . . That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Cæsar, and many more." —*The New Knowledge and the Christian Faith*, pp. 9 and 10.

Our promise for the November Watchman

Will There Be Another World War?

Is the name Kellogg synonymous with permanent peace?

By John Lewis Shuler

We Are All Looking for This

The one event that will remedy every ill.

By Charles S. Longacre

The Greatest Desire of the Ages

To see beyond death.

By Tyler E. Bowen

Shall the Church Rule the State?

By Harry W. Lowe

The Cures of Our Fathers

By Daniel H. Kress, M. D.

The Fire of Wedded Love

By Arthur W. Spalding

The Virgin Birth and Bible Inerrancy

By LeRoy Edwin Froom

What Was Nailed to the Cross?

By William H. Branson

A Survey of Sodom

By Kenneth L. Gant

China Emerges from the Welter of War

By Walter Emslie Gillis

"A Little Child Shall Lead Them"

By Martha E. Warner

President McGiffert, of Union Theological Seminary: "Divine and human are recognized as truly one, Christ therefore, if human, must be divine, as all men are." —*The Rise of Modern Religious Ideas*, p. 207.

Professor Rudolf Eucken: "If Jesus therefore is not God, if Christ is not the second person in the Trinity, then he is man; not a man like any average man among ourselves, but still a man. We can therefore honor him as a leader, a hero, a martyr, but we cannot directly bind ourselves to him nor root ourselves in him; we cannot submit to him unconditionally. Still less can we make him the center of a cult. To do so from our point of view would be nothing else than

an intolerable deification of a human being." —*The Princeton Theological Review*, 1913, p. 339.

THE MODERNISTS' CHRIST

THAT is the Modernists' Christ,—no virgin birth, no resurrection, no ascension,—just a deceiver, and at last a disillusioned man. Yet Modernists have the effrontery to extol Him as the world's best man, the embodiment of superlative virtue, and the greatest moral example of the ages. But He himself claimed to be divine, the Son of God; He claimed to have power to forgive sins; He asserted He would raise all the dead at the last day and announced that He would judge the whole world; He made the astounding assertion, "Before Abraham was, I AM," implying eternity of being. He said "If ye believe not that I am He, ye shall die in your sins." John 8: 24.

If He was not divine, He was either (and I say it reverently) the boldest blasphemer and most arrant impostor the world has ever seen, or He was the world's greatest lunatic. These are the only possible explanations. Nobody but a lunatic would claim that His influence upon the world has been the influence of a lunatic. He is the pivot upon which all history turns. The years are dated both ways from His birth. None but an impostor would aver His influence is that of an impostor. There is but one alternative left—that He was divine. It is the height of absurdity and irrationality to extol a rank fraud as a model man and the supreme moral teacher of humanity. You cannot respect His morality without believing His claims. If He was not what He claimed, He lied; and no liar and deceiver is a moral man. If He was self-deceived, in view of His claims He is utterly unworthy of respect, much less of worship. If He is not divine, Christians are idolaters, for Christians worship Him. If He was not the God-man, He was not a good man, and was rightfully put to death according to Jewish law.

Repudiation of His virgin birth destroys possibility of rational belief in His deity. Such a conclusion is unavoidable. If He did not have a divine Father, then He had an earthly paternity. But the Bible affirms Joseph was not His father. Mary said he was not; the angel Gabriel said he was not; Matthew said he was not; Luke said he was not. If God was not His Father, and Joseph was not His father, then His begetting would have to be out of wedlock, His mother an abandoned character, and Jesus an illegitimate. If the Modernist premise is accepted, this horrid, unthinkable conclusion is unescapable. The only One who ever claimed or acknowledged the paternity of Jesus was God, who said, "This is My beloved Son, in whom I am well pleased." Matt. 3: 17.

Current Events in the of Divine Prophecy

"DEMOCRACY IS SOMETHING DEEPER than liberty; it is responsibility," is a definition that needs to be taught our young people — chiefly because they hear from the older people the fallacious plea of "personal liberty."

EMMA GOLDMAN, of anarchist-agitation fame, has had her fill of the "freedom" of Russia and says: "The political institutions of Russia today are worse than under the czar. There is not one breath of freedom of thought, of action, or of initiative." Lawlessness does not breed liberty.

A CITY RAZED by Sennacherib in the days of Hezekiah has been unearthed by Dr. M. G. Kyle, exploring in Palestine. More important even than this confirmation of Bible statements is the discovery of the high type of civilization, great engineering skill, good chariot streets, elaborate houses, and great industrial development prevailing under the kings of Judah. Scripture writers knew whereof they spoke.

SCIENCE IS SLOWLY catching up with faith. The Bible has always contained records of the Hittite race and the power of the Hittite empire. Until recently reason and science have denied the existence of the Hittites. Now Professor Breasted, of the University of Chicago, returns from an extensive exploration tour in Asia Minor with thirty-one skeletons of Hittites, dating from the thirteenth or fourteenth century before Christ.

