

# The Watchman

Magazine

AN INTERPRETER OF THE TIMES

POSTPAID  
DECEMBER  
1938



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By Ewing Galloway, N. Y.

Our Critical Times. See page 3.

## Whence Atheism?

ATHEISM is attaining a tremendous vogue in all civilized lands just now. Unafraid and unashamed, it is vaunting itself in the highest circles of culture and education. And there is much that is atheism that is not called atheism. Evolution, modernism, liberalism, infidelity, and skepticism are steps toward atheism. The out-and-out atheists and the many who are on the way to atheism are legion.

Some one has asked, "What is the chief cause of atheism?" And the answer has come, "Christianity."

But is it true that the atheist looked at faith, and chose doubt; saw God, and turned his back on Him; observed the kind of men Christianity makes, and preferred the other kind?

The chief cause of atheism is *not Christianity, but false Christianity*. Men have not seen God, but have seen a miserable and ridiculous caricature of Him in those who professed to be in His image; and they have been offended and repulsed. Men have not observed Christ in Christians, and hence have a distorted and grotesque view of what the real Christ is.

In the ages of the Christian era when the church turned from the pure doctrine of the word to the traditions of men, from spiritual power to empty forms, from salvation to mummery — in those periods, and only those, did atheism and infidelity flourish and become popular.

What is it in Christianity, as professed and lived, that disgusts the unbeliever with the whole business?

He sees men in the church who are just as bad, or worse, than men outside. That is not

Christianity; it is hypocrisy. But should not the church make men better? It does, and sincere Christians on the average are far better than non-Christians. But the church is being attacked from within as well as from without. Do not judge an army by its traitors.

The atheist sees awful, eternal torture for the wicked, and he cannot reconcile this with a loving and omnipotent God. But neither can the Bible, for such a doctrine is not taught in its pages.

He sees intolerance and bigotry in the attitude of one sect toward another. But Christ has no part with such dealings, for He loved His enemies and respected those who disagreed with Him.

He sees gaudy vestments, idolatry of images, forms, ceremonies, parades, superstitious belief in relics — and all this insults his intelligence. But this is only the rubbish that men have heaped upon Christianity.

He sees the church, lacking spiritual power to *draw* men into its fold, turning to the state for civil power to *force* them in; and he loses all respect and reverence for such an institution. But the church of the New Testament believes and teaches and practices the dictum of Christ that the things of Cæsar should be rendered to Cæsar, and the things of God to God. And when it loses spiritual power, as it sometimes does, it penitently returns to God who supplies it.

The atheist stands on the debris of human tradition and looks through the smoked glasses of doubt. He is an atheist because he has never seen God, nor Christ, nor Christianity.

# OUR CRITICAL TIMES

*The world has lost its sense of authority. What does this presage, and what is to be done about it?*



HAT we are living in critical times is a fact which no one can question or deny. The days through which we are passing are anxious days, perplexing days, days of peril in every walk of life. Everything seems to be moving swiftly toward a crisis, and what in days gone by seemed everlasting as the hills now appears to be reeling to a dismal end. Our civilization, built on the patient, slow development of the ages — a civilization supreme in the world's history — is crumbling at its foundations.

But what is the crisis? Why are the times menacing in the extreme? Is it the danger of another war? Is it the impossibility of autocracy and the inadequacy of democracy? Is it the extravagance of the hour? Is it the immorality of society? Is it the uncertainty of the voice of religion, which blows hot and cold on the same question? Is it the prostitution of the old and tried, and the flippant use of the new and the untried? What makes this hour the most critical in history? Is it any, all, or none of these?

It is all of these things, and more, that make the present hour perilous. But there is, unquestionably, a deeper crisis, and one which, if we see it truly and sense it clearly, must range every man and woman on one side or another of the present, great conflict. The pity of it is that this deeper issue is not clearly seen. Those from whom we should expect light and leading are, in many cases, blinding men's eyes. Very many, therefore, are, or seem to be, in the camp to which they do not properly belong. There is confusion

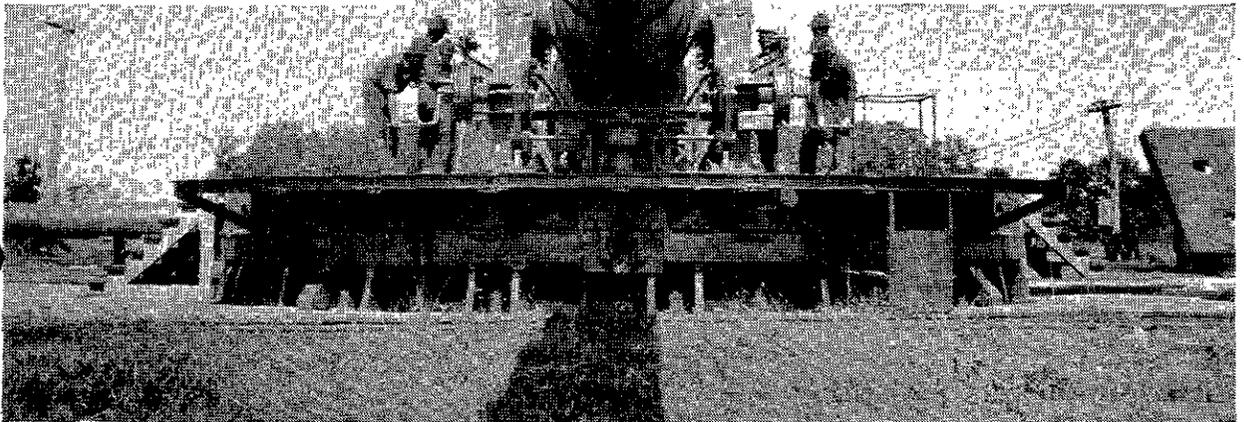
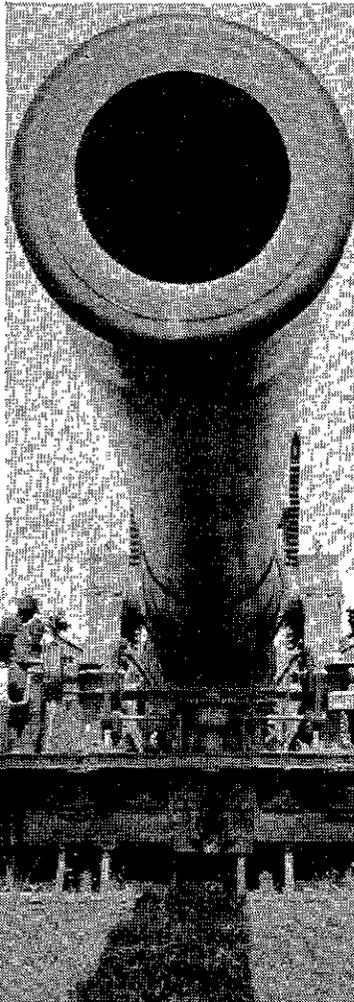
By LOUIS K. DICKSON

upon matters of great moment, and one may almost add, "My people love to have it so."

The critical question is the question of authority. Not the question as to how or where authority should be lodged or used, but what can be done to salvage man's vital recognition of primary and supreme authority. It is a question not of reconstruction nor reformation, it is a question of recreating. The world has lost its sense of authority. The world is in revolt against authority or "all that is called God," and the sad part of it is that many who profess to love God are in open rebellion against His divine commands.

The present universal revolt against law, the expression of authority, marks this generation as one unsurpassed in the history of the world. Only those unfamiliar with the facts of our times will deny that we are now passing through a period primarily marked by an astounding laxity in the recognition of authority and a still more startling breakdown in the enforcement of it on the part of those in authority. There are many reasons given for the prevalence of this ominous condition in both church and state. These reasons usually cover the fields of post-war influences, Prohibition, and the promiscuous sale of firearms, as well as the advance of science and religious education among the masses of the people.

But it must be admitted that any or all of these seemingly plausible reasons do not cover a sensible ex-



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Getting ready for what is coming. Uncle Sam's mightiest weapon, a sixteen-inch coast defense gun, which hurls a 2400-lb. shell a distance of thirty miles.

planation of why this generation faces a more definite ignoring of the authority of both God and man than any other generation in the world's history. None of these reasons can account for or excuse the situation into which the church of God and the governments of the earth have come, nor will they save the home from the awful results of the unprecedented breaking down of the standards of authority, refinement, and respect that our divorce courts have uncovered.

Let us turn to the source of light for understanding of this great question. The apostle Paul, himself a great prophet of the last days, in his letter to Timothy (2 Tim. 3: 1-7) claims that present-day conditions, as they stand before us so clearly, form great signs that we are in the last days. For he points out very definitely that just these things of which we have been speaking make the last days perilous. Hear his words: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." The last days, then, according to Paul, would be marked by a selfish, pleasure-mad, formally religious generation of people, greedy and unholy.

#### GREATEST LIGHT AND GREATEST DARKNESS

**W**HO can doubt the accuracy of Paul's indictment of the present generation? People everywhere are madly chasing after wealth; they are recklessly and foolishly seeking pleasures and finding pleasure in questionable dissipations the like of which have never before been known; they hurl their whole beings into the ambition to shine and outdo in society, and in these and similar worldly pursuits they are constantly being plunged into failure. Hence there follow the daily records of the suicides who seek the embraces of the pale monster death as a refuge from the despair they have created in their own breasts. We stand in the dazzling splendors of the greatest civilization and enlightenment that have ever blessed and adorned the world. But rising

PAGE FOUR

high above the horizon are the blank outlines of those foreboding clouds which threaten to envelop the world in the densest darkness that has ever appeared during earth's night of sin and crime.

While we can see all of the omens that Paul talks about in the world at large today in greater number than in any other one generation, yet we do not find the full significance of this startling statement of prophecy until we look again and see that he is actually speaking of the church primarily. It will be noted that in verse five he assures us of whom he is speaking when he makes the qualification, "having

a form of godliness, but denying the power thereof." What an indictment of the church in these last days! If what Jesus termed "the salt of the earth" has "lost its savor," what hope is left for the world?

#### GREATEST NEED

**I**NSTEAD of those who profess to have the love of God in their hearts manifesting that love, according to Paul they would manifest love for self. Instead of "seeking not her own" which is characteristic of love, the church would be covetous. Instead of being filled with humility as was her Lord, she would be boastful and proud. Instead of giving honor and reverence to God,

she would be filled with blasphemers. Her children, instead of being obedient, would be disobedient to parents, unthankful, unholy, and without natural affection. Instead of being filled with honest, truth-loving believers, she would be overwhelmed with trucebreakers, false accusers, fierce, despisers of those who are good, traitors, heady, highminded. The standards of true pleasure would give place to love of worldly, harmful pleasures, which would further rob them of their love for God. Consequently the church would retain its form and ceremony, but would be devoid of life and vitality and energizing power.

The conclusion to be drawn from these words of Paul is inevitable; namely, that the primary reason for the perilous times through which the world is passing is that the church has lost its power. That which God established in the earth to uphold His standards, authority, and truth has largely degenerated into a worldly, selfish, covetous, pleasure-seeking, lifeless institution of materialistic reform, and that only to a very slight degree of reformation.

THE WATCHMAN MAGAZINE



*International Newsreel*

An altar erected to "The Unknown God" in Italy centuries ago. And today men have lost God out of their lives, and are erecting altars to a substitute.

The greatest need in the world today, then, is a living church with a vision and conscience, filled with devotion to the authority and standards of God's truth, and sounding a certain note of hope and warning.

#### THE ONLY PATHWAY THROUGH CHAOS

WHILE it would be impossible in the narrow confines of this space to diagnose the case in any exhaustive fashion, it is nevertheless possible briefly and profitably to address ourselves to what seems to be the cause of this world canker—a canker that is eating out the vitals of the crowning civilization of the world's history. The late Hon. Henry C. Wallace, Secretary of Agriculture in President Harding's Cabinet, made this truth-laden statement: "The greatest need of the world today is that the peoples of the earth accept the ten commandments as binding upon human beings everywhere and in every relation of life, and that they get a clear vision of the meaning of the life and death of Christ, the Son of God. That need can be filled only by painstaking study of the Scriptures in the Sabbath school, in the church, and in the home."

Mr. Alfred Noyes, writing for the *Saturday Evening Post*, said these striking words:

"The law is our only pathway through chaos, as the Old Scripture said, 'Thy word is a lamp unto my feet.' In the moral world this is equally true. The soul of humanity cannot live without religion; and our only hope is that mankind may now return to the first four words of the Bible: 'In the beginning God.' The chief need of the world at this moment is a simple, elementary declaration of right and the creation of an adequate religious machinery for making the declaration effective; for of course it can never be made effective by the present generation of politicians in Europe. Nothing is more appalling than the constant assumption on every side, in the press and in private conversation, this last more particularly, that principles of right and wrong have absolutely ceased to count in political affairs."

Of great significance also to the welfare of civilization, and as a factor in determining the trend of affairs in civilization, is the complete subversion during the

World War of nearly all the international laws that had been slowly built up in a thousand years. With these and many other factors before us in a startling array, who can fail to recognize that the great sin of this hour is the world-wide revolt against authority and restraint? The spirit that treats the solemnly pledged word as "a scrap of paper" is prevalent.

The universal revolt against every sort of constituted authority is so evident and widespread, and increasing at such a horrifying pace, that it is probably the outstanding fact before the world today. Men great and small are studying how this revolt can

be reduced and are greatly concerned as to its meaning, as relates to its unprecedented uprising in the present generation.

It is becoming better known and more clearly realized every day that this frightful ignoring of authority has laid a fast hold upon the nations in their governmental practice, until not only is the world today not made safe for democracy, but it is unsafe for any sound international tranquillity. The President in a recent speech at Arlington Cemetery, dealing with the settlement of the international situation, made it clear that the lack of the restraint of law is the greatest menace to world peace by saying that "if we desire to be an influence in order and law, tranquillity, and good-will, in the world, we must be

determined to make sufficient sacrifices to live by these precepts at home. We can be a moral influence in the world only to the extent that we establish morality in our own country."

#### THE DECALOGUE SUPREME

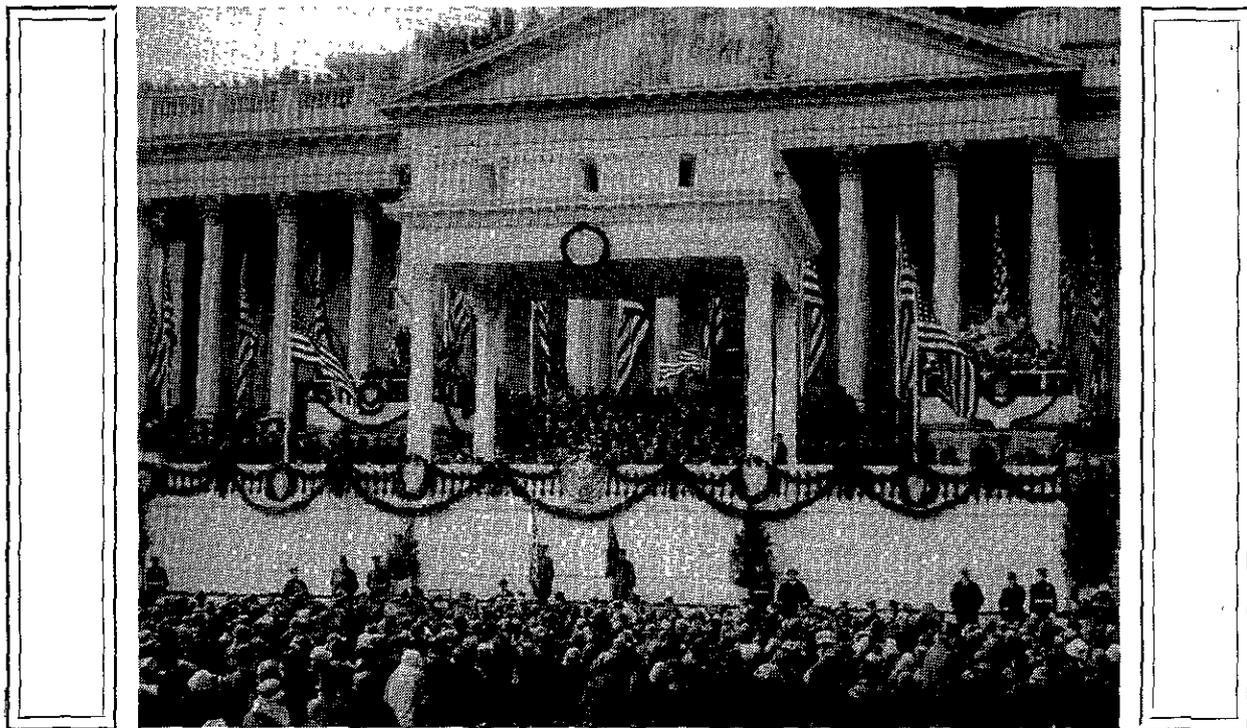
NO TRUER statement was ever made than that by Dr. Charles H. Parkhurst, recently, when he said: "Civilization commenced with the enunciation of the decalogue, and commenced to decline with its violation. Liberty is nothing other than perfect obedience to perfect law" But what constitutes such a startling menace to the present and the future of world civilization is that not only do we fail to find "perfect obedience to perfect law" but we fail to find, except in the small minority, even a desire to have "perfect obedience to (Continued on page 25)



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A monument to "Soapy Smith," a bandit of Alaska, chiseled out of the rock in the form of a skull, a warning to other "bad men."

# L O B B Y I N G



An inaugural ceremony at Washington. What may we expect of the men we elect to office?

*International Newsreel*

*What does that word suggest to your mind? What is a lobby?  
Is there such a thing as a good lobby?*

**T**HE growth of the number and the increase in the activities of the persons who maintain offices in Washington as representatives of different interests have led to serious discussion in Congress and widespread newspaper comment throughout the country concerning all kinds of lobbying. The very word "lobbyist" has come to carry a stigma with it to the mind of the average citizen. In order to properly understand this particular activity and avoid the danger of misjudging any one, I have sought to obtain from different classes of Government servants opinions about lobbying and an expression concerning the possibility of there being such a thing as a good lobby.

During the present session of Congress it was charged in certain quarters that one particular lobby was so powerful that it exerted influence enough to cause Congress to fail to protect properly the rights of the citizens as a whole, that the ordinary individual was being exploited by a combination of great corporations. Because of this, a bill was introduced to provide for an investigation of all public utilities. When this failed of enactment, another measure

providing that all lobbyists must be registered and licensed was introduced. While the matter was being widely discussed, I visited the Capitol Building and talked with Senators, members of the House of Representatives, and a number of men who have been employed in positions of trust at the Capital for many years. It was agreed by all of these that the term "lobbyist" need not carry a reproach with it. Members of both branches of Congress with whom I talked expressed the conviction that lobbyists did not corrupt the lawmakers — that after all they exerted little real influence. But they were charged with fleecing a credulous public, and it was felt that their presence at the Capital tended to arouse suspicion and possibly to discredit our national legislators before the country.

Nowhere did I find the opinion held that it is improper for citizens to express their feelings to their representatives. Senator Caraway, the author of the measure that provides for licensing and limiting lobbyists, was quick to say that he had no intention of limiting "the right of petition." He recognized this as a fundamental right and, in elaborating his statement, expressed the conviction that every man

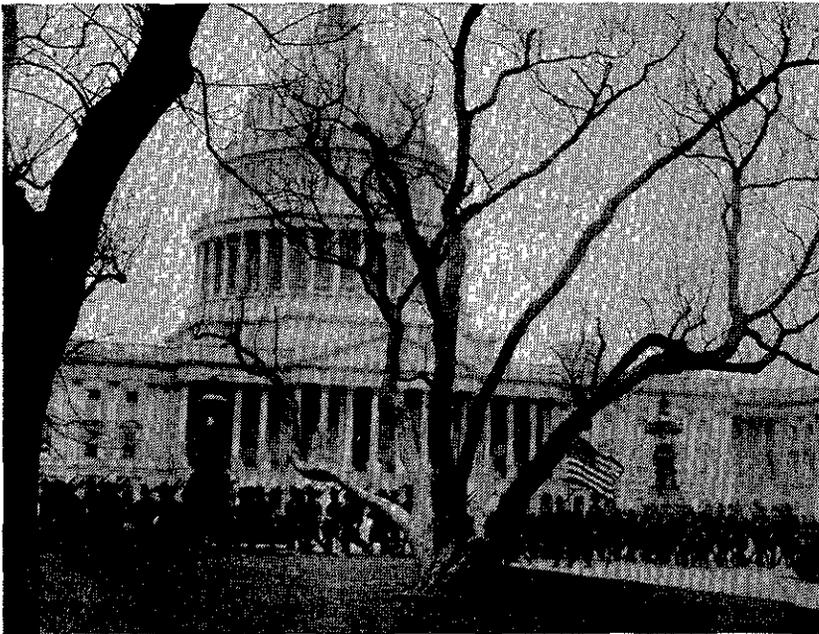
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## By Heber H. Votaw

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in public life should be anxious to learn, by all legitimate means, facts that would enable him to act intelligently upon the problems that confront him.

However, while drawing upon every source of information that might shed light upon the proper attitude to assume with respect to any particular measure, the legislator must not be overwhelmed by the importunities of those who are inspired by selfish interest. His information must come from unbiased sources. All will recognize that it is exceedingly difficult for the average man to escape bias when a pecuniary interest is involved. The highly paid lobbyist is sent to, or kept in, Washington with the single aim of securing legislation that may be helpful financially to his employers, or to prevent legislation that may be detrimental to their selfish interests, without regard to the effect of such legislation upon the welfare of whole communities or of the nation at large. The attempt to regulate lobbying is prompted by the desire to know absolutely what interests lobbyists represent, and what and how funds are expended in the endeavor of these various interests to influence the course of legislation.



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The Capitol, home of United States legislation; the flag, symbol of its power; the army, to enforce its laws. Have lobbyists any place in the picture?

Strange as it may seem, included with representatives of other interests are the spokesmen of certain religious organizations. Among their friends they have been referred to as a "Christian lobby." Quite naturally, many will inquire whether or not it can ever be proper for such a lobby to be maintained. Nevertheless, the fact remains that certain men

DECEMBER, 1928

frequently appear in the halls of Congress demanding the passage of purely religious laws. These claim to speak for over twenty million Protestants. While avoiding any attempt to question their sincerity or impugn their motives, we may very properly question the propriety of their bringing religious matters to the civil law-making body.

Under the American Constitution, Congress is expressly prohibited from making any law "respecting an establishment of religion, or prohibiting the free exercise thereof." There are those who believe that there should be an amendment to the fundamental law of the land, embodying the name of Jesus Christ in the Constitution. Some would have rigid Sunday laws — purely religious laws — enacted. There are others — small in number it is true, but persistent — who urge from time to time the passage of yet other laws that have to do solely with religion.

### LOBBYING FOR WRONG THINGS

**A**PPEARING in opposition to these religious measures are lovers of liberty, and believers in the form of government that our forefathers established. The question is raised: If those who propose religious laws are lobbyists, does not the same apply to those who oppose them? Here it would be well to remember that it is agreed that the mere word "lobbyist" does not always carry a stigma. Any group of citizens appearing before Congress might be referred to as lobbyists. The stigma attaches when those who seek legislation or oppose legislation are moved by selfish motives without regard to the rights of others.

It has been repeatedly said, and well said, that the religious rights of the individual must never be infringed. No religious privilege that can be rightfully claimed for one individual can be justified unless equal privileges are guaranteed for all. While claiming rights for himself, one must fully recognize the rights of his neighbor.

Those who contend for the equal rights of every man under the Constitution in all matters of conscience, and oppose religious legislation of every sort, may be termed "lobbyists"; but no cen-

sure can be justly laid upon them. They are only exercising "the right of petition" that is guaranteed to them by the Constitution—a sacred, inalienable right purchased by the blood of patriots, never fully recognized by any ruler or practiced by any people until our nation was "conceived in liberty, and dedicated to the proposition that all men are created equal."

PAGE SEVEN

# What Is Protestantism?

*There is need for its definition and the alignment of its principles just now.*



MORE than ever in recent years, Protestantism and Roman Catholicism are being placed over against each other. Every effort for church union that would unite these two ecclesiastical camps has failed completely, and in spirit they may be said to be farther apart than ever. The weakening of Protestantism in certain sections of Europe as a result of the World War, coupled with successful invasion of these same sections by Catholics; the Prayer Book controversy in England; and the injection of the religious issue into the presidential election in America—all have contributed to a strengthened alignment of these two historic enemies.

On both sides there are grave misunderstandings of the actual position of each by the adherents of the other. There is sufficient cause for honest difference of opinion when all misconceptions have been removed and personal prejudices dissipated. Calmness of spirit and clear thinking must prevail, and appeal must be had to higher than human authority.

At such a time there is always grave danger that tense feeling may sway the judgment and the crowd be carried from one extreme to another. There is nothing so illogical, unreasoning, and dangerous as the crowd mind. In a moment it can be turned from passive indifference to unbridled frenzy. It does not stop to sift arguments, to weigh motives, but it sees the apparent injustice and acts without thought of cause or consequence. It is possible, in this modern revival of religious interest and discussion—timely and welcome as it is—that this danger may be present, and it is of the first importance that all professing Protestants learn to think for themselves and with calm decision take their stand upon right principles.

By all means let us be clear in our own minds

PAGE EIGHT

By Arthur S. Maxwell

as to what we mean by Protestantism. It must be more than a slogan. We must have clear-cut convictions of the realities of the Protestant position, and be ready at any time to give a reason for the hope that is within us.

## PROTESTANT FUNDAMENTALS

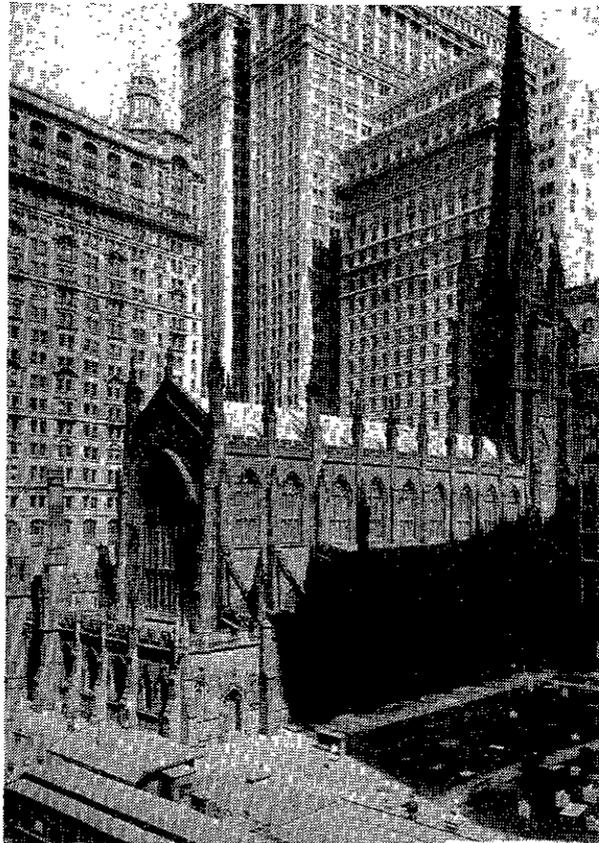
ARE there not certain definite principles upon which all Protestants can agree, no matter what their denominational affinities, as being the substance of their protest for truth? We must have a positive gospel. Merely to criticize Roman Catholicism and warn the world of the danger in its doctrinal belief, though perhaps necessary at times, is not the sum total of Protestantism. Condemnation of wrong must be accompanied by a strong positive appeal for righteousness.

What, then, are the positives of Protestantism? We suggest: 1. *The Bible is the word of the living God.*

Without the Bible there could be no Protestantism. With half a Bible there can be but a half-hearted Protestantism. The acceptance of the whole Bible as the word of God is absolutely essential to a strong, spirited witness for truth.

Think back. To what do we owe the blessings of the Reformation? To the heroism and self-sacrifice of the Reformers? True, but whence did they obtain inspiration for their heroism and the spiritual sustenance for their sacrifice? Back of the Reformation was the Bible. From this storehouse of truth, buried for centuries under the accumulations of superstition, ignorance, and a dead language, issued the light that changed the face of the world.

Luther's maxim that  
THE WATCHMAN MAGAZINE



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Trinity Church in the midst of skyscrapers of New York City, type of Protestantism in the modern world.

the Bible is the Protestant's rule of faith has lost none of its original force. If our protest is to be worth anything at all, it must be based upon the teaching of the word of God, and nothing is more necessary today than that Protestants take hold of that Book anew and study it for themselves, absorbing its truths into their own hearts, and experiencing for themselves the blessings of obedience to its precepts.

2. *The all-sufficiency of Calvary.* We can rejoice in the knowledge that the sacrifice of Christ on the cross was sufficient for all men for all time. Individually we can accept of its imperishable virtues to cover all our sins. On this fundamental truth the Scriptures speak with great force:

"Now *once* in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

"We are sanctified through the offering of the body of Jesus Christ *once for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, *which can never take away sins*: but this Man, after He had offered *one sacrifice for sins for ever*, sat down on the right hand of God."

#### "ONCE FOR ALL"

**T**HERE is, therefore, no need for a consecrated wafer to be offered by a human priest upon a stone altar. Such a ceremony is meaningless, valueless, even blasphemous, detracting from the glory of the supreme sacrifice on the cross. The Lord's Supper was never intended to be a new sacrifice of Christ, but rather a simple memorial, which calls for no altar, no "tabernacle," no incense, no "reservation," no vestments, no human priest.

3. *The priesthood of every believer.* We may rejoice also in the immediate and direct access of every soul to Jesus Christ without the mediation of any human intercessor. Our way to the Holiest of all is not barred by saints or by the Virgin Mary. We do not have to seek their aid in approaching the Most High. Through the gift of the Son of God all barriers have been broken down, and without hindrance or obstruction of any kind we may seek audience of Him where and when we will.

"Seeing then that we have a great High Priest,  
DECEMBER, 1928

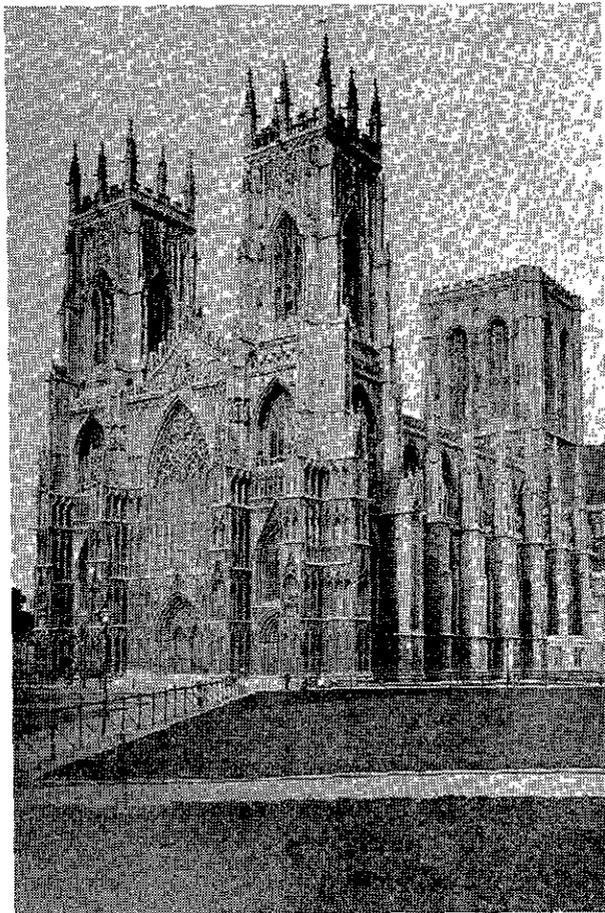
that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:14-16.

Moreover, "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. No confessional box, but the bowed head and the contrite heart are the simple prerequisites of divine pardon.

This is our choicest spiritual possession in Christ. It is a fundamental of Protestantism that we should dearly cherish and boldly proclaim to the world. This is one of the most potent weapons in our spiritual armory and, rightly used, will accomplish more than any other, perhaps, in reclaiming those who have fallen into sin or become entangled in the doctrines of Rome.

4. *Freedom of conscience.* We may rejoice still further in this fundamental truth, peculiar to Protestantism, that in religious matters all men are free to make their own choice as reason and conscience may dictate.

The gracious pleading of God through the Holy Spirit is to all men, without respect to class, color, or race. Their choice determines their eternal destiny, but the judgment is not with men, but with God. To say who shall or shall not be saved is not within the power or the province of human discernment. To condemn men because of differences in religious views or because of their denominational affiliations is to assume a divine prerogative. Any such unwarrantable presumption is opposed to true Protestantism. Consequently, while glorying in this gift of free will, this liberty of choice and action, we must not omit to put the principle of perfect tolerance into practice in our own experience. In other words, while cherishing and defending our own freedom let us take care (*Continued on page 31*)



Cathedral in York, England, type of Protestantism of the older day.

# Evolution Sirec

## *A Study of the Ancestry of Religious Liberalism*

(Third of a Series of Articles on  
"The Church Divided  
Against Itself.")