AERIAL PHOTOGRAPHERS flying over Mesopotamia have been able to distinguish between natural mounds and those heaped up by the ruins of sun-dried-brick houses. Thus the lost city of Opis has been located by British military aviators aiding an expedition from the University of Michigan and the Toledo Museum of Art. "The Lord looketh from heaven; He beholdeth all the sons of men. . . . He considereth all their works." Ps. 33: 13, 14.

EIGHT THOUSAND COLUMBIA University students are earning a total of \$4,000,000 this summer at two hundred kinds of employment. The charge that our higher schools are entirely becoming social clubs with study at a minimum cannot be entirely true. What is worked for is more appreciated; and the combination of work and study is "higher education"—the highest education being that of the soul and character combined with culture of hand and mind.

EDEN IS BACK HOME AGAIN! After searching over the whole earth, scientists and archeologists are coming to the conclusion that "in the dawn of the age of human life the only portion of the globe that had ideal conditions for it was Central Asia. They also say that man must have descended from an original pair." We came to the conclusion long ago that the human race has descended from an original pair who lived in Central Asia. Scientists reached their goal by the round-about method of discovery, experiment, and logic; we by faith in the direct testimony of the One who created that pair and placed them in that home.

"THE LAY MIND IS STAGGERED," says the *San Bernardino (Calif.) Sun*, "by the whole problem of the creation of man. The Genesis narrative is so simple and so relieves the mind of the need of understanding any scientific mysteries, that denial of it has always created something of resentment." We agree that the hypotheses of the scientists put far greater strain on credulity and imagination than does the simple, grand word of God. Nor does faith in Genesis deaden intelligence and stop real scientific research into the marvels of the globe and the life upon it. It is rather the "sure foundation" upon which all such study can safely proceed.

AN EPITOME OF THE PRESENT ERA is found by the *Christian Science Monitor* in a woman's flying from the United States to Europe and then phoning back about it. This is the day of swift communication, when the work that God is doing in the earth to warn men of the soon return of His Son is symbolized by an angel flying "in the midst of heaven," "saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14: 6-12.

MAJOR FREDERICK PALMER, in an editorial in the *American Legion Monthly*, commends a recent order to enforce the teaching in New York public schools of the effects of alcoholic drinks and other narcotics. "Wets cannot deny, and dries should not forget," he says, "the value of temperance education." We commend the order, too. When modern youth express themselves against prohibition it is often because they have no knowledge of what things were like in saloon days.

ANOTHER SUBMARINE became the tomb of its crew when the Italian undersea boat, F-14, sank in a collision during naval maneuvers in the Adriatic. Although an attempt was made to pump air down to the victims, and the boat was raised in the record-breaking time of thirty-four hours, the twenty-seven men aboard were already dead when found. Such agonizing tragedies are the constant fruit of the war spirit, and make us long for the soon return of the Prince of peace to put an end to war and death.

THE SEVEN WONDERS of modern natural science are said to be the internal combustion engine, the telephone, wireless telegraph and telephony, television, the airplane, spectrum analysis, and the X-ray. The seven wonders of spiritual science are conversion; prayer; the guidance of the Holy Spirit; God's knowledge of all we think, say, and do; the missionary movement by which the "advent message is going to all the world in this generation"; the Bible, by which all spiritual knowledge is discerned; and prophecy, by which the impenetrable future is made visible.

THOMAS ARKLE CLARK, noted dean of men at the University of Illinois, says, "If the young people of today are different from what young people were forty years ago, it is because living conditions are different, it is because economic changes have wrought riot with our home life. . . . We move too rapidly and too far to be at home a great deal." Another noted worker for young people says, "When the family altar is gone from the home, it is like the taking away of a strong foundation from a building or depriving the arch of its keystone. Better sacrifice everything than this spirit and practice of prayer in the home."

"THE SUPPLEMENTARY BIBLE," recently printed, comprises poetry and prose from a variety of authors from Shakespeare and Milton to Ella Wheeler Wilcox and Edgar Guest. It is "founded on the belief that God is not changeable, inspiring one generation and not inspiring the next. He is willing to inspire all of any age who are sufficiently sensitive to divine influence." We heartily agree that God is not changeable, and we stand immovable on the Bible promises that there shall be prophets in the church to the end of time (1 Cor. 12: 4-11; Eph. 4: 8-11), and that especially in these last days God's great closing work for the world is led by Him, speaking through the "spirit of prophecy" (Rev. 13: 17; 14: 12; 19: 10). As to whether these authors, chosen by a self-appointed man, are God's prophets is an altogether different question. God appoints His own and gives them the same credentials He has to all His mouthpieces through the ages.



The Watchman Answers

This is a service department where questions pertaining to the Bible and its interpretation are answered for WATCHMAN readers. Anyone is free to address questions to the Editor, who puts himself under obligation to answer here only those that will be of general interest to our readers. Others may be answered by letter. Inquirers must give name and address, but these will not be printed.