HE crisis in the churches was precipitated by the adoption of the evolution theory, first in the fields of science, philosophy, and history, and then reaching religion. *All genuine Modernists are evolutionists.* And the evolutionary hypothesis has forced a radical reconstruction of the Modernist's view of salvation. Because of this he has had to discard the old verities; so he now holds a totally different religion, which has nothing but an outward resemblance to Bible Christianity. I would stress the fact that evolution is really the basis of Modernism. Indeed, if it were not for this theory there would be no Modernism. And the evolution doctrine, once logically accepted, demolishes with one fell blow the whole foundation of Bible Christianity.

Be it known that evolution was conceived in agnosticism and nurtured on infidelity. It grew out of a desire to explain the universe without the factor of God. But, in its religious aspects, repudiating a fiat creation and therefore denying the creation of man in God's image, evolution logically says there was no garden of Eden, and no Adam and Eve. There was therefore no temptation and no fall. And if no fall, then no curse of sin. So automatically, out goes the necessity of a redeemer and his sacrificial atonement. Thus the whole question of salvation is revolutionized. If this be true, then I assert the premise and program of Bible Christianity is a despicable fraud, based upon cruel deception, for it is built on the foundation of the fall and hopelessness of man. "As in Adam all die, so in Christ shall all be made alive." 1 Cor. 15: 22.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . For if by one man's offense death reigned by one; much more they



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Scientists digging for relics in Glozel, France, hoping to get additional proof that the theory of evolution, and not the Bible narrative, is true.

which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5: 12, 17-19. This pronouncement Modernism completely repudiates.

Evolutionary Modernism puts its faith in infinite time. Bible Christianity puts its faith in an infinite Christ. The cornerstone of evolution is human effort and development by latent powers from *within*. Christianity assures us of a transforming Power from *without and above*, that revolutionizes the life. Modernism supplants personal surrender of the heart to Jesus by improvement by heredity and environment. Christianity presents our rise by regenerative power divine. Evolution would force upward by breeding or tumble upward by chance. It would set aside God as an unnecessary intruder into the lives of men who have within themselves all the elements of divinity and perfection in "resident forces."

### EVOLUTION'S PORTRAIT OF MANKIND

EVOLUTIONARY Modernism says there is a constant tendency to improvement; Bible Christianity says there is an inevitable tendency toward decadence. Evolution says that sin is merely a misfortune that needs to be treated, rather than a willful rebellion that unless renounced needs punishment. It ignores the Scriptural cause, effect, and

# Modernism

By LeRoy Edwin Froom



International Newsreel

Evolution invades the Holy Land. A cave in Palestine where was found a skull believed to have belonged to a Neanderthal man.

remedy for sin. Rejecting the account of man's original sinless state and subsequent fall, it insists that our imperfections are simply the hangovers from our brute and savage ancestry, the ape and tiger within that are not yet eliminated. Evolution's premise banishes moral accountability. It predicates no responsibility for our deeds and precludes any future award or punishment. Before it, moral law goes into the discard and spiritual values collapse. It pictures man a hapless, helpless, hopeless victim of ungovernable circumstances, swayed by primeval passions for which he is not responsible and for which he is not to be held accountable.

## INCRIMINATING ADMISSIONS

**T**HINK you I write too strongly when I affirm that evolution, whether theistic or atheistic (and there is only the difference of the letter "a" between the two) is a philosophy that would destroy the Bible God and His Christ and reduce morality to a code of convention or convenience, paralyzing all hope of divine change in the life? Let me in proof submit the incriminating words of accredited evolutionists upon the relation of evolution to God, to Christ, to the Bible, and to sin and salvation.

Joseph Le Conte: "Its [evolution's] truth or falseness, its acceptance or rejection, is no trifling matter, affecting only one small corner of the thought-realm. On the contrary, it affects profoundly the foundations of philosophy, and therefore the whole domain of thought. It determines the whole attitude of the mind toward nature and God."—*Evolution and Its Relation to Religious Thought*, pp. 3, 4.

Joseph A. Leighton, Ohio State University: "From the scientific standpoint, God is a superfluous hypoth-

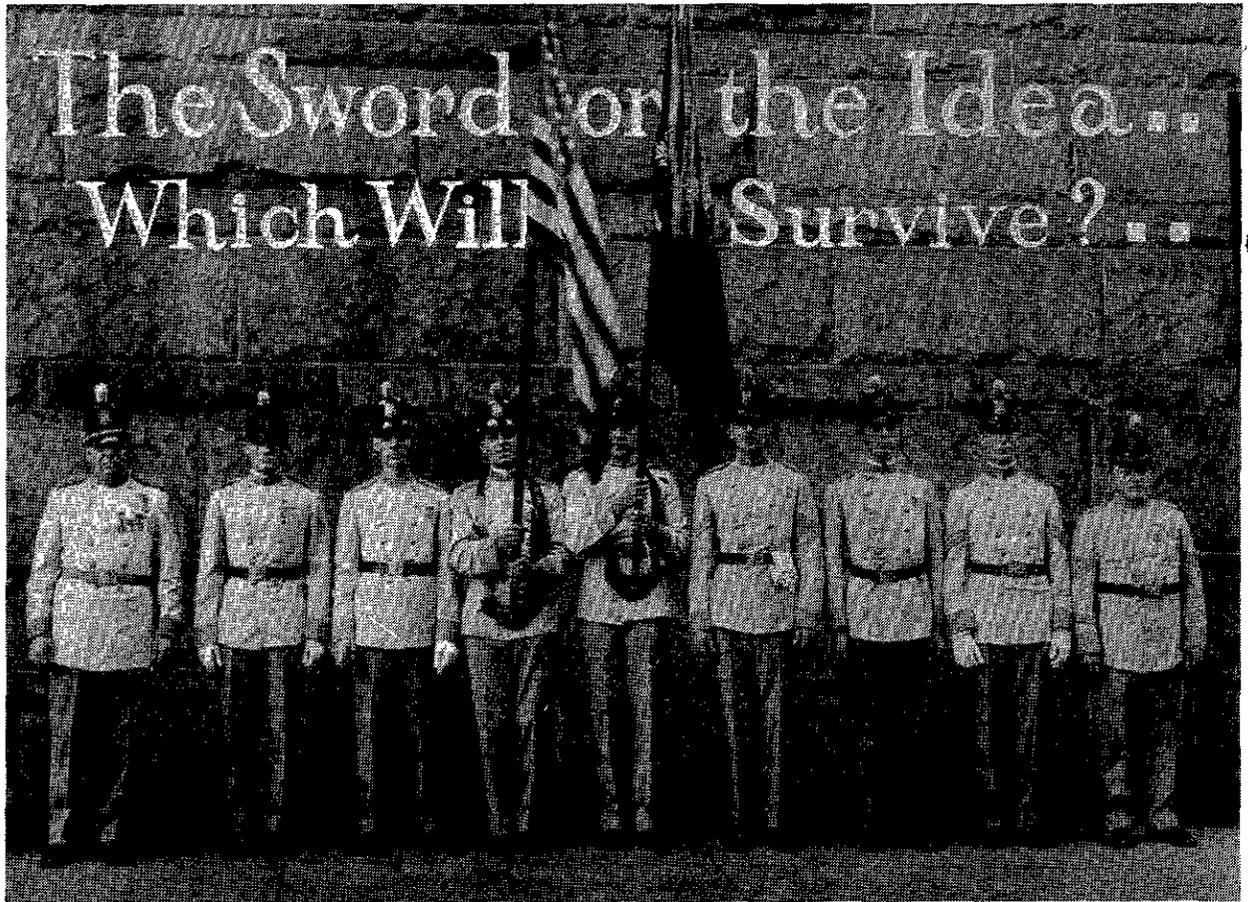
esis which explains nothing, and only constitutes a bar to scientific inquiry."—*Religion and the Mind of Today*, p. 198.

Dr. Abraham M. Ribbany: "To us, therefore, the commanding position of Jesus Christ in the world is due to the fact that he was a man in whom the spiritual genius of humanity arose to a supreme height. We do not call him the Saviour, because we are certain that humanity has had as many saviors as it has had truly good men and women."—*Christian Register*, Nov. 3, 1921.

Huxley: "Evolution, if consistently accepted, makes it impossible to believe in the Bible."—*Evolution and the Supernatural*, p. 38.

Joseph Le Conte: "All evolution, all progress, is from lower to higher plane. From a philosophic point of view, things are not good and evil, but only higher and lower."—*Evolution and Its Relation to Religious Thought*, p. 374.

Marion D. Shutter: "We cannot accept the story of Eden and the fall as history. There is no more testimony in its favor when it appears in Jewish or Christian writings — when it appears in Genesis and in the quotation from Genesis by Paul — than when we find it in Persian or Buddhist scriptures. It is not the book in which we find a statement that gives it credibility; it is the character of the statement itself. . . . Man has risen and not fallen. . . . Man was not created full-grown in body and mind, with established character; but that he came up through the animal and started on his human career with simply a few instincts inherited from the orders below and behind him. . . . It took them ages upon ages to learn the difference between right and wrong, and they learned it not by direct revelation from on high, but through the experiences of their savage life. . . . The race began unenlightened, unmoral, and therefore without moral responsibility. Little by little it came on toward enlightenment, toward the appreciation of the distinction between right and wrong, and therefore toward responsibility. . . . The earth has never been cursed; human life has never been blighted; we have never been shapen in iniquity and conceived in sin. We are under no condemnation for the sins of an ancestor who never ate the forbidden fruit. If the story of the fall is not historic, then there is no great tempter, the devil, abroad in the universe. If there has been no fall and no devil and no wrath of God, there is no endless hell — flaming and devouring in the future; no lake of fire and brimstone that awaits us when we die. If there has been no break (Continued on page 24)



The pride taken in military pageantry seems to indicate that war will be with us always.

Herbert Photos, Inc.

*Our European observer sees Europe forgetting the lessons of the past.*

**By Arthur Monroe Hanhardt**

**T**WO significant events — the one a look forward, the other a look backward — took place during the first week of August. The former was in connection with M. Herriot's visit to Cologne, Germany; the latter was the British pilgrimage to the battlefields of Belgium and northern France.

It is good that men cast a retrospective glance into the past as did that vast host who stood with bared heads at Menin Gate, Ypres, to honor their comrades, brothers, and sons who gave their lives for their native land. In the memorial address at this solemn service the Archbishop of York made reference to the years of sorrow, agony, and sacrifice, and said that the result was "the dethronement of the war spirit and the emergence of a settled will to seek peace and ensure it." The march past at the close of the exercises kept the Prince of Wales at salute for eighty minutes.

Better than merely looking into the past is the learning of its lessons.

No portion of the war front can be looked upon as having been the most terrible, for in every section

the life-blood of the world's youth was ebbing into the earth. If such celebrations as the one the British had in Flanders serve to keep awake the dread of war and the solemn longing for peace, they are not held in vain.

If all statesmen would visualize what happened in the trenches and would keep in mind the untold number of lives snuffed out, they ought to feel themselves morally compelled not only to outlaw war but also to scrap every instrument of war. If humanity ten years after the World War could realize the horrors of the war and would take the lessons home, the wish for peace ought to become a passion.

So much for the past, which is so rife with deeds that should never be repeated.

M. Herriot went to Cologne to take part in educational conferences. In an address the Mayor of Cologne looked into the future and saw a bridge of mutual understanding spanning the Rhine between Germany and France. M. Herriot compared the work for peace with the construction of the Cathedral of Cologne. Referring to the fact that six centuries

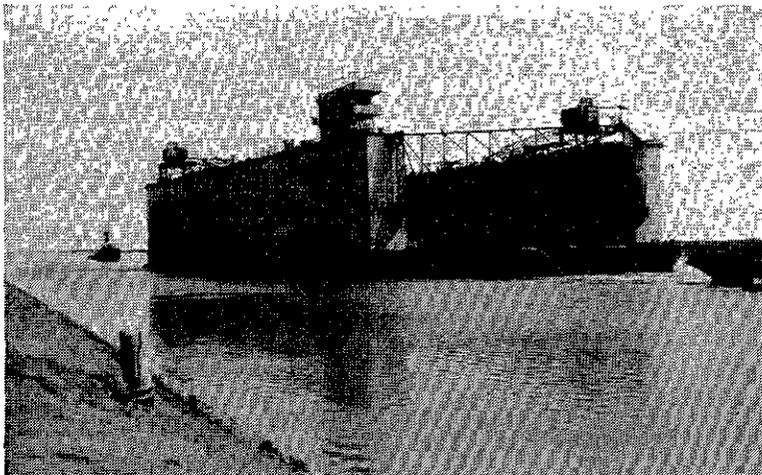
were needed to complete this structure of innumerable spires and sculptures, and that the builders had to struggle with the powers of the elements, as fire, and with rivalry, he said: "Still more difficult may it be to complete an undertaking that must defy all passions in order to bring to realization that temple of humanity which has been foreseen by the clearest and most ideal minds." He then added that the cornerstone of this temple had already been laid.

Another speaker of the day, the former minister of the German Reich, Kulz, said in part: "Napoleon confessed on St. Helena: 'There are two powers in the world, the sword and the idea. But the idea has always proved itself to be the strongest.' The great ruling idea of the future remains: Peace on earth. A great idea does not become false because it cannot be put into effect between this and tomorrow. The Europe of the future will be pacific—or," he continued, "it will not exist."

#### BEAMS OF HOPE

**M**EETINGS like the one at which the foregoing addresses were given are hailed with long applause. They seem to be the beams of the star of hope. *The Manchester Guardian Weekly* would see a great step forward in this gathering of statesmen at Cologne. It comments, "Such speeches and such proceedings would not have been possible ten years after Sedan."

All men of sober judgment who are watching the affairs of the world today naturally try to measure the present with the past and to conclude progres-



UKOC Photos  
A huge floating dock for warships destined for Singapore being towed through the Suez Canal. England prepares to battle the East.

sion or regression. There are optimists who see progress. There are pessimists who see decadence. But there is another class that looks optimistically into the future and at the same time knows that the world is going from bad to worse.

When we look back at Flanders' battlefields we see the human sacrifice made to an old system — a system that looked upon war as a political instrument; yes, a political necessity. Sick of blood, the governments started to look for something new after a standstill had been agreed upon. Groping for something new, the people in revolution compelled their leaders to try to create a new system of diplomacy, politics, peace. The "new system" finds its expression in such occasions as the one in Cologne, or similar ones in Geneva and other capital cities.

The sentiment of this "new system" is quite pleasing. It would seem that its supporters are taking a step forward. But the trouble is, they are keeping one foot on the "old system" and, as a result, are going round and round; and when they pass the old landmarks they think they have advanced.

#### PAPER AND PRACTICE

**M**ANY examples may be given to prove this. War is being outlawed on paper, and practice maneuvers — air "wars," gas "attacks," sea "battles," tank "encounters" — are taking place. Nations are agreeing to disarm, and some have been forced to do so, but what do the papers report? New battle planes, up-to-date submarines, modern battleships, newly invented poisonous gases, super-technical armies, and the like. Secret diplomacy has been decried as belonging in historical museums, while world opinion has been surprised to find leading nations still negotiating secretly, and to find (Continued on page 30)



Herbert Photos, Inc.

The great sixteen-inch coast defense rifle at Aberdeen, Maryland. Spectators swarmed on the gun before the smoke from the discharge ceased to issue from the barrel.

# The Greatest Desire of the Ages

*has been to see beyond death  
and come back to tell the news.  
Why can't it be done? Will it  
ever be done? Here are au-  
thentic facts from those who  
have done it and are the  
only ones who know.*

By Tyler E. Bowen



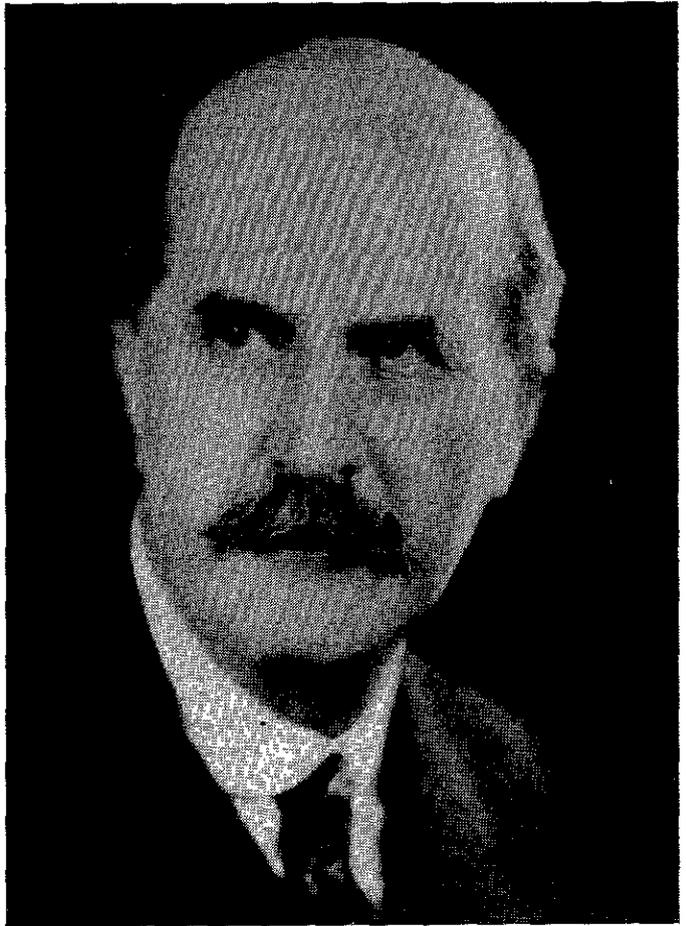
MAN sat writing in his hotel room in Washington, D. C. The powerful poison he had swallowed was benumbing his senses, but with the last strength he could summon as his eyes were closing in death, he penned the reason for the act he committed:

"I have always had a desire to know, and now I am going to find out. Isn't it wonderful? No more doubt, but knowledge — positive knowledge. If only one could come back after crossing the great divide, what a fortune he could make from some one of our wonderful millionaires, who are so happy here with their great wealth. They do not care to brush the future."

And likewise many others have gone over the "great divide" with their eyes fixed upon the illusive will-o'-the-wisp that immediately on getting across the divide they would know so much more about everything than they can know here. Yes, actually *know* all about it. Fatal deception!

"If one could only come back after crossing the great divide!" Yes, *if* one only *could*! But they don't come back. Hence no one knows if they found out what they wanted to know. This is the difficulty with all this death experimenting process. If one would stop to think about it sensibly, use the good sense God has given him, and above and beyond all his common sense *believe* what God has been pleased to reveal concerning the "great divide," the reason for the *not* coming back, the reason for the silence of those who cross it, would be self-evident, simple, and plain. Listen to One who *knows* concerning what

PAGE FOURTEEN



Herbert Photos, Inc.

Sir William Bragg, Nobel prize winner and the new president of the British Association for the Advancement of Science, who came out in a strong statement recently to the effect that science teaches that man has a soul.

lies beyond the "great divide": "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

The Lord is here speaking of good people when they die — people who in life delight in praising God, honoring Him, living for Him. Of such Jehovah says that when they die, this praise, this worship, ends. Their lips henceforth are silent, just as they are when you take your last look into the faces of your loved ones stricken down by death's cruel blow. How you long for some word from those pale lips, some expression of love from those closed eyes! But all is silence.

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

Present-day theology would broadcast a pleasing "Yes" to all these stupendous questions of inspiration. But God answers every one in the negative.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14: 10.

Sure enough, where is he? In heaven, in that fictitious purgatory in torments, or in the grave where

THE WATCHMAN MAGAZINE

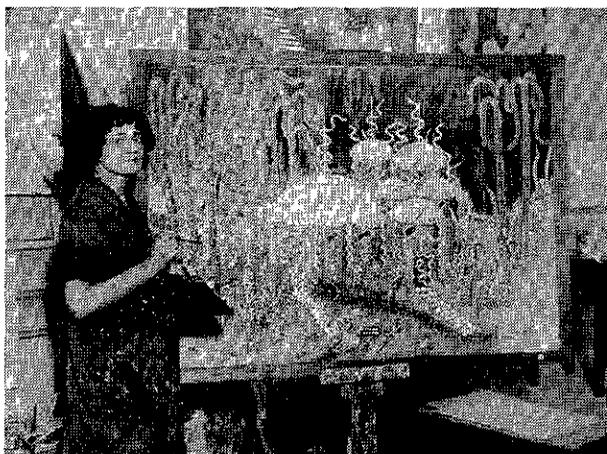
loving hands may have placed their dead? Just read on and your God tells you what you want to know:

"As the waters fail from the sea, and the flood decayeth and drieth up: *so man lieth down, and riseth not*: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst *hide me in the grave*, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Verses 11-15.

One man came back after crossing the "great divide." He came back because this One of whom Job speaks, who was to call for him, *called him back*. The man could not have gotten back in any other way. And the One calling him back over the "great divide" had a purpose, a very wise purpose for you and me, in thus calling him back. He designed to show all of us who should live afterward that in Himself, alone, lay the power to open those closed eyes, part those sealed lips, revive those stiffened sinews, cause the life-giving stream again to course through those empty veins, fill again those collapsed lungs with the vitalizing breath of life. This man had been dead four days. He had gone down into the "silence" of his tomb. Then, suddenly, after human hands had rolled away the stone they had placed before the rock-hewn sepulcher, this man heard his name called by Him whom he loved in life and, strange as it was, he found himself able to climb out of that secret place, impeded somewhat with strange wrappings. There he was alive and well, back from across the "great divide."

#### SIGNIFICANT SILENCE

**B**UT what had he to tell of his experiences during the time he was over on the other side of the "great divide"? Perhaps eager friends, as inquisitive to know as could be found today, pressed about him with excited questions. But the Bible is utterly si-



Keystone View Co.

A psychic artist and her picture. She claims to have received her ideas and skill from communication with the dead.

lent on his telling them anything about deathland. It is recorded that many believed on Jesus because they saw a man He had raised from the dead. But neither Lazarus nor any of the others whom Jesus raised ever told anything of their experiences in death. And this silence of the New Testament agrees with the record of the Old that "the dead know not anything. . . . Their love, and their hatred, and their envy, is now perished. . . . Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 5, 6, 10.

#### FROM MOMENT TO MOMENT

**D**OES one awaken in the morning to tell of wonderful achievements done or what he has learned while lost in slumber? You say, "Foolish to even suppose anything of the kind!" And so it is. It is equally foolish, yea, more so, to suppose a dead man, however good he may have been, can boast of that which he has done or learned while quietly sleeping the sleep of death. A living person may do things while he is asleep. But not so he who has fallen in death. He reveals no secrets. He goes down into complete silence. Until awakened he is oblivious to all passing events. Let no one experiment with death, making bold to "brush the future" with the thought that there is something wonderful for them to "know" by crossing the "great divide." Their next moment will be the experience of Lazarus, standing face to face with Jesus Christ the living Son of God, who has called them out of their prison house in which Satan has bound them. When they come out, they come, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 29; also Dan. 12: 2. They must meet the harvest of this present life, whether that harvest be good or bad. For the unalterable decree is:

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8.

#### PREPARE TO MEET THY GOD

**D**EATH simply seals the life lived. After death no changes are made in one's character. As it is that day, so shall it be on the day of awakening. How important, then, that one make sure of having made peace with his God before his eyelids close in death's slumber, before he goes over the "great divide." The dying thief on the cross did this. His true repentance brought assurance of full forgiveness from Him who will one day call him back. It is perilous to put so important a matter off for the last minute. Heaven's advice is:

"Remember *now* thy Creator in the days of thy youth." Eccl. 12: 1. "Today if ye will hear His voice, harden not your hearts." Heb. 4: 7. "Prepare to meet thy God." Amos 4: 12.

# The News Interpreted



International Newsreel

Wreckage left by the recent storm in San Juan, Porto Rico.

## Bigotry

AS WE write, the political campaign throughout the United States is at fever heat. On both sides the most bitter feelings of all our memory of elections are being engendered and indulged over the election of the present year. And this no doubt because religion is being dragged in as one of the major issues, in spite of the very strenuous efforts of both parties to keep it out. Each side is accusing the other of bigotry and intolerance, and to a degree both are right and both are wrong. For it is difficult to be specific and tell the truth about great masses of people, while it is correspondingly easy to size up an individual. And the religious flame which is now burning so fiercely and uncontrolled will not die out after election, though it may smolder. The fires of religious hate are unquenchable except by the Water of Life.

But why does religion — which of all influences is supposed to make peace, to uplift, and to be broad-minded and love-hearted — cause such bitterness of feeling among its adherents? Simply because it is the cherished possession of men's innermost souls. It touches people where they live. And we do not easily surrender those beliefs which we are absolutely certain are matters of life or death to us — eternal life or death. And when a man loves dearly what he knows is truth, he is bound to hate its opposite. All that we have that is worth while today — civilization, wealth, health, moral principles — were built by the characters of men who fought and died for what they believed to be right.

The question comes over *what* we fight and the *weapons* used in the con-

flict. To love truth and to hate evil are one and the same emotion. Religious people hate what they are sure is evil, and fight it with all their power. But their weapons should be of the Spirit, not material force. Religion should persuade, not coerce.

Both religion and politics have to do with sources of power, methods of work, and cardinal principles. Some of these principles and beliefs may overlap, or interweave, or be identical. But their sources of power and methods of work are entirely different. For example, Prohibition is in its very nature a concern of the church, a moral issue; and it always has been. Lately it has become in the United States a political matter as well. The church must stand stanchly for it, as always. And since Prohibition is now a law of the United States, church and state stand together on the issue, though the support of each for the other is only incidental.

But the church, in upholding Prohibition, draws its power alone from God, and uses only persuasive methods; while the state, in enforcing Prohibition, draws its power from centralized government and uses coercive methods. Any breaking away from these principles causes disaster. And there is, such a breaking away now; and it is causing disaster. Any church which, as an organization of religious people, takes a positive stand on an issue like Prohibition, even though it be a political issue, is within its rights as God's representative on earth, and should use every power it has to uphold its side. But any church which, as an organization, commits its membership to a political party and clamors for the power

of the state to enforce its views, and resorts to the methods of politics—intrigue, misrepresentation, wire-pulling, threats, flattery and all the rest — is very much out of its sphere. And there is sure to be trouble and bitter feeling. Religion outside its God-set bounds is an outrageous thing. Religious convictions are so powerful that they either hold the world straight, or turn it upside down.

Too many church organizations are interfering politically in matters that concern government only, such as immigration, war and peace, and the strife between capital and labor. The churches that like to think of themselves as progressive and brother-keepers pride themselves on taking a very positive stand on every political issue that involves morals. And every political issue can be construed to involve morals in some way, and therefore involve the church. But let the church solve the problem in Christ's way. Slavery was a political issue, and also a moral issue, in His day. Yet He spoke not one word against it; though we could not imagine Him being in favor of it. He and His apostles even urged the slaves to obey their masters. However, they also gave very certain definite admonitions to masters. In spite of Christ's and Christianity's seeming indifference to the misery of slaves, yet without taking sides they set in motion and taught great principles of love which, when implanted in the hearts of men, moved them to abolish the accursed traffic in human souls.

The church can work its will without being in the least political. Its conscientious members learn from its pulpits the great principles of truth and love and justice. Then they go forth and, as citizens of a republic, apply those principles in casting their votes for this or that candidate or platform. This is Christian citizenship, and automatically precludes bigotry and intolerance.

## Truth Is Never Out of Date

WE HAVE always contended in these columns that the reason why conclusions logically drawn by scientists from proved facts are at outs with the statements of the Bible is that science has not yet gotten all the facts on the subject. It is obvious that a conclusion, however reasonable, is almost sure to be wrong if drawn from only part of the facts. A farmer might be mistaken if, ten days after planting his corn, he saw only half the hills showing blades of green, and concluded that he would have only half a crop. In five days more, additional blade-facts would change his prospect.

The great mistake of evolutionary

# The News Interpreted

science is that it continues to draw conclusions from all the facts it knows, and insists that its conclusions are final and unchangeable. This procedure is the only method for arriving at the evolutionary theory — which theory we have thrust upon us as a fact; and we are branded as back numbers and fools if we question it. Yet science does itself proud as it boasts that it is ready to revise its theories as soon as new facts are discovered.

No one of us will deny facts. We are happy to array ourselves on their side. But they must be indisputably facts. And God's nature is such that no new fact will invalidate an old fact. Truth is never out of date.

It is refreshing at times to hear of a real scientist who recognizes the limitations of science, and who calls a fact a fact, and a theory only a theory. Sir William Bragg, newly elected head of the British Association for the Advancement of Science, perhaps the greatest scientific body in the world, said in his opening speech:

"Nothing in the progress of science, and more particularly of modern science, is so impressive as the growing appreciation of the immensity of what awaits discovery, and the contrasted feebleness of our ability to put into words even so much as we already dimly apprehend."

Then he went on to show that the former, fully accepted theory of light was that it is a series of waves. This hypothesis answered all the purposes of science for many years. Yet lately it has been discovered that light is composed of billions of minute particles. And only

with this in view can many late discoveries be explained. Then he asks:

"How are the two views to be reconciled? How can anything be at once a wave and a particle? We are here face to face with a strange problem. We know that there must be a reconciliation of our contradictory experiments; *it is surely our conceptions of truth which are at fault*, though each conception seems valid and proved. *There must be a truth which is greater than any of our descriptions of it.* Here is an actual case where the human mind is brought face to face with its own defects."

And here is precisely where science ends — and faith begins. We would identify to Sir William that greater truth which he and other esteemed scientists "ignorantly worship." That truth is in the Book of God which, though not a scientific book as such, has the basis of all science within its lids. Contrary to men, God has all the facts, and His conclusions are in the Bible.

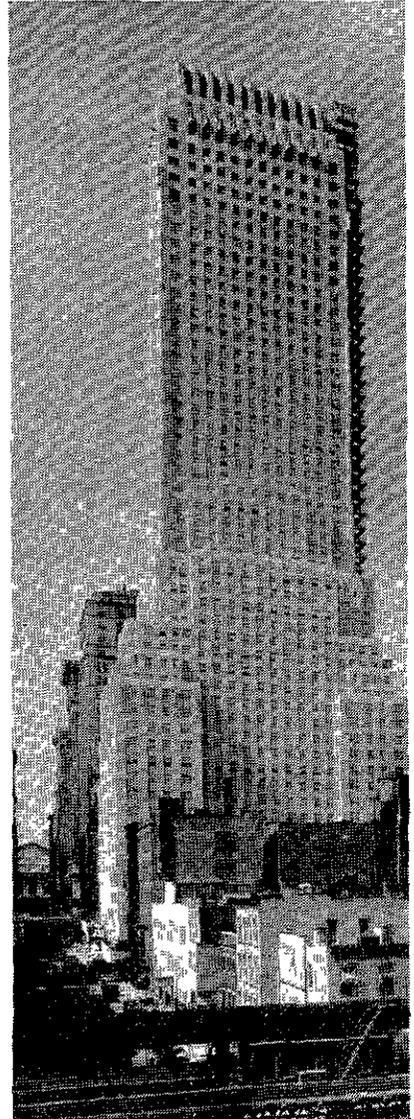
We do not hold that the Bible could set science right on whether light is made up of waves or particles. But we do maintain that a clear understanding of the Bible proves it never to be unscientific where it touches on scientific facts. And if scientists will continue to experiment and discover long enough, they will find this to be true. But they will change; not the Bible.

## "Dying at the Top"

WILLIAM A. GREGG, a lawyer, writing in the *North American Review*, observes that the Christian church seems to be "dying at the top." That is, since Modernism is the latest offshoot of Christianity, and Modernism is dry-rotting, therefore the tree of religion is diseased in its upper branches. An apt figure, and true to the facts. Although we knew it was coming, we did not expect the development so quickly, or at least not the recognition of it so soon by liberal observers.

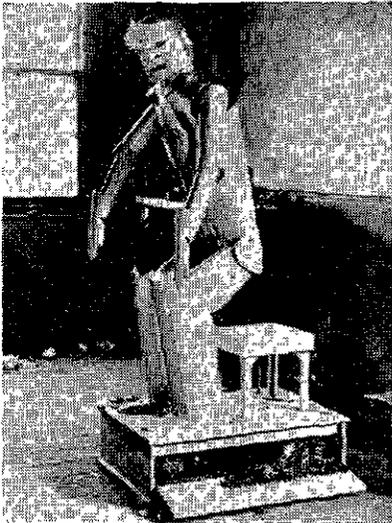
Significant statements that are now widely quoted are to the effect that "Modernists are missing from the altar," and "the indifference of intellectuals is explained by their dislike of the ten commandments rather than by their opposition to theology."

As part and parcel with Christianity, Modernists are fast losing ground. It could not be otherwise. Dropping out the very essence of the gospel, their appeal to men's hearts is gone. Men do not give largely of their means, nor push mission projects, for the glory of a cold liberalism. No religion lives and progresses and saves unless a divinity died to



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Manhattan's new mid-town giant, a type of the more beautiful skyscrapers which are now being erected in our large cities.