Please explain Rev. 21: 3: "And God himself shall be with them, and be their God." Does that mean God the Father or His Son Jesus?

While there is not absolute certainty from Bible teaching whether the Father or Son is meant here, yet we are inclined to believe that it is Christ. He also is called God in many passages. He is the "tower of the flock" to whom shall come the "first dominion." (Micah 4: 8.) By creation and redemption the earth is His, and He sits on its throne ruling it. He is the "last Adam" (1 Cor. 15: 45) who reigns over the restored earth lost by the sin of the first Adam. In verse 6 of Revelation 21, the one who is before designated as God says He is "Alpha and Omega, the beginning and the end"; and in Rev. 1: 7, 8, this same language is used of Christ, who "cometh with clouds." These and other Scriptures make quite clear that it is God the Son who especially dwells with His people in the new earth. But this would not preclude the idea that at times the Father may sit with His Son in the dominion of the earth. See Rev. 3: 21.

According to Rev. 14: 4, will only unmarried people be among the 144,000 who are saved?

The verse says, "These are they which were not defiled with women; for they are virgins." It seems very evident that this is symbolic language, carrying out the figure of the relation of Christ and His church. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2. Again and again in both the Old and New Testaments Christ is figured as the bridegroom, and His people, or church, the bride. (See Psalms 45, the Song of Solomon, and various passages in Hosea.) A pure woman, or wife, is a pure church (Rev. 12: 1), and a corrupt woman, a corrupt church (Rev. 17: 3). The verse in question refers to the pure state of those who are saved; they have not been corrupted by the world. We could not conceive of only the unmarried being saved. "Whosoever will may come." The Scriptures nowhere teach that God makes any distinction in the scope of salvation between sexes, or the married or unmarried.

In Phil. 1: 23 Paul says: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." How do you harmonize this with your teaching that people when they die lie wholly unconscious in their graves till the resurrection?

The apostle is here writing about two things, life and death. (Vs. 20-22.) He says that he desires to glorify God,—whether in life or death he cares not. To die would be gain, if thereby he glorified God. As between these two, he himself does not know which to choose; let God decide which would serve God's purpose best. As to Paul's own desire, it was a third objective, neither life nor death as such, but to "depart and be with Christ." Now when did Paul expect to *depart* (better translation *return*) and be with Christ? In 1 Thess. 4: 13-18 he says "we"—he and us—shall be caught up together to meet the Lord in the air at His second coming, which is yet in the future. In 2 Tim. 4: 8 he says "at that day," when Christ comes, he will receive his reward. This was the promise of Christ: "For the Son of man shall come in the glory of His Father with His angels: and then He shall reward every man according to his works." Christ "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3: 21), "in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15: 52). The whole tenor of Paul's teaching is that he looked forward to the coming of Jesus for the resurrection of the body. If the saints do not go to their graves at death, what would be the reason for a resurrection at the last day, which the Bible plainly teaches?

Paul did not long to lie in the grave for hundreds of years till Christ should come. He *desired* to go direct, but he *knew* that there was no shorter way. And, after all, the long interval between death and the resurrection would be as the twinkling of an eye to him; because he would be unconscious of all that passed. As far as his sensing the passage of time was concerned, death meant immediate being with Christ.



Mexico--What Next?

(Continued from page 23)

church, the latter indeed to be used for the church, the former by the church, the one by the hand of the priest; the other by the hand of kings and soldiers, but by the will and sufferance of the priest."—Bull "Unam Sanctam."

THE CRY TO HEAVEN

WE CAN well believe that if the present pontiff be a man of human heart and soul he can scarcely keep back tears at the shedding of so much blood. But much more blood was shed when Torquemada's terrors during the Spanish Inquisition burnt many thousands of poor souls and imprisoned, banished, or reduced to abject want many thousands more; when a similar institution in the Netherlands burnt, strangled, buried alive, etc., from fifty to a hundred thousand victims; when piles of ghastly Waldensian corpses, "pastor and peasant, mother and child," lay scattered through the Piedmont mountains, and called forth Milton's cry to heaven:

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold"

It is not enough that Rome deny responsibility for these and a thousand other such acts. She inspired them and could have stopped them. Did pontifical tears flow at such sanguinary sights? And did the Vicar of Rome raise his protesting voice to heaven when the fallen corpses were those who had refused him allegiance?

Will Rome repeat her coercive acts, her direct and indirect policy of persecuting those who deny allegiance to her dictates? Will Rome, in the present Pope's words, "recognize and publicly confess" and forever renounce all forms of punishment and coercion? If not, she should not mourn when the divine fiat falls upon her house: "All they that take the sword shall perish with the sword." Matt. 26: 52.

"Packed and Ready"

(Continued from page 25)

Are you all packed and ready? If the Lord should come next week or next month or next year, would He find us "packed and ready"? If our lives should be snuffed out by accident, would we be "packed and ready"?

Isaiah the thirty-fifth chapter and Revelation the twenty-first chapter give us a description of the home of the saved. And in Revelation 22: 14 we have the precious promise, "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."

May we so live here day by day that we may have an eternal home in that land where there will be no more death nor sorrow nor pain.

Your Hero

(Continued from page 19)

a hero? Then listen to the promise He spoke to you and to me when He was on earth: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

The Son of God, Jesus Christ, is your hero, too. He invites you to know Him, for He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

My hero is one that can be followed in every detail of life. He was tempted in every phase of life that I can be tempted in, yet He never sinned. He suffered the bitterness of sorrow, therefore it is His sympathy that counts most with me. And best of all, He is a living, vital hero today. If you want a modern hero, the most up-to-date ideal in the world, accept Jesus Christ.

Never man spake as He spake. Never did a name have the influence upon men that His has had. When the story of His life is told to the vilest savages in heathenism, their hearts and lives are changed. They want to make Him their hero.

Yes, accept Him as your hero, your ideal, your pattern today. And best of all, when you try to follow Him, to live up to His ideals, He will help you at every step of the way. Jesus Christ is the greatest hero that ever lived. He is your hero and mine.

Better Than Saying It with Flowers

"With this I am inclosing my check for the book 'United States in Prophecy' and a renewal. I also wish to express my appreciation of your excellent magazine. It is much appreciated by my friends among whom I circulate it. Am sure it is doing much good."—Mrs. A. E. Daniels, Nebraska.

"If you want to know the truth about evolution in the last analysis, you should read THE WATCHMAN. Its contributors are men and women of the highest moral and religious training, and who know whereof they speak. No one has any right or authority to tell me that the Christ is not divine, that mankind originated from a cesspool, and leave me to grope in the dark through life, and give up hope of a blessed eternity with God and His divine Son, Jesus Christ, and then put nothing in their place but a lot of tommy-rot that if followed to its logical conclusion, means rankest kind of infidelity — a thousand times worse than Ingersoll ever dreamed of."—Geo. D. Bates, The Tulloss School, Springfield, Ohio.

How's Your Health

The Doctor
Answers
Your Questions



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

Will gallstones return after they have been removed by surgery? J. M. M.

An operation for gallstones does not remove the cause of gallstones. Try to find out the cause and then, as far as possible, remove the cause. An infection, such as typhoid bacillus, pneumococcus, colon bacillus, and other bacteria, is the usual cause of gallstones. The formation of the stones is more rapid in a person who has slow elimination, or who uses irritating substances such as meat and alcoholic drinks. People of sedentary habits are also more liable to have gallstones. To avoid their return after removal, plan a careful program to build up the general health, and increase the resistance to infection. Keep up good elimination through the bowels and skin, so that all infection, especially in the intestinal tract, is eliminated. Many times gallstones will not return, for they are of very slow growth, and as the disease is one of middle, and even late, life, there is not time left in the span of life for the return of the condition.

Can gallstones be dissolved by remedial agencies and thus an operation be avoided? M. M. H.

There is only one sure treatment for the relief from gallstones, and that is removal by operation. An operation may be delayed by rational living and by proper elimination. When a drug is taken it goes to all parts of the body, and does not localize in one place, such as the gall bladder, and so does not have the chance to be concentrated enough to dissolve the gallstones. Some substances, such as olive oil, form an emulsion around hardened portions of fecal matter and these when expelled look like gallstones. Then, too, relief is felt for a time because of better elimination, and a relaxation of the tension of the bile passages and ducts.

What can I do to avoid cathartics? I have been constipated since childhood. A. L. M.

The matter of poor elimination is a problem that about 90% of people are struggling with, and many have been constipated since childhood, for it is many times the result of early habits. The following suggestions will prove helpful. Begin at once to establish a definite time for bowel action, and do not fail to respond to nature's desire. There

should be at least two good bowel movements daily. In order to get the intestinal tract stimulated, plenty of exercise should be taken, also massage given to the colon. The present day diet of concentrated food should be changed for foods in their natural state, and by additional bulk with agar, bran, etc. Fruits are natural tonics and laxatives, and should be eaten freely. If stools are hard, mineral oil should be taken to soften them. Any cause for constipation, such as hemorrhoids, fissure of rectum, etc., should be corrected, and if a nervous or mental strain is a factor, this should be removed. Be persistent and constant in your program of health, and you will be rewarded with a feeling of well being.

Why do I feel fine when I go to bed at night, and feel all tired out in the morning after a night's sleep? S. A. B.

At night, after a day's activity, the nerves are on a tension, and when on a tension, the body feels more or less stimulated. After a night's rest, the nerves are relaxed, and so in the morning you feel tired and "peppless," and you think that your condition is worse in the morning than at night. But the feelings of the morning indicate your real condition. You need more rest.