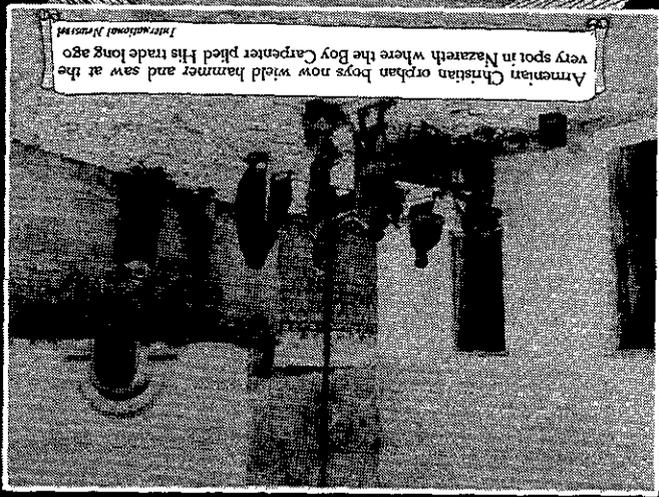


International Newsreel

The Robot, or mechanical man, who is almost human in his actions, was caught by the camera in the act of sitting down.



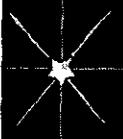
Ruins of Samaria, where the woman of the well brought to Him the common people, who heard Him gladly.  
Eugene J. Hall



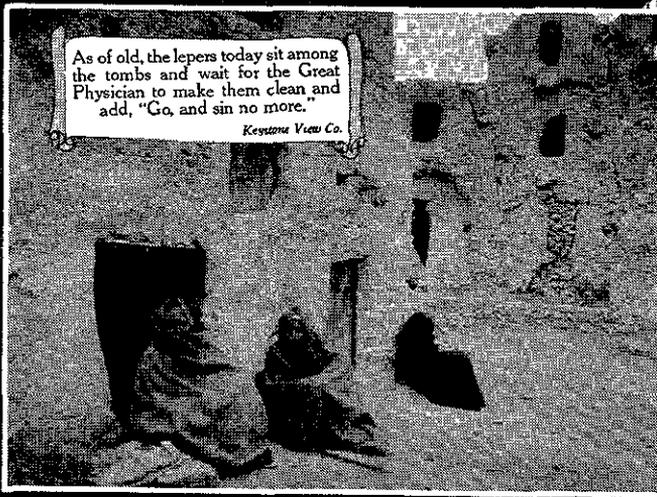
Armenian Christian orphan boys now wild hammer and saw at the very spot in Nazareth where the Boy Carpenter plied his trade long ago  
International Mission



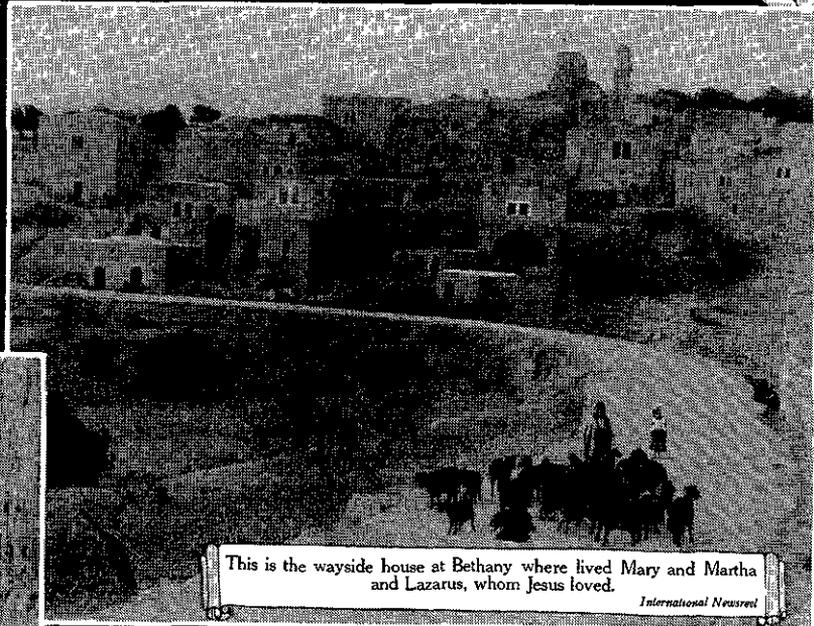
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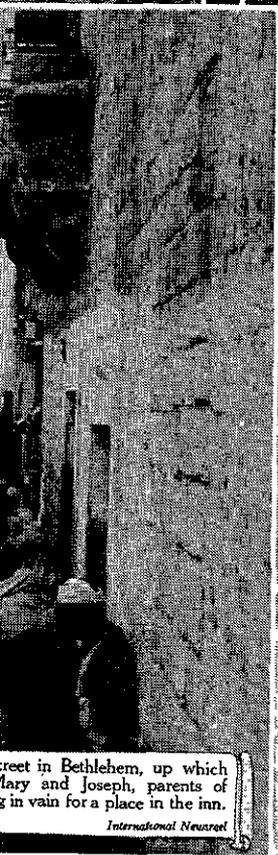
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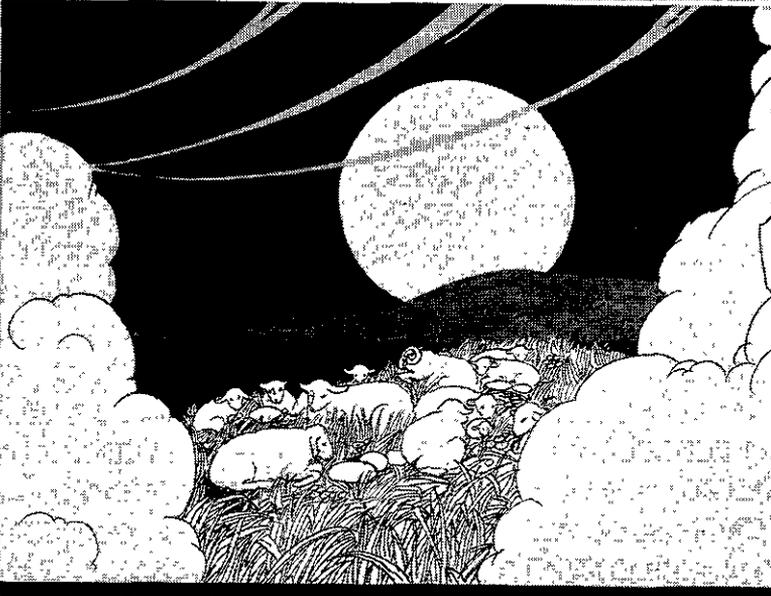
As of old, the lepers today sit among the tombs and wait for the Great Physician to make them clean and add, "Go, and sin no more."  
*Keystone View Co.*



This is the wayside house at Bethany where lived Mary and Martha and Lazarus, whom Jesus loved.  
*International Newsreel*



Street in Bethlehem, up which Mary and Joseph, parents of Jesus, went in vain for a place in the inn.  
*International Newsreel*





IN THE very heart of the ten commandment law of God is found the Sabbathcommand,

which reads: "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." Ex. 20: 8-11.

Now if, as we learned last month, the law of God was not nailed to the cross, but still remains in force, and is, as taught by most Protestant churches, of universal and perpetual obligation, then, of course, this Sabbath command also remains in force. The seventh day is still the Sabbath of the Lord.

#### SABBATH NOT A SHADOW

**Y**ET there are those who reason that the Sabbath was one of the types and shadows of the Mosaic dispensation, and that although the other nine commandments remained in force after the cross, this one passed away. This reasoning seems usually to be based upon the following statement of the apostle Paul, found in Col. 2: 14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

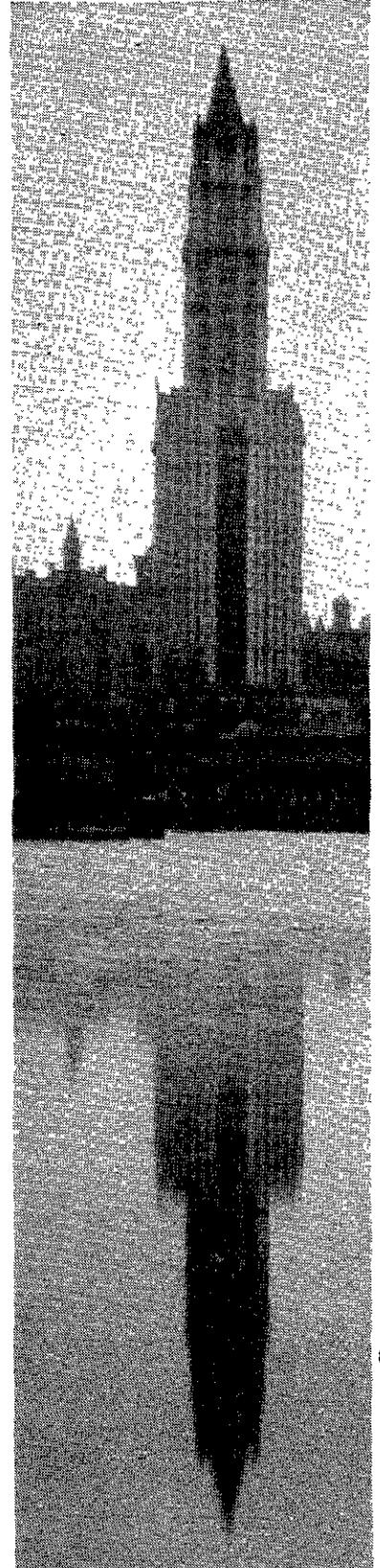
*But the seventh-day weekly Sabbath was not a shadow.* The shadows of the Old Testament were ordinances that had to do with the offerings and sacrifices pertaining to the sanctuary services, all of which typified the death of the Son of God upon the cross for the sins of men. When a man sinned he brought a lamb, or some other prescribed animal, to the sanctuary door, confessed over its head his sins, thus transferring his sins in type to the lamb. The lamb was then slain and its blood borne into the sanctuary and sprinkled before the law which the man had broken. But what did this service mean? It was a shadow of the cross. It was a type of the death of the Lamb of God on the cross when He would become man's substitute. It was their way of expressing their faith in a Saviour to come, just as through baptism and the sacrament we today express our faith in a Saviour who has come.

When a shadow meets its substance, naturally the shadow ceases. So with the sacrifices of the Jewish economy, when the real Lamb, Christ, died on

# Was the Sabbath

Calvary. When His life went out, the "veil of the temple rent in twain," indicating that the sacrificial system had ended. It had been nailed to the cross. The good things that were to come had come, and therefore the shadow that pointed forward to those things was no longer needed.

In the ceremonial law governing these sacrifices, there was instruction that several yearly sabbaths should be observed, upon which special sacrifices should be offered. We learn of these annual sabbaths in the sixteenth chapter of Leviticus. Thus we read: "In the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country or a stranger that sojourneth among you: for on that day shall the priest make an atonement for



*Herbert Photos, Inc.*

The Woolworth Building, New York City, with its shadow almost as clear as the substance.

# Shadow or Substance?

By William H. Branson

you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a *sabbath of rest unto you*, and ye shall afflict your souls, by a statute forever." Lev. 16: 29-31.

Now these annual sabbaths were shadows of good things to come. They were days for offering sacrifices that pointed forward to Christ's death. At His death they would naturally cease, just as all the other shadows did. This then is what Paul refers to when he says: "Let no man therefore judge you in meat or drink, or in respect of an holyday, or of the new moon, or of the sabbath days: *which are a shadow of things to come*; but the body is of Christ." Col. 2: 16, 17.

But the seventh-day weekly Sabbath is not a shadow; it belongs to another code of law altogether. It says nothing about offering sacrifices. It points forward to nothing. Instead, it points backward. It is a memorial. It is set up to be an eternal reminder of some great event in the past. That event was the creation of the world in six days by the God of heaven. (Ex. 20: 11; Gen. 1: 1-3.) It was intended to form a barrier forever against the worship of other gods and against such theories as evolution. Just as baptism is a memorial of the death, burial, and resurrection of Christ, so the Sabbath is a memorial of the fact that God is this world's Maker, that it did not come into being by chance, as many religious teachers today would have us believe, but that it is the handiwork of God. Note carefully the reason given in the fourth commandment for keeping the Sabbath.

"Remember the Sabbath day, to keep it holy. . . . 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."

## ORIGIN OF THE SABBATH

**B**ESIDES, the sacrificial system was instituted after sin entered as a means of escaping sin. The Sabbath on the contrary was instituted before sin entered, and, therefore, is not an institution created because of sin. The ceremonial law that included these yearly shadowy sabbaths "was added because of transgression," and only "till the Seed should come to whom the promise was made." Gal. 3: 19. But the weekly Sabbath was instituted before transgression, and is to remain for all time, even into the new earth, which will be the eternal home of the redeemed. (Isa. 66: 22, 23.)

We have the record of the institution of the Sabbath in Gen. 2: 1-3: "Thus the heavens and the earth were finished, and all the host of them. And

on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Here we learn that the Sabbath was sanctified in Eden. Now to sanctify means "to separate and appoint anything to an holy and religious use." — *Cruden's "Complete Concordance,"* edition 1769. Thus the weekly Sabbath was set apart and appointed before sin, and therefore could not in any way become a shadow of something to take away sin. It is not a shadow, but a memorial. Note the following comments upon this verse made by men of recognized authority in religious matters:

## STRONG REASONS

**A**ND sanctified it.' Heb., *kadash*. It is by this term that positive appointment of the Sabbath as a day of rest to man is expressed. God's sanctifying the day is equivalent to His commanding men to sanctify it. As at the close of creation the seventh day was thus set apart by this Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom, in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., 'Because that in it he had rested,' etc., which is a reason of equal force at all times and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. . . . The sanctification of the seventh day in the present case can only be understood of its being *set apart* to the special worship and service of God." — "Notes, Critical and Practical, on the Book of Genesis," George Bush (Presbyterian), Professor of Hebrew and Oriental Literature, New York City University, Vol. 1 (2-vol. ed.) pp. 48, 49, note on Gen. 2: 3, New York: Mark H. Newman, 1843.

"By this is meant, 1. The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from His work. (Gen. 2: 1-3.) Not that God's rest was necessitated by fatigue (Isa. 40: 28); but He rested, that is, ceased to work, on the seventh day as an example to man; hence assigned it as a reason why men should rest on that day. (Ex. 20: 11; 31: 17.) (Continued on page 31)

# COME CLEAN

*Some wholesome instruction about what to eat for an internal bath.*



HERE is a small body of water in the Holy Land, called the Dead Sea. It is such because it is constantly receiving water, but has no outlet! This means stagnation and death, hence the appropriateness of the name given to it. The same principle holds good concerning the house in which we live, the human body. Not only must the body receive food and drink for its daily functioning, but to be maintained in perfect health it must be flushed out at regular intervals.

Under natural conditions, the large bowel is usually empty, and is endowed with a sensibility that at once gives notice of necessity of evacuation or emptying. When, however, this organ is habitually distended (stretched), its muscular coat becomes more or less paralyzed, and is thus unable to expel its contents, and the result is constipation.

Constipation is one of the most prevalent ailments of civilized man, though preventable and curable; and being the forerunner of many other evils, we should shun it as we would shun the leprosy. Looking at the menace in a broad way, we must regard it as merely a system of deranged nutrition, the natural result of faulty diet. Therefore any treatment, to be efficacious, must be directed, not merely at the daily removal of the contents of an impacted bowel, but at the removal of the cause.

## WHY A "CIVILIZED" DISEASE

IT IS not difficult to determine the underlying cause of constipation, for constipation is a disease of civilized man. One has only to observe the difference in the diet and habits of primitive man, leading his simple life and subsisting upon natural, unrefined foods, and the man who lives in a "civilized" community.

The primitive man lives on foods near to nature and his bowels are evacuated frequently, about the same as is the case with lower animals when living under normal conditions. The civilized man, however, removes from his food, as far as possible, all of the bulky material that constitutes a needed "roughage" in the diet. He destroys much of the remaining food elements by subjecting the food to excessive heat, or by soda or by alkalis. He eats little raw food in its natural state, and then wonders at the results!

The world is slow to learn the great fact that disease is largely the end product of violated law, and that the only true way to get well again, and to stay well, is over the road laid down by our Creator,

By Hans S. Anderson

*Dietitian*

by accepting the prescribed formulas found in nature's own foods, which work in harmony with the laws of the body.

A great fact that should be more generally known is that nature provides a powerful yet harmless laxative that can accomplish for the individual what no amount of medicine can do. This laxative is plain, unrefined, unbolted grains and grain products, and other natural food products direct from the plant kingdom. Whole wheat and whole corn, when not subjected to the modern refining processes, contain a bulky element, the rough, indigestible particles of vegetable matter that absorb moisture and increase the contents of the bowel, thereby exciting the bowels to more thorough action. Besides promoting this mechanical reaction on the bowel, unrefined foods contain certain properties that lubricate the bowels and stimulate them to more thorough action. These are the mineral salts, vitamins, fats, and organic acids.

We hear a great deal about crop improvement due to "subsoiling," or the deep breaking of the subsoil so that the moisture may be retained near the roots of vegetation. The crops are thus doubled in many instances. In much the same manner is it with the bowels; they must be *subsoiled* as it were. With the habitual use of fine white flour and fine flour products, the contents of the intestines often get so packed together that actual encrustation is the natural result. The very best subsoilers to hold apart the contents of the large bowel are the small particles of bran contained in breads made from wheat and corn ground entire, together with the cellulose from fresh vegetables and fruits, both raw and cooked.

## A USE FOR BOTH

FRESH vegetables, when eaten in their raw state, pass through the system largely as bulk, and thereby stimulate intestinal activity. In other words, raw cabbage, celery, carrot, lettuce, etc., are not broken up in the stomach in the process of digestion as is the case with cooked vegetables. The cooked vegetables require from three to four hours for digestion in the stomach, whereas raw carrot, cabbage, or celery, or lettuce, etc., remain in the stomach but an hour and a half or a little more.

From these raw vegetables, also, we receive the valuable minerals and vitamins unchanged by heating. We receive less nutritive material from raw vegetables than from cooked vegetables, hence we cook those best suited to this process, the beet, parsnip, potato, and all cereals. Both classes have their place in the rational dietary.

There are thousands of mature men and women who have been sufferers from gas and constipation and food poisoning as the result of subsisting upon various kinds of foodless foods, who are turning for sure relief to the coarser foods of our fathers' day. The clear mind and renewed vitality and nerve control that follow such a course are nothing short of a

intestine, and thereby produce a paralyzing effect on the muscular walls of the colon.

#### THE ROAD TO HEALTH

**N**AURAL foods, including their salts and juices, tend to correct diseased conditions, including constipation, and make sick people well. Disease is largely a changed function of the life cells and organs of the body. Hence the question: What causes the life cells to change their function and action?—The use of denatured foods and consequent cell starvation. It follows just as naturally as night follows day, that if disease comes to us from what we put into our mouths, or from what we fail to put into our mouths, disease can be corrected and cured by eliminating the cause.

When the half-starved cells begin to get anew their normal foods, containing all of the chemical elements, and in right combination—which can be found only in natural foods and never in refined foods—then they tend to normal functioning again; and as this takes place the disease, which is largely a manifestation of unnatural function, readily disappears. Replenish the depleted blood stream with needed organic mineral constituents found plentifully in all foods near to nature, and their life-giving vitamins, and the body readily and quickly rebuilds itself.

Just pour a little of this

lubricant into the body machinery and observe how quickly the various organs begin to function!

The Creator gave man a dietary in the beginning that contained all the food elements in balance as well as all the body-regulating minerals and vitamins. But since sin perverted the appetite, we pervert our food, even when we use the plant products He gave us, by devitalizing the grains. To reform the diet according to Bible principles, it is not sufficient to discard the flesh of animals; it is necessary to use seeds, fruits, and herbs in as natural, wholesome state as possible. Happy is he who has consecrated his body to the service of his Maker and who uses sanctified common sense to provide it with proper nourishment and the means of internal cleanliness.

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.



A happy time at meals is good insurance for a healthful digestive tract.

miracle to those unacquainted with the reasons why. A farmer cannot hope to raise a paying crop of grain or vegetables on "hardpan" soil, neither can a human being expect to sustain health of body with several yards of "hard crust" in the abdomen. A meal of fruit and bran once a day for two or three days will often accomplish wonders for the habitually constipated person.

Cellulose is the chief laxative in food stuffs. It gives the bulk necessary to excite the intestinal muscles to peristaltic action, with the result that the unusable portions of food, and the body wastes, are transported through the large bowel and discharged from the body. Cellulose is found only in vegetable foodstuffs, hence, it follows that all sorts of flesh meats, eggs, and dairy products are constipating. Being almost wholly digestible and absorbable, they leave very little residue. The refuse products from meats readily undergo putrefaction in the

## Evolution Sired Modernism

(Continued from page 11)

in the divine order, then there is no need of atonement to restore it—a bloody sacrifice to appease the wrath of an offended God, an innocent victim to take the place of guilty men. . . . There is a place for Christ; but not as the incarnate God, not as the bloody sacrifice, not as the substitute for sinners; but as the human leader and example; as the one who illustrates the victory of the spiritual over the animal; as the one who is able to teach others the secret of triumph. . . . The god of evolution is inside of nature and not outside of it. And when we consider that man himself is a part of nature, and the best part of it, we must find God also in him, pre-eminently in him.”—*Applied Evolution*, quoted in *Evolution—A Menace*, by J. W. Porter.

Yet Modernists are seeking to substitute the evolutionary theory as the chief cornerstone of Christianity instead of Jesus Christ!

### BIBLE PICTURE OF EVOLUTION.

MAY I now set over against these pronouncements the Bible Christian's faith and position on the claims of evolution, and his understanding of the origin of the universe and man, his fall and redemption? “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. . . . For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.” Rom. 1: 16, 20-23, 25. Extended comment would be superfluous. That is the divine picture of evolution as it is in naked hideousness. Language could not be more explicit nor implicating.

### THE ONLY AUTHORITY ON ORIGINS

FUNDAMENTALISM'S view of origins is diametrically opposed to evolution. The Bible is the only source that gives a rational explanation of the origin of the material universe, of life, of species, and of man. May I present a mighty truth: “In the beginning God created the heavens and the earth.” Gen. 1: 1. Such is the divine fiat. We must begin somewhere. We must start with something. And the Christian begins with God. (Heb. 11: 3.)

PAGE TWENTY-FOUR

The findings of radioactivity prove matter is not eternal. Evolution assumes, it predicates, the original existence of matter and force, but cannot explain how these came to be. It is a perversion of reason to assign any law as the operative cause of a thing. A law presupposes an agent, and is merely the mode by which the agent proceeds. When evolutionists talk so glibly about how this world came to be, it is well to remember no evolutionists were present on the occasion. The nebular hypothesis is being discarded. Moreover, such scientists as Pasteur, with his laboratory experiments, Drummond, and Flourens have conclusively proved there is no such thing as spontaneous generation.

Professor H. L. Fairchild, University of Rochester: “Probably no philosophic

## Hireling

By Eugene C. Rowell

“Ninety and nine, Shepherd,  
Safe in keep.”  
“Hireling, where is my other sheep?”

“Shepherd, think of the  
Ninety and nine.”  
“Hireling, that other sheep was mine.”

“Shepherd, he strayed on a  
Wild, rough track.”  
“Hireling, thy work was to bring him back.

“No longer servant of  
Mine art thou;  
I brand thee unworthy on hand and brow.

“Thou hast but thought if  
Thy wage be drawn,  
And hast neglected one sheep. Begone!”

conception has ever received such universal acceptance by the modern world as the Laplacian theory. Yet it is not true. It has been conclusively shown by Professors Chamberlin and Moulton that the theory breaks down at every point where attacked by present-day physics and kinetics. The conception of an originally molten globe must also be discarded.”—*Scientific Monthly*, July, 1924, p. 95.

Professor Frederick Soddy, University of Glasgow: “The day is gone by when the earth is regarded as simply a cooling world. It has in its known material constituents a steady source of fresh heat. Instead of growing cooler by radiation, it is regarded as steadily growing hotter in its interior. . . . At some time in the future, a world so constituted must explode, when the increasing temperature and pressure within overpower the strength of the crust.”—*Matter and Energy*.”

As to spontaneous generation, Flourens, Secretary of the French Academy of Science, says: “Spontaneous generation is a chimera.”

Professor Fleischmann, Erlangen:

“The Darwinian theory has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination.”

Dr. William Emerson Ritter: “If one scans a bit thoughtfully the landscape of human life for the past few decades, he can hardly fail to see signs that the whole battle ground of evolution will have to be fought over again; this time not so much between scientists and theologians, as among scientists themselves.”—*Science*, April 14, 1922, p. 398.

Evolutionists are speechless on the beginnings of things. Only God could bring something out of nothing, producing the inorganic world.

### REAL “DECALOGUE OF SCIENCE”

THEN there is the first appearance of life. Evolutionists cannot account for the first appearance of life out of the non-living. There is no “origin” of species with them. They cannot tell how they started. Life comes only from antecedent life, and that life in the beginning came from Him who is the “life of the world.”

Again, listen to this mighty law of Gen. 1: 24: “And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.” Evolution is built upon the theory of the transmutation or transformation of one species into another. If that collapses, all is gone. Over against that assumption is this divine, immutable law governing the continuity of life — reproduction according to kind, and only according to kind. Never another kind, or species. Ten times this basic law is reiterated in this wonderful creation chapter: And it has never been violated. It is the true “decalogue of science.” Every child who has ever planted a watermelon seed has demonstrated it. Of the two or three million forms of life in the world there is not a single known case of one species developing into another species. This is acknowledged by Darwin, Bateson, Morgan, Virchow, Etheridge, Agassiz, and others.

Darwin: “There are two or three million of species on earth, sufficient field, one might think, for observation. But it must be said today that in spite of all the efforts of trained observers, not one change of species into another is on record.”—*Life and Letters*, Vol. III, p. 25.

“That particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. . . . Variation of many kinds, often considerable, we daily witness, but no origin of species.”—*Science*, January 20, 1922.

Dr. Thomas Hunt Morgan, Columbia University: “Within the period of human history we do not know of a single instance of the transformation of one species into another one. . . . It may be claimed that the theory of descent is

THE WATCHMAN MAGAZINE

lacking, therefore, in the most essential feature that it needs to place the theory on a scientific basis. This must be admitted."—"Evolution and Adaptation," p. 43.

Professor Louis Agassiz, paleontologist: "There is not a fact known to science tending to show that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other."

Dr. Etheridge, Superintendent Department Natural History, British Museum: "In all this great museum there is not a particle of evidence of transmutation of species."

Professor Virchow, Berlin: "The attempt to find the transition from animal to man has ended in total failure."

Professor Geo. W. Hunter, Knox College: "None of Burbank's products grow from seed. They are all produced asexually from hybrids, by such processes as 'budding' and 'grafting.'"—"Civic Biology," on "Heredity and Variation," p. 255. When two different species are crossed they produce hybrids, and hybrids do not propagate. So there is reversion to type. Every mule that brays confirms the immutability of that law. No species can pass that divine check.

#### THE FATAL GAP

A SINGLE gap in the evolution chain is fatal to it. But there is a tragic series of gaps. Accepting the tremendous fact of the presence of matter, the first gap is the abyss between life and death, or between the living and the non-living. Evolution cannot cross it. Neither could chemical action infuse vitality into the first germ, for chemical action is antagonistic to life, constantly tending to destroy the living organism and finally succeeding. Until evolution can cross this gulf it cannot begin to operate. The first abyss is its grave.

But suppose life is begun. Then there is another gap between the plant and the animal. Vegetation feeds solely on chemical or unorganized matter. Animals feed solely on organized matter, on some plant or on other animals that feed on plants. No animal can live on the food on which plants live. Here is another gap that never has been nor ever can be crossed. Then follow multitudes of gaps between the species, which will not breed together. All the ingenuity of the evolutionist is exhausted in bridge building, but to no avail. Then comes the supreme gulf — between the brute and man; rather, three gulfs — between man's body and the brute's body, between man's intellectual powers and those of the brute, and third, the widest of all, between man's conscience and the brutish appetites. Evolution cannot account for the fact of man's language, conscience, and personality. Neither can it account for a monotheistic religion. In every known case polytheism has degenerated into pantheism.

DECEMBER, 1928

## Our Critical Times

(Continued from page 5)

perfect law." The same writer also states: "The spirit of obedience is the material of character." Therefore, the present generation being lacking in the "spirit of obedience," what can be said of the future as regards the development of character in the light of the absence of the material wherewith to build?

Is it any wonder, then, that there is such a widespread and growing feeling on the part of thinking men and the masses alike, made audible and active by a

## After

By ROBERT HARE

*After the flight of ages,  
After the passing of years,  
When truth has risen triumphant  
Out of its valley of tears,  
When right, long trampled by tyrants,  
Stands in its honored might,  
The faith that walked in darkness  
Will bow in glory's light!*

*After the toil and struggle,  
The tasks that bound our lot  
All passed, and with the passing  
Life's toiling is forgot,  
The clay molds of our service,  
Touched by a Hand Divine,  
Will bear Love's form of beauty  
And in its radiance shine!*

*After earth's songs are ended,  
The songs we loved to sing,  
About the coming glory  
And Glory's coming King,  
The great new song will echo  
While saints adoring fall,  
Own Christ the King of ages,  
And "crown Him Lord of all."*



myriad of speakers and writers as well as organizations, that the very near future holds in store some great world catastrophe that will bring to an end the present order of things? Is it very amazing that there is an almost universal recognition of the fact that we live today in a moral anarchy that not only jeopardizes but dooms the civilization of our day; for instance, when our brightest young women graduates are heard to argue at length that adultery is almost never immoral, and that it is quite all right to covet anything you like? Is it any wonder in the light of present-day facts that such a sound-thinking business man as John H. Leighton says: "We have long been familiar with sensational journalism. Its pictures of death and destruction and its predictions of disaster and general demoralization are known to all. But

recently an entirely new note is discoverable not only in newspapers and the periodical press, but in books by responsible and conservative publishers. I refer to the frequency with which serious writers predict or refer to the possible or probable collapse of civilization."

#### SOBER STUDENTS WARN

EVEN in such a conservative editorial as may be found in the *Century Magazine* one may read: "Ten years ago the prophet did not have the ready-made audience he finds today, for then men still believed in the myth of automatic progress. But today the smiling optimist speaks to empty benches. And all the social, economic, and political astrologers find their anterooms crowded with eager throngs begging for any clear glimpse into the future that is to be had. . . . Dean Inge foresees the possibility of a new Dark Age. 'We are,' he says, 'witnessing the suicide of a social order.' And the gloomy dean is but the director of a vast chorus of despair. His generalizations are confirmed by an increasing throng of specialists. Biologists say he is right; that the mind of the world is becoming the unstable, credulous, irrational, simple, and immoral mind of the mob. Economists say that he is right; that the economic machine is running down, that our industrial civilization is breaking down under its own weight. Administrators say he is right; that our cities, our states, and our empires have outgrown our ability to administer them, that the administrative capacity of mankind has been overtaxed, that the human race resembles nothing as much as a nervous spinster weakly clutching at the reins of a runaway team. Moralists say he is right; that we have rebelled against the old authorities without raising new ones, and are morally drifting without rudder or compass."

Stephen Leacock in *Collier's* puts it this way:

"The plain fact is that the world is threatened with a danger not dreamed of for fifteen centuries — not since the Roman Empire fell — the danger of the collapse of our civilization itself. It is time to be alarmed."

To be talking about the future in terms of an improved and reformed civilization in the light of present-day facts calls for optimism to a fool's degree. The only possible conclusion to arrive at, facing facts and conditions as they are, is that civilization is crumbling to her soon-coming destruction. If this conclusion is not correct, then the united testimony of human experience and observation, the most reliable witnesses known, are worthless in the settlement of a question. And no one is foolhardy enough to prefer such a charge.

But a far greater Witness may be found than those already quoted to substantiate the conclusion just stated. The word of God has not left this generation in darkness as to the future of civilization. The holy (Continued on page 33)

# A New Angle on Prohibition

*The doctor makes some worth while observations on this knotty question.*

By Mary Hunter Moore

**O**H, HEIGH-HO!" and the doctor looked up suddenly from his *Literary Digest*. "Here's a new angle on Prohibition! Rather refreshing to find a different idea among the usual rehash of old stock complaints. Don't know that I agree, but it's worth thinking about."

"What is it?" asked his wife, as she turned away from the window above the winding drive and came to seat herself beside the wheel chair in which her husband sat, with a shattered leg in a cast propped out on the foot rest among pillows. "Let me hear what has brought a little of your old enthusiasm back to your eyes." And she glanced rather wistfully at his white, thin face.

"Oh, it's a speech by one of the famous Mayos — Dr. William, I believe," — turning back a page — "before the American Chemical Society meeting in St. Louis. He has a new theory for the advance of the temperance idea in recent years. It's not temperance teaching nor appeal to conscience that has led the fight against old King Alcohol, he says, but pure water. Here, I'll read it to you in his own words.