Why is it so necessary to see that there is a proper proportion of vitamins in our food now? Our forefathers kept healthy without knowing anything about them. T. R. B.

Our forefathers lived in the open and ate their food in the natural state, and were constantly getting their vitamins even though they knew nothing about them. The proverbial "apple a day," eaten raw, skin and all, was a good source of vitamins. A larger proportion of people lived on the land and raised their own food, storing fruit and root vegetables for winter use. Manufactured foods, soft drinks, and denatured cereals found little or no place on their tables. At the present time we are indoors a great deal, out of the sunlight, and are eating denatured foods which are lacking in vitamins. It is necessary to be most diligent in seeking for a proper proportion of vitamins now, otherwise we would suffer physically from a lack of these most necessary accessory food stuffs.



"MENE" was one of the mysterious words that the hand of God traced on the walls of Babylon during the religious revelry of Belshazzar's feast. The word was translated thus by Daniel, "God hath numbered thy kingdom and finished it." It has been said that God is a God of law and order. It might be just as truly said that God is a God of numbers. Mathematical perfection is an attribute of God and an essential of real law and order. Everything in God's universe — from the tiniest herb to the mightiest world in space — operates according to mathematical precision. Everything in God's world has been carefully compounded from certain elements according to a law of definite proportions, as in the case of water, which is composed of two parts of hydrogen and one part oxygen. These two elements must be combined in just this proportion for water to result. The water, the dust, and the air of our world are all carefully measured and proportioned so as to secure harmonious working in every part. Isaiah says: "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" And again God said to Job: "Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?" "Who can number the clouds in wisdom?" Wisdom was with God when He prepared the heavens according to the perfect law of gravity, based upon physical weight and proportions so perfectly that not one of the inhabitants of space has ever deviated a hair's breadth in its course around His throne, nor varied one second in the time appointed each for its revolution. Wisdom directed God in setting a compass upon the face of the deep, in establishing the clouds, in appointing the foundations of the earth.

GOD'S LAWS

GOD has provided definite laws for the maintenance and perpetuity of His creation. His law is that everything shall reproduce after its kind. The size, color, form, and very definite marks of identification are reproduced in perfect harmony with definite proportions. The scientist Mendell has discovered that man may corrupt this perfect plan of God by mingling seeds, by crossing different breeds of various color combinations; but God's perfect plan prevails in the end, and His harmony of law and order and proportion is reverted to according to definite system and proportion. That everything in God's world is numbered according to law and order is further shown by Jesus' words: "The very hairs of your head are all numbered."

"MENE"

The Significance of the Numbers of the Bible

By WILLIAM R. FRENCH

God has a time for every purpose and for every work under the sun. Those times are definitely appointed times. He brings out the host of heaven by number. Eggs hatch, flowers bloom, and cows calve by a definite law of numerical relations. The prophet Jeremiah says: "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming." Even man, since the fall, has a time limit appointed according to number, even threescore and ten years. Some plants blossom annually, some biennially, some perennially. At creation, God gave to them their natures and determined their numbers.

SIGNIFICANT SEVENS

STUDENT'S of nature are quick to discover this system of numbers, or appointed times, and to discern the appointed times of harvest. Men are just as wise today in reading the signs of the weather, of nature, etc., as they were in Christ's day, and just as slow to discern the signs of the times in spiritual matters. The time of harvest for the earth is drawing very near. This time is a definitely appointed time that only God knows; but as the pink cheek is the sign of the ripening apple, so there are infallible signs of the approaching end of the age for the world. The world is growing old. The God who brings out the host of heaven by number, knows the number of this earth and will soon write across its history, "Mene."

The numbers six, seven, and ten, and multiples of them, are prominent numbers in the Bible. The number seven stands out especially. God created the earth and all things that are in it in six days and rested the seventh. The week is composed of six working days (which days are given to men), and the seventh is the Sabbath (the Lord's day). Six years Israel was permitted to till their land; but the seventh year was to be the Sabbath of the land. That year belonged to God. After seven weeks of years, or 49 years, the next year was to be the jubilee year when Israel started everything over again according to its original plan, and all land was returned to its original family ownership. There are in the Apocalypse Seven Churches, Seven Seals, Seven Trumpets, Seven Plagues, Seven Spirits, Seven Stars, Seven Golden Candlesticks, and Seven Angels. The beast had "seven heads" and the Lamb had "seven eyes." In the ancient tabernacle there was the seven-branched golden candlestick. Noah took into the ark seven pairs each of

every kind of clean beast. In the capture of Jericho by Israel, seven priests blew seven trumpets round its walls, and on the seventh day all Israel marched round seven times. Seventy members composed the Sanhedrin; seventy years composed the time of Israel's captivity in Babylon; ancient Israel's probation as a nation was seventy weeks of years. Jesus sent out seventy disciples to preach. Jesus taught His disciples to forgive seventy times seven. Man's age limit is placed at seventy years; seventy souls went down into Egypt with Jacob. It will be observed that seventy is a multiple of seven and ten. Jesus was born into this world in the fullness of the time. He was born in the year of creation 4004, which is a multiple of seven. There is danger of considerable speculation in regard to these numbers, however it may be observed that seven with its multiples belongs to God. It has been called the perfect, or complete, number of the Bible. God has wrought His mighty works for man at the time of seven. In the seventh month was the day of atonement. It was at the age of 350 (a multiple of seven) that Enoch was translated.