"**I**T IS assumed that the drinking of spirituous and fermented liquors is due to an evil inborn longing, to be stamped out only by the exercise of indi-

vidual self-control. Is this true? In France and Italy the drinking of billions of gallons of wine saved the people from extinction; they could not have lived had they drunk their polluted water. The Teutonic countries turned to beer to secure a sterile drink; England had ale and wine, and temperance countries, such as Turkey, had tea and coffee. Simultaneously with Vienna's introduction of a pure water supply from the mountains, her per capita consumption of spirituous and fermented liquor was reduced spontaneously forty per cent. The introduction of a pure water supply in the various states of our country has been followed by a temperance movement, and finally by Prohibition. The same influence is now apparent in Europe. In England pure water is to be had in the large cities, and a temperance movement promptly results, but in the villages without potable water, no such movement is as yet manifest. The drink habit was one of the many forms of protection resorted to by nature to save man from filth diseases which cause death, or that which is worse than death, intellectual deterioration. Prohibition outlawry is largely from the alien who comes from countries where water could not be used for drinking purposes and also, of course, from the dregs and froth of our own citizens.'

"What do you think of it, mother?"

"Very interesting, to say the least. So

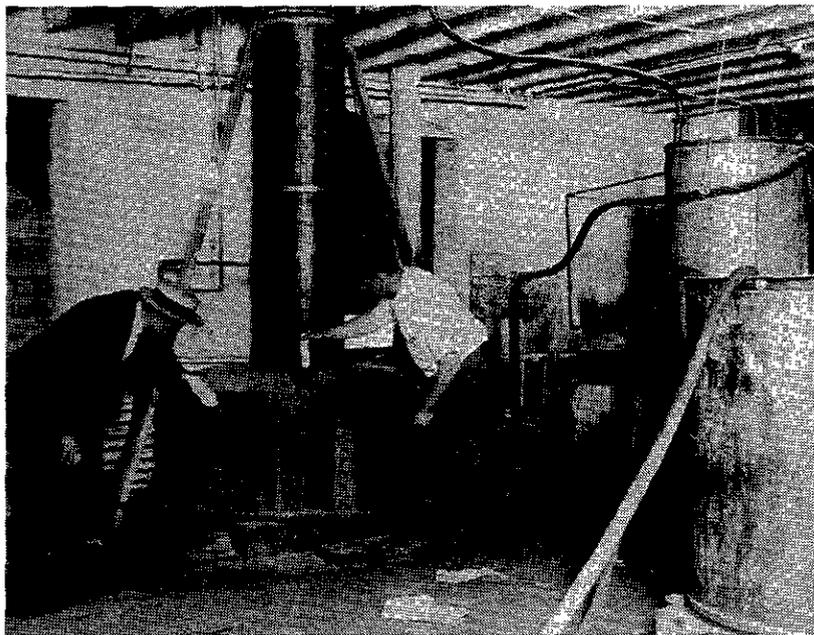
Prohibition has grown out of a pure water supply! I suppose, it is true that if man had never sinned and this earth had remained free from disease, as God made it in the first place, there would have been neither polluted water nor fermented fruit juice. But the idea of alcohol being a protection against filth infections is a new idea. I wonder if it is really so."

"Why, yes, in a way. Alcohol is germicidal and disinfectant. It makes a good antiseptic wash for the skin, you know. And unfermented grape juice put into suspected drinking water will give a certain protection against typhoid fever. But that alcohol, drunk by the billions of gallons, really did any good to a nation is what I doubt. And I question several other points in this extract. Suppose we grant for argument's sake that the use of wines and beer and ale through the centuries in Italy, France, Germany, and England has 'saved the people from extinction' by such diseases as typhoid and typhus fevers. But what has alcohol done to the people while saving them from 'extinction'? It seems to me the cure has been worse than the disease. Our speaker says 'the drink habit was one of the many forms of protection resorted to by nature to save man from filth diseases which cause death, or that which is worse than death, intellectual deterioration.' Now, in the first place, I don't believe that undegenerated nature ever started the drink habit. It is itself a disease. And as for the filth diseases causing 'that which is worse than death, intellectual deterioration' — what can be worse than the 'intellectual deterioration,' and moral deterioration, too, caused by alcohol? I say again, it seems to me the cure has done more harm than what it was supposed to remedy."

"**B**UT isn't it often claimed that the experience of Italy and France shows that intoxicating liquor can be consumed without harm?"

"Oh, yes; that's a common argument for letting in an undammed flood of alcohol on our American public. But ask Mussolini what he thinks of the effect of drink on Italy. He replies by both words and actions. He reduces the number of drink shops and liquor licenses, and says, 'Wine and spirit drinking must no longer corrupt the Italian race.'

"And as for France — it is true the French are not 'hard drinkers,' but they are steady drinkers, and the nation bears some cruel scars as the result. Why right here in this last *Current History*" — he reached into the magazine rack beside his chair — "Dr. Jacques Bertillon, stat-



Herbert Photos, Inc.

Bootleggers go to extreme lengths to hide their traffic. Here is a still found in a church building, at Newark, New Jersey.

istician of Paris and brother of the famous fingerprint man, is quoted as saying that alcoholism is one of the two main causes of the low French birth rate. The last statistics published by the League of Nations put France at the bottom of the list of forty-one American and European nations in the excess of births over deaths. If alcohol has 'saved' France from 'extinction' caused by infected drinking water, it is now sending her along the road to extinction from low birth rate.

"France is not the nation to quote to show the harmlessness of drink. Professor E. Caille, so *Current History* says, claims that fifty per cent of the insane-asylum inmates and sixty-four per cent of the convicted lawbreakers were alcoholics before being confined. He says, 'Habitual intemperance reduces the stature of the people, causes a decay in moral fiber, and produces mental degeneration, all at a financial loss of two and one-half billion gold francs a year.' The National League against Alcoholism shows that if the French working man would save the daily cost of his 'petit verre,' or small glass of spirits, 'he could lay up security for himself and his family against sickness, unemployment, old age, and premature death. To alcohol is charged the loss to the military forces of an army corps of recruits per annum, the enfeeblement of the once hardy Norman race, and the decimation of the seafaring Bretons.'"

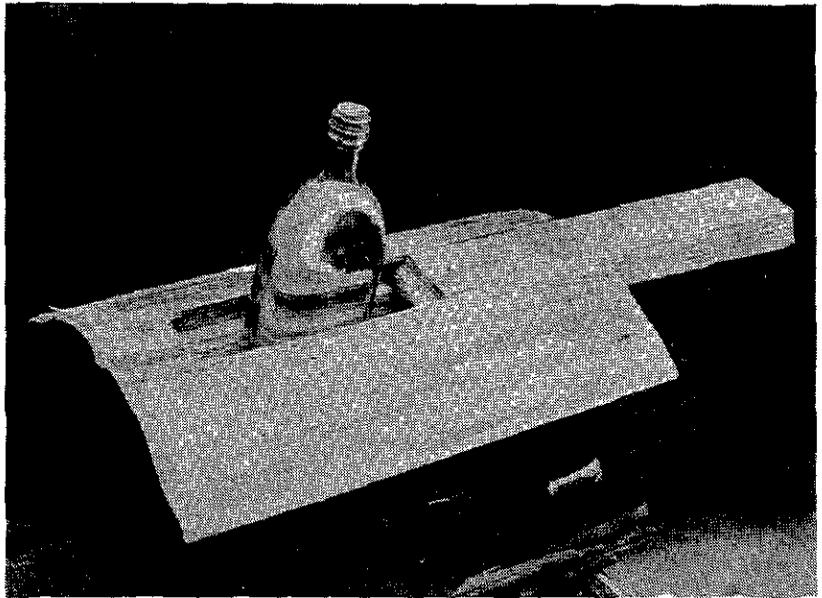
AS THE doctor paused and lay back among his pillows, his wife picked up the other magazine and glanced again over the paragraph he had first read.

"The Teutonic countries turned to beer," she read in a reminiscent tone. "Yes, and I believe that beer drinking is worse in its effects on soul and body than whisky. I've heard my mother tell what she observed among her 'Teutonic' neighbors in the early days in Chicago. That was her observation: that beer drinking degraded and besotted the nature, hardened all the fine feelings, and coarsened the instincts worse than other liquors.

"I've more hope for a whisky drinker than a beer sot,' she often said. 'When a man gets roaring drunk on the drinks with more alcohol in them, he is often thoroughly ashamed and repentant afterward and willing to try to quit. But the beer drinker may be never drunk, yet year by year he grows harder and more ugly, morose, and sodden.'

"The memories of my own childhood, growing up as I did under the shadow of Fort Sheridan, in a town that had more beer gardens and saloons to the population than any other town in the United States, are such as make me loathe the effects of beer drinking and dread the agitation for the return of beer and light wines as almost the greatest menace to the well-being of our country."

"Another thing I can't agree with in that St. Louis speech," went on her hus-



Whisky smuggled in a piece of cordwood.

Herbert Photos, Inc.

band, "is that he seems to think that temperance and Prohibition movements have just come about of themselves, as one would cease taking medicine when the illness was passed. He ignores the habit-forming tendencies of all drinks, even the 'lightest' wines and beer. And habit-forming to nations as well as to individuals. I do not believe people drink alcohol just as a substitute for good water. The liquor itself creates its own reason for use—the craving. And I know it isn't true that a good water supply has *spontaneously* reduced liquor drinking. I can't speak for Vienna; I don't know on what facts he bases his statement. And I'm not so familiar, off-hand, with English temperance movements. But I know that in this country it is certainly not true that temperance movements have come as the result of purer water supplies. Improvement in water supplies may have helped the American fight for temperance, but did not cause it. Why, just consider that now it is the cities, where are to be found the best guarded and sterilized water supplies, that are the wet strongholds. Prohibition is strongest in the rural and agricultural states, and in rural regions. It has always been the cities that fought temperance, local option, and Prohibition. When I was in California in 1915 it was wet Frisco that outvoted the rest of the state against the Prohibition referendum. Even the regions of our country thought to be backward, where water supplies and sanitary conditions have been primitive and unguarded, where typhoid and hookworm have flourished, are strong dry regions and had state Prohibition before the passing of the Eighteenth Amendment.

"No! You cannot ignore that the anti-alcohol movement of the past three-quarters of a century in the United States had far stronger motives behind it than

merely the unconscious tendency of people to cease drinking a germicide after their drinking water had been sterilized. The lives of Miss Francis Willard, Mrs. S. M. I. Henry, and many another devoted fighter of alcohol, bear eloquent witness to the religious and patriotic motives that led them to wage war against what they *knew* (not 'assumed,' Dr. Mayo to the contrary notwithstanding) to be a tremendous habit rooted in the very being of the victim and 'to be stamped out only by the exercise of individual self-control' and by every internal and external influence, from the re-creating power of God to good diet and clean habits of living. No, in the old days, drunkards were not reformed by merely ceasing to 'assume' that they had an addiction to alcohol."

AS THE doctor spoke with a growing enthusiasm that lifted him forward in his chair and flushed his cheeks, his wife smiled to see his old-time vim returning after his weeks of weakness and pain. She liked to see him so roused, and set him off again by asking, looking up from his *Digest*, which she had laid across her lap, "I wonder if drinking is really growing less in Europe."

"Not in some parts of Europe certainly," answered the doctor. He reached again for the *Current History* and fingered its pages. "Here are figures to show that in 1925 the annual per capita consumption of pure alcohol in France was 4.3 gallons. Pure alcohol! That means enough beer with four per cent alcohol and wine with ten per cent and other drinks with higher alcoholic content were consumed to give each person a pint of pure alcohol every ten days. Since 1879, authorized drinking places in France have increased forty per cent and the population only eight per cent. They

have now one saloon to every eighty inhabitants, in addition to restaurants, hotels, and cabarets where liquor is served, and several hundred thousand groceries where unbroken packages are sold for home consumption. Before 1915 the use of absinthe, with sixty-eight per cent alcoholic content had tripled in seven years. Under war pressure the French Parliament prohibited the sale of absinthe and has never repealed the law. But a dozen imitations, averaging forty per cent alcohol, have taken the place of absinthe, and these are doing such 'infinite mischief to mind and body' that the League against Alcoholism, together with the French Academy of Medicine and the National Federation of Sporting Societies, is urging upon Parliament to prohibit these absinthe substitutes. Either France is still in the Middle Ages as far as cleaning up its water supply, or else it is not true that better water automatically cuts down drinking of alcohol."

"Oh, I think there is no real argument against the fact that liquor drinking creates a terrible desire that can be overcome only by the most supreme effort. It was decades of agitation and education here in our own country that raised up a generation informed of the evils of alcohol who passed the Eighteenth Amendment. The children of the 'Loyal Legions' of our youth have become the 'drys' of today. I see that in France this League against Alcoholism is working on the same plans—to educate the children. And I was reading only this morning in John's last *American Legion Monthly* what Major Frederick Palmer says about temperance teaching. It seems that the New York public schools have recently been ordered to teach the effects of alcoholic drinks and other narcotics. Major Palmer heartily commends this action of the school board, and says, 'Wets cannot deny, and drys should not forget, the value of temperance education.'"

"GOOD for Major Palmer!" cried a girl's voice from the doorway, with a lilt of laughter in it, echoed by a man's chuckle. While his wife started up with an exclamation of surprised welcome, the doctor cried out, "Oh, you precious rascals! To startle your old dad like that!"

"Well," said his daughter defensively, "there wasn't any one watching from the window for us, nor at the door to meet us; and when we came in, nobody paid any attention to us at all. We had to do something desperate to attract attention from our neglectful parents," and she stooped to kiss her father playfully.

"What's all the absorption about?" asked her brother, who had followed her to his father's side.

"Oh, your father found an article about liquor drinking that has aroused him. We have been discussing it for the past half hour."

"And I'm hungry!" interrupted the girl. "Let's go and eat, and then we will tell you our adventures. We've thrashed out Prohibition with our neighbors, too, today, haven't we?"

"Yes," replied her brother, pushing his father's chair toward the dining room. "On the train, Sis and I were indulging in our usual indignation meeting over that drunken driver that smashed you up, dad, when the man across the aisle put in with, 'But don't you think there are

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## January and the New Year

give promise of more and more interesting and vital articles in

### The Watchman

**The Coming Golden Age.** A dip into the past—and the future. *By L. Ervin Wright.*

**War in the Churches.** What will be the final outcome? *By LeRoy Edwin From.*

**Three Modern Wise Men.** They saw the star of liberty and followed it. *By William E. Videto.*

**The Decline of Decency.** A disease diagnosed, and a remedy prescribed. *By Louis K. Dickson.*

**The Reason why the education of our schools has not decreased the crime of our generation.** *By Keld J. Reynolds.*

**Shall Mothers Enter Business?** A vital question answered from the standpoint of the home. *By Letha M. Thurber.*

**Wager of Battle.** Will the world go on settling its differences this way? *By William G. Wirth.*

**Vitamins.** What have they to do with the everyday living of an ordinary man or woman? *By Daniel H. Kress, M. D.*

**Christianity's First Sabbath.** Which day of the week was it? *By William H. Branson.*

**Chongo, A rainbow of Africa.** *By Ella M. Robinson.*

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better ways of dealing with liquor than Prohibition? Regulation now—look at Canada, with its Quebec System of government selling. It does away with all this hootlegging and enforcement graft and is reducing drinking."

"I asked him if he knew from first-hand experience how well government control worked. He admitted he didn't, but 'lots of sincere people said it was better than Prohibition.'

"I told him then about the man from our office that was sent up to Quebec Province last spring to see for himself, and how he found that more, and not less liquor was being consumed than before.

In fact, he said he wondered what is meant by liquor control when wine, ale, and beer are sold by the glass in every restaurant, hotel, and tavern, the breweries deliver direct to the homes and any kind of liquor can be mailed into the homes. He himself saw licensed grocery stores—so-called grocery stores, with only one or two articles of groceries—with great shelves of liquor to be sold and delivered directly to the homes. The old saloon never had such direct contact with the homes. I repeated the descriptions I've heard him give of the carousings that went on in his hotel, of the drunken women and men he saw groping the streets, and the taverns full of cursing, drinking, silly men and boys. He was shown one great storeroom packed with liquors confiscated from bootleggers. When he inquired in surprise, if there were hootleggers under government control, he was told that illegal liquor selling and blind pigs had, if anything, increased, for now the bootleggers bought wholesale from the government, relabeled the bottles, and undersold the government stores. The Liquor Commission itself gave him access to their records, which prove that drinking is increasing year by year. In Quebec the liquor bill in 1926 was \$24 a year per capita, more than we drank in the United States in the saloon days. And as for the government liquor business bringing in great revenue—why a person must drink \$12 worth of liquor to give the province \$1 in revenue. You can't talk to that man any more about the advantages of Canadian 'government control' over United States Prohibition."