THE NUMBER OF A MAN

THE number six is mentioned in The Revelation as being the number of a man, 666. Six days are given to man in which to work. Six years were given him in which to till his land. Six men with slaughtering weapons in their hands wrought the destruction of Ezekiel 9. The flood came upon sinners in the year 1656 of creation, which is a multiple of six. As salvation and blessing come with seven, or a multiple thereof, so destruction and disaster comes with the number six, or a multiple thereof. The conclusion is drawn as well from inference as from type that six thousand years will bring destruction to the world, and the seventh thousand years will be a sabbath to this earth, and at its conclusion God's people will be placed again in their own inheritance. This conclusion is further strengthened by the statement that "one day is with the Lord as a thousand years, and a thousand years as one day." In six thousand years sin will have reached its limit, and the dawning of the seventh thousand will usher in the millennium, during which time the land will enjoy her sabbath by lying untilled and desolate.

The word "Mene" is used in the sense of judgment. The judgment is illustrated by the prophet by the well-known act of a shepherd counting his sheep. He

caused them to pass under the rod into the fold, and as they passed under he put a mark on every tenth one. In like manner, "God counts when He writeth up the people." He keeps a faithful record. When there were fewer than ten righteous men in Sodom and Gomorrah He destroyed those cities. Closely akin to this is the expression, "filling up the cup of their iniquity," which is mentioned so many times in the Bible. Before Israel could possess the land of Canaan, the Amorites were given opportunity and time to fill up the cup of their iniquity. In like manner God waited for ancient Israel to fill up their iniquity by the rejection of His son before cutting them off as a nation. In like manner God is waiting today for the Gentile peoples to fill up their cup of iniquity, before Jesus comes and destroys them and their nations. Ancient Babylon is used in The Revelation as a type of modern spiritual Babylon in the end of the world. As ancient Babylon was numbered and finished, so modern Babylon is being numbered. They are described as worshiping the beast and receiving the number of his name, which is 666. The beast of Rev. 13 and 14 is the Papacy, which received the deadly wound in 1798, the number of whose name is the number of a man. Six and multiples thereof is the number of a man. The whole system of the Papacy is man-made. Its laws and ritual are man-made. The mark of the beast is set forth as something opposite to the seal of God, which the Bible declares to be the Sabbath. The Papacy inspired and adopted the change of the Sabbath from the seventh (God's day) to the first day of the week. The modern churches of the world have sanctioned the papal apostasy and change of the Sabbath and are clamouring for laws to enforce the institution of the Papacy on man in the stead of God's holy day.

THE FINAL NUMBERING

WHEN these laws shall have been made, our nation will have repudiated the principles of righteousness and republicanism that have been incorporated in her Constitution. This they will finally do, when they make laws to compel God's people to violate His Sabbath and honor the institution of the Papacy. Other nations will follow this country in this work. This act on the part of the nations will conclude the judgment and fill up the cup of their iniquity. It is then that God will have numbered the kingdoms of this world and finished them, and "Mene" will be written over against their names on the records of heaven.

American Ideals

(Continued from page 21)

notions of the freedom of the press and the right of every man to worship God according to the dictates of his own

conscience. Is this inference unfair? We think not.

And since American citizens feel that on these points there is a wide divergence between the principles of the Roman Church and the American Constitution, they have also wondered whether it would be wise to intrust to the adherents of that remarkable religious system any large participation in the management of the affairs of our nation, to whose constitutional principles, if subjects of the pope sincerely subscribe, they become poor Catholics; but if they fully accept the Roman doctrine of the right of the church to use the state for religious ends, they become poor Americans.

NO INTOLERANCE

BY THESE expressions we mean no intolerance toward our Catholic brethren. We believe that Catholic citizens should be free to exercise all the privileges of their citizenship. They are surely entitled to a share in making the laws under which they live, and they are surely entitled to the abundant protection of those laws. We also feel that the Catholic Church is entitled to every legitimate exercise of its functions as a church. We believe, on the other hand, that, as a church, it is entitled to no control in political affairs, to no voice in determining the policies of our nation. *We do not think that it would be safe to give any undue measure of power to any ecclesiastical organization; but on the other hand, we know that it would be a most flagrant injustice to deny to any man because of his creed a reasonable participation in the government of our nation.*

But is it wise to place too large a measure of governmental control in the hands of men who have never repudiated the doctrine of ecclesiastical interference? Is it the best choice that the voters of our land can make to intrust the management of their commonwealth to those who believe that the church has the right to considerable power as in religious, so in governmental affairs?

In reply it will be said that to refuse men office because of their faith is intolerance. This we do not perceive. If the principles of a faith, as authoritatively defined by the spokesmen of that faith, are clearly against the constitutional principles of a republican government, we think that it is entirely competent for the citizens of that republican government to consider in their minds whether the adherents of that faith would make the best executives of the laws of that government. It is entirely competent for citizens to consider whether they care to intrust the management of their state to men who have professed and do profess principles exactly contrary to the principles upon which that state depends. It is entirely competent for citizens to consider whether in electing such persons to offices of the greatest responsibility, they

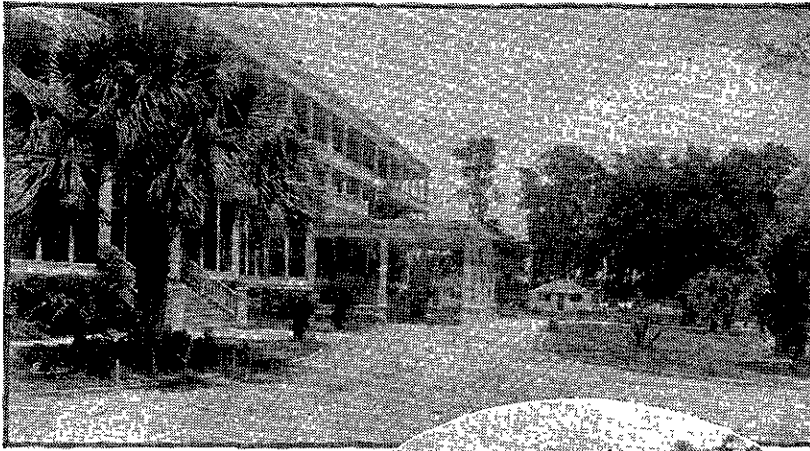
would not be subverting the principles upon which their commonwealth is builded.

GOD-GIVEN DOMAINS OF EACH

WE MAY furthermore remark, that we think the Catholic Church, despite its claim to infallibility, has erred in seeking for civil power. The connections that the Church of Rome has formed with various governments, both past and present, have been and are detrimental to spirituality and destructive of liberty. In the writings of the New Testament, which we understand the Catholic Church professes to follow, we find in the thirteenth chapter of Romans these words, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The teaching of the New Testament on this point is perfectly clear. God has ordained the state. He has ordained it for the civil government of mankind, for the enforcement of the laws, for the administration of justice. Neither in this passage nor in any other do we find the doctrine that one of the functions of the state is to sustain any religion, or to enforce any ecclesiastical dogma. We do not find it suggested that apostles are to decide upon the legality of princes, and to depose them when the decision is adverse. We do not find it declared that the state is to enforce any form of religion, whether it be right or wrong, by penalties that it may please religious courts to prescribe. Such an exercise of the civil power is not in harmony with the real purpose of the state; and, we need hardly remark, such a use of the civil power is no part of the true mission of the church. To depend on it shows lack of trust in the power of God.

An examination of the teachings of the Roman Catholic Church convinces us that they are not agreeable to the American principle of the complete separation of the state from the church. As everybody knows, the Catholic Church has persecuted in the Middle Ages; but what she might now excuse as the errors of a barbarous age, she still defends as the exercise of a legitimate Christian function. For the extermination of the Albigenses, for the persecution of the Waldenses, for the unholy works of the Roman and Spanish Inquisitions, for the acts of Alva in the Netherlands, no excuse has ever been made, because, it is alleged, none is needed. On the contrary, such acts are defended as rightful and appropriate. But to the modern mind, nurtured in American ideals, such oppressive acts seem a shame and a disgrace to the church responsible for them.

Because, then, of the unhappy attitude of their Church, are we to condemn in our minds all Catholics?



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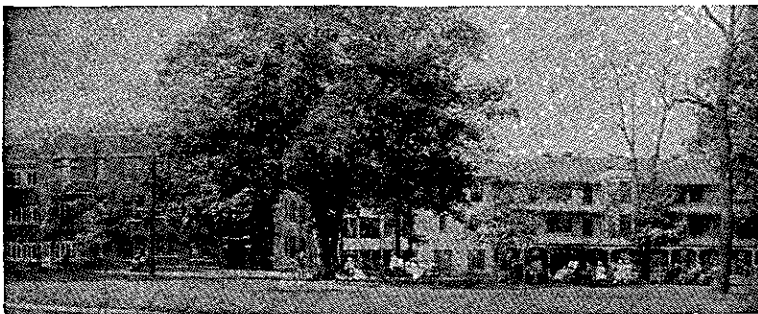
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But of the organization of the Catholic Church itself, which wielded so extensive a power in Europe from the ninth to the sixteenth centuries, and seems destined to wield an equally extensive power over Western thought in the twentieth century, which has declared her right to interfere in the governments of the earth and to release citizens from their allegiance to their states, which has decreed her authority to persecute those whom she calls heretics, and has whenever possible commanded her agents to execute her decrees, which in authoritative statements has within the memory of living men reaffirmed her right to coerce those who avoid her teachings—of such an ecclesiastical system American citizens, we say, must feel somewhat suspicious. They regard the destinies of a democratic nation, founded upon the principle of complete separation of state from church, as safest in the hands of those who are entirely favorable to this principle. They believe that the enormous pretensions of the Papacy cannot be surely and agreeably reconciled with the large and fair premises of liberty upon which our nation was founded and in which it still consists. And believing that this nation has a divine and an important destiny to fulfill, our citizens are unwilling—and we think, justly—to place too large a share of its governmental machinery in the hands of men who profess a faith that encourages principles very diverse from those of the political Constitution under which they live.

Cigarettes and Women

(Continued from page 9)

side of the house and that in many cases offset by the inherent strength of the stronger side, under these new modern conditions, they will not only be robbed of their full measure of strength from their father's bequest, but will be deprived of nervous force that rightfully should be handed down to them from the maternal side. And while it is every child's right to be endowed at birth with a physical and nervous bank account, surely the child born of a smoking mother as well as

father will run a big chance of having very little in the way of health reserve with which to begin life's struggle, or game, whichever you may care to call it. Vital force cannot but be greatly lacking in these, and what must be the effect on the race? Surely it will not take long to show in an alarming way.

WITNESS AGAINST THEMSELVES

AS TO the actual effect of smoking on girls and women, little need be said. The very cigarette advertisements themselves testify to the fact of the harmfulness of cigarettes. Why the endless reiteration of "mild and mellow," "they satisfy," "they don't cut my wind," "no throat irritation," "not a cough in a carload," if not in an effort to offset the very evils of the indulgence? One need only to see a few girls, nervous, excitable, constantly dependent on their cigarettes, to grasp just what smoking for women actually means.

To have it said by girls and women addicted to the habit that "water never tastes good after one has begun the smoking habit," that "irritated lips and throats and bronchial tubes are sure to follow the use of the tiny white cylinders," that "when I am nervous I must have one," and that "smoking is like a heart-to-heart talk with a friend when one is lonesome," and that "the habit once formed is almost impossible to break," and that "with smoking goes the spirit of recklessness that easily leads to other things than smoking," is to make one feel that in this thing lies the greatest of all perils.

The whirlwind rapidity with which adolescent girls and young women have adopted the "smoking fad" and the rapid increase in the number of women who smoke bespeaks the hold that this habit is obtaining on the weaker sex. The peculiar mark of irritation about the lips, the telltale discoloration of finger tips, are but suggestions of the detraction from beauty and the marring of womanliness that must result. Just watch for the signs. They tell the story oftentimes supposed a secret by those who still dislike the look of public indulgence. To the physician, the typical tobacco throat often belies the look of unsophisticated girlhood, and the young patient wonders why he asks, "How many do you smoke a day?"

Another decade will find these youngsters no longer girls, but women, and all still smoking — jaded, blasé beauties, indeed, coarsened, ill-natured creatures, slaves to the narcotic weed. "Walk a mile" for a cigarette? I should say they would — anything but separation from their only solace. Just how long any individual woman or the race will stand this, time only will tell. There may be a few seasoned society women who, with nerves well in hand, will smoke only as occasion demands, but these will be by far the exception, and the influence of these few will lead the younger, weaker

ones to the indulgence that means only slavery in the end.

Can woman, in whose hands and ideals lie the goodness and morality of the world, afford to thus sacrifice herself, her beauty, and her inspirational influence? The "smoking woman" — what can there be but repugnance, disgust, distress, in the thought; there can never be a reason, only an excuse. Women may have a right to do every foolish thing that man ever did, and give a "good excuse" for it; but it is woman's privilege to hold high the standard of femininity for the sake of the race, and there are many reasons why she should choose to do this. Thus by maintaining her standards and holding high ideals, she may retain the place long accorded her by her children and her man, and the place that no woman, no matter how modern, down deep in her heart wishes to surrender. Let us as women be worthy of this honor and use it for the uplift of those whom we love the best, and for the betterment of the world.

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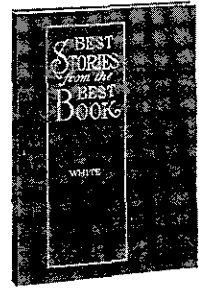
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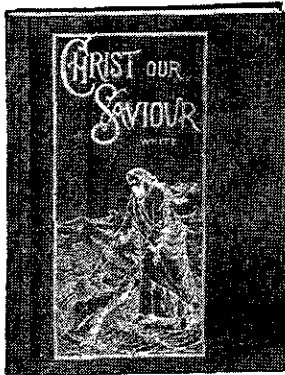
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