"I COME in somewhere for my share of this confab," cried the sister. "A friend of one of the girls dropped in during the noon hour. She teaches one of the 'subnormal rooms' in a school in a foreign neighborhood. She told perfectly thrilling stories of what she accomplishes with children who can never learn at all in the usual way, yet perhaps are geniuses with something they can do with their hands. There are five rooms of twenty such children each in that one school, she says. I asked her if other schools had any such proportion of defectives, and she said it was worse among the Italians. 'But why?' I asked. 'Is it the result of vice?' 'No!' she said vehemently, 'alcohol and undernourishment. I'd put vice third as a cause. It's not uncommon to have a child come drunk to school. Many of those children never have any breakfast but coffee and bakery cake, and the other meals are coffee and what their mothers can huy from the delicatessen or grocery at the last minute.'"

"There!" exclaimed her father. "Chicago's costly and modern water system has not automatically taken away the taste for liquor from that portion of our population. It will take stronger measures than that, I'm thinking, to cure the addiction to the soul-deadening, mind-destroying alcohol."

# Current Events in the of Divine Prophecy

AN EDITORIAL in the *New York Times* on the increase in crime in that city in the early part of 1928, after giving several "explanations," observes: "The whole situation is one which calls less for 'explaining' than for straight thinking and courageous actions by those responsible for the maintenance of law and order."

PEIPING (Peking) municipal authorities have prohibited smoking or drinking by youths under twenty years of age. In case the culprit is under thirteen years of age, his parents are punished. Dealers who sell the forbidden articles to young men or women are also liable to penalty. China has the right idea of parental responsibility.

"THE DEATHLESS MUSIC OF TOMORROW"—so the Welte-Mignon piano manufacturers describe their method of recording the playing of today's master artists for reproduction on their pianos. The true "deathless music of tomorrow" will be the "song of Moses the servant of God, and the song of the Lamb" sung by those who are ready when Jesus comes. (Rev. 15: 2-4.)

AN EMPLOYMENT BUREAU for boys, conducted by the Chicago Police Department, is doing a fine work in helping boys take that first great step into the adult world, "finding a job." Many a potential youthful criminal is set on the right road by this helpful service. Best of all is their finding jobs for city boys on farms. The boys make good in country life, and their employers are sending back for more.

BISHOP MANNING of New York City, who was opposed to the dry law eight years ago, has recently publicly announced his earnest support of Prohibition, to which he has been converted by personal observation and study of the benefits it is bringing the nation as a whole. The "evils" of Prohibition, he says, are largely exaggerated by its enemies and come, anyway, from those who are determined to disobey the dry law. No one who has obeyed it has been harmed thereby.

FAMINE AGAIN HAUNTS Russia's granary, the Ukraine, because of crop shortage; and 850,000 persons must be fed through public funds the coming winter. The Moscow Government has set apart 31,000,000 rubles for this purpose. While the famines and other disasters, increasing in recent years, are signs of the approaching dissolution of the earth, the charity with which suffering is relieved is a sign of the working of the Spirit of God on human hearts.

THOMAS EDISON tersely answers the objection that Prohibition is an encroachment on personal liberty by asking, "What is civilization anyway but a restraint on personal liberty? If liberty were to run wild we would have no advancement. Civilization becomes better only as we curb liberty in the interest of the general welfare." This is simply another wording of the Scriptural principle set forth by Paul of restraining our own actions for the good of those around us. (Rom. 14: 21.)

THE NEXT GREAT STEP for the church is set forth by Charles E. Jefferson in the *Christian Century* as unity. As one step toward this he proposes a new sacrament, that of foot-washing. He gives as a reason that "the sacrament of the Lord's supper has proved to be a divisive sacrament, and another sacrament must now be tried: the sacrament of the basin and the towel, the sacrament of service." If the "sacrament of service" had always been observed by the church as Christ ordained it—as a preparation for the sacrament of the Lord's supper—this last would not have been found "divisive." The division is in proud human hearts, not in the institutions of God.

LOUIS I. DUBLIN, statistician of the Metropolitan Life Insurance Co., embodies the fruits of his work in an interesting volume, "Health and Wealth." He attributes great improvement in health to Prohibition wherever it has been at all enforced. This annual saving amounts to approximately 17,500 lives of persons under twenty years of age.

PSEUDO-SCIENTIFIC ATTEMPTS to send radio messages to Mars on a recent day prove to be only the usual stock tricks of the spiritualistic medium. One newspaper report says the sender of the radiogram to our neighbor planet claims to have received an answer, but he would have to decode it. Those who listened over high-powered radio stations heard nothing. Such undignified foolishness as has attended the whole affair marks it as the very opposite of God's revelations through His word and through His prophets.

LESS TEA is being used in this country, reports the United States Department of Agriculture, the decrease in importation being 7 per cent last year. But the extensive use of Coco-Cola and other soft drinks at lunch places is giving the drinking public as much or more caffeine. Several million pounds of tea siftings, waste, and sweepings were imported last year to provide the caffeine for these drinks. High-powered advertising is foisting another doubtful dietary habit on Americans. Faithful adherence to food principles of the word of God will save us from this wasting of health and money.

TURN ABOUT IS FAIR PLAY in missions as in other things. So apostles of Hinduism have stood at the doors of New York churches and handed to approaching worshipers circulars decrying Christianity in favor of Hinduism. Agitated persons demanded immediate police action against the distributors. This is the part of the incident we view with alarm. True Christianity has nothing to fear from India. He who is built upon the Foundation, Christ Jesus, "shall not make haste" (Isa. 28: 16) to deprive all others of the right to express or propagate their religious views. Christ needs no help from New York policemen, or the United States Congress, either.

TEN OUT OF THIRTEEN centenarians in Scotland and England, to whom a certain doctor made the offer of a gift of forty more years of vigorous life, replied that they did not want it, and only three expressed a willingness to receive the gift. These ten seem to have learned that life's satisfactions are not measured by years. Something beyond its mere extension they demand of life; some object other than mere longevity is needed to cause them to wish to remain on earth. This is a vivid illustration of the difference between life and eternal life. They differ in kind as well as length. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly."

DR. DINSMORE ALTER, head of the Astronomy Department of the University of Kansas, by many years' study of the asteroids, has worked out the theory that they are portions of an exploded planet, and that in the next few millions of years, the moon, Mars, and the earth are to go to destruction the same way, by explosion, long before which life will have perished from the increasing cold of the surface of the earth. According to the word of God the present earth's surface and atmosphere are to be destroyed by fire (2 Peter 3: 7, 10-12; Rev. 20: 9-11; Isa. 34: 9, 10), and that in the near future, as the signs of this approaching end are nearly all fulfilled. But before this catastrophe, all human beings who love God and have had their sins forgiven by Jesus Christ will have been taken off the dying earth to eternal life with God. (1 Thess. 4: 16, 17; Isa. 33: 14, 15.)



# 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.

*Why is the division of the decalogue into ten commandments made differently by Catholics and Protestants?*

Protestants follow the divisions suggested in Ex. 20: 1-17; and Catholics follow the wording given in Deut. 5: 6-21, seeing in this restatement of the decalogue reason for a different division. Catholics take the first two commands as held by Protestants (against worship of other gods, and against making images for worship) and make them one. Then Catholics, to make up the ten, divide the Protestant tenth into two. The Catholics hold that desire for another man's wife and desire for another man's property are two essentially different sins, and therefore merit two separate and distinct commandments. "On the other hand," say they, "the first commandment insists on the virtue of religion, and forbids all sins against that virtue, the chief of which is idolatry." Protestants hold that there is quite a difference between having other gods, which might mean any idea or object of human adoration, and the deliberate making of images with the object of worshipping them. Also the prohibitory idea which Catholics attach to coveting a man's wife, to make it essentially different from coveting a man's goods, is already contained in the seventh command, "Thou shalt not commit adultery," as interpreted by our Saviour to include even the thought of impure desire.

In themselves considered, there is no wrong in holding to either division, just so all of each commandment is included. The harm comes in the practice of the Catholic Church in all its catechisms and doctrinal books, of giving the commands in shortened form, and thus leaving out the most essential parts. The combining of the first two makes it possible to shorten the command to "Thou shalt have no other gods before Me," and leave out about making graven images. Consequently image worship has crept into the Roman Church to an alarming extent. This is true also of the command, "Remember that thou keep holy the Sabbath day," and nothing is given to tell which day of the week it is. And the Romanists have changed the rest day from the Sabbath of the decalogue, Saturday, to Sunday, as they admit and boast.

*I have been told that the word "destroy" in "Fear Him which is able to destroy both soul and body in hell" (Matt. 10: 28) means to consign to eternal misery. This meaning is said to be in the original Greek word, and to prove that the wicked will be eternally tormented.*

Such texts as Mal. 4: 1, 3; Ps. 37: 20; Rom. 6: 21, 23; Ps. 104: 35; and Obad. 16 prove that the wicked shall be burned up, consumed, die, be reduced to ashes, perish, etc., and not be tormented forever. Eternal torment means eternal life,—since a body cannot suffer torment unless alive,—and eternal life is not promised to the wicked. This is the positive teaching of the Bible. The original Greek word for "destroy" of Matt. 10: 28 is *apollumi*, and it is defined by the best Greek authorities as "to destroy, to kill, to put to death" (Greenfield); and "to destroy, utterly, kill, slay, murder" (Liddell and Scott). It sometimes had an obscure secondary meaning, "to be wretched or miserable," but even this was not used with reference to human beings. The word is never used to express torment only, without death following. The same original is used in many other texts with the idea of destroy. Try putting the interpretation "eternal misery" into the following texts: Matt. 5: 17 (Could the law be consigned to eternal misery?); Mark 3: 6; John 10: 10; 1 Cor. 1: 19; Luke 17: 27; 1 Cor. 10: 9.



## The Sword or the Idea

(Continued from page 13)

completed treaties published suddenly on the eve of great peace parleys. The idea of vassalage belongs to antiquity.

Then what is the purpose in certain members of the League of Nations occupying and doing military maneuvers in territory belonging to a co-member? An assassination was the spark that exploded the dynamite of European relationships in 1914, but political murders have increased many fold since then. War should be no more, yet ten years after the World War such terms as "victorious nations" and "defeated nations" cannot be forgotten.

### TOO EASILY FORGOT

THESE examples suffice to show that the political "system" of the world has remained intact throughout the centuries. The outward form may be "new," but the heart is quite the same. The "dethronement of the war spirit" has been only apparent.

Man forgets too easily. The men and women of today were largely youth who did not share a great burden in the World War. The past is therefore becoming fainter and fainter. The lesson is being forgotten as conditions are stabilizing, and the heart is remaining like the hearts of the fathers.

Man is not only forgetting what he should have learned in the past, he is glorying in himself and his works and forgetting his God. And in forgetting Him his vision of his present duty is befogged. The Archbishop of York may have been thinking of this when he concluded his address at Menin Gate by saying: "It is Christ the Lord who stands today at Menin Gate and bids us follow Him if the full victory of those who went out from it to battle is to be won. Let the 'Last Post' sound our message of remembrance to the dead. Let the 'Reveille' sound Christ's summons to the service of the living."

Men of affairs of the remote past also gloried in themselves and their deeds and forgot their present duty toward their God. King Nebuchadnezzar had been shown in a vision the future world powers. (Daniel 2.) He came in contact with young men who believed in their God in heaven, and because Nebuchadnezzar tried to punish them for worshipping Him, he was given an object lesson. (Daniel 3.) Later Nebuchadnezzar was purposely told not to become haughty (Daniel 4), but he forgot. He gloried in himself and his deeds. (Dan. 4: 30.) And God punished him seven years.

Forgetting the moral lessons God has given and forgetting God himself in his own glorification, man is today exalting himself and looking into a future of peace and seeing a "temple of humanity" that he himself has built up. His punishment will come when the God of heaven sets up His eternal kingdom.

Christ the Lord is standing at the gate of every individual's heart now. He is calling on every one to confess his wrongs and to make peace with Him, and he will have the victory for eternity. God saves nations only as He saves their individual subjects. Christ is summoning us to the service of saving living, individual souls.

## What Is Protestantism?

(Continued from page 9)

to be equally solicitous for the spiritual freedom of others.

Not that no effort is to be made to change the outlook of those who differ from us. Far from it. Very earnest labor should be put forth to reform, to reclaim, and to enlighten those whose lives are out of harmony with the word of God; but the only pressure we as Protestants may bring to bear is spiritual persuasion. Physical violence or financial coercion are "of the earth earthy." Such methods are carnal. They can never further the kingdom of God. Spiritual things are spiritually discerned, and the only way to advance the cause of truth is by spiritual methods born of sacrificial love and nurtured by the Spirit of God.

So in the fresh ardor of our reawakened Protestantism let us combine enthusiasm with good judgment. There may be much to criticize in the words and deeds of our opponents, but there is infinitely more to praise in the gospel of Jesus Christ. Let us therefore make our Protestantism positive, powerful, and above all prayerful, and the blessing of God will rest upon our witness for His truth.

## Shadow or Substance?

(Continued from page 21)

God's blessing and sanctifying the day, meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be the worshipers of that God who made the world in six days and rested on the seventh. (Ex. 20: 8-11; 31: 16, 17; Isa. 56: 6, 7.)

"2. The Sabbath is indispensable to man, being promotive of his highest good physically, intellectually, socially, spiritually and eternally. Hence its observance is connected with the best of promises, and its violation with the severest penalties. (Ex. 23: 12; 31: 12-18; Neh. 13: 15-22; Isa. 56: 2-7; 58: 13, 14; Jer. 17: 21-27; Eze. 20: 12, 13; 22: 26-31.) Its sanctity was very distinctly marked in the gathering of the manna. (Ex. 16: 22-30.)

"3. The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments, given through Moses at Sinai. Ex. 20: 8-11." — "Theological Compend," Amos Binney (Methodist), pp. 169, 170. New York: The Methodist Book Concern, 1902.

"As a memorial of that fact [the crea-

# 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.

*Why do so many doctors advise people not to eat their heavy meal at night, when that is the time when we are hungry, having done a hard day's work? G. O. M.*

The body should be ready for rest at night, having done a hard day's work, and when the stomach and intestines are given the highest meal of the day to take care of at night, little rest can be gotten, and you feel tired out in the morning, and have no desire for food. The heaviest meal should come at the beginning of the day, so that the strength derived from the food can be used in doing the work of the day. When the proper amount of food has been eaten during the day, the body will not be asking for food at night, and then the whole body is ready for the needed rest, and you will get up in the morning ready for a good meal and a hard day's work.

*Why, is it best not to take a tonic when I feel all tired and worn out? Should not my body be stimulated? A. F. T.*

A tonic does not add any strength to a tired and worn-out body, but temporarily stimulates the body to overaction, and when the effect of the stimulation is worn off, the body is only more tired and worn out. Then, too, the stimulant gives the person a false idea of his strength, and he may go beyond his strength, and do some real injury to the body. Find out why you are tired and worn out, and put yourself on a rational program that will build up real, and not stimulated, strength.

*What can I do for ingrowing toenails?*

Scrape the toenail in the center until it becomes thin. Cut the toenail so the corners are square and not rounded. Place a small bit of cotton under the corners of the toenails until the pressure on the flesh at the sides is relieved. See that your shoes fit your feet properly.

*I am anemic, and have been advised to go on a diet of liver extract. What is your advice in regard to this? L. E. W.*

My advice is that you do not go on a diet of liver extract. In the past two years, many spectacular results have been called to our attention, of help and cure in cases of primary, and also secondary, anæmia. These results have been very pleasing, but for one thing. Many of these cases, reported cured, are developing a much more serious malady, Bright's

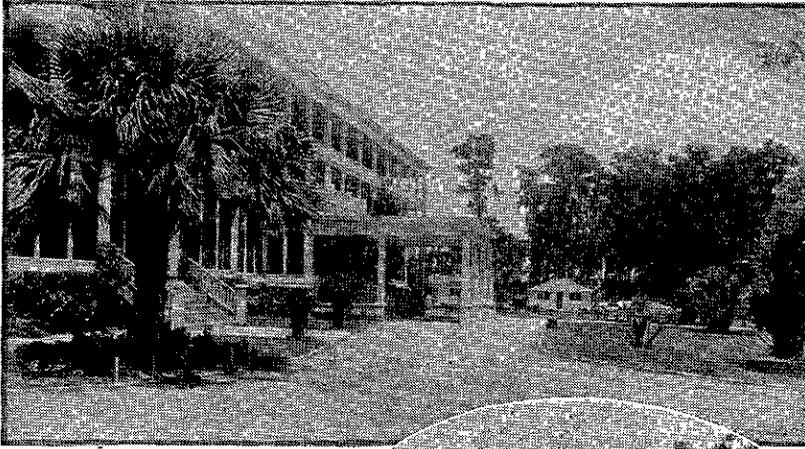
disease. It is better to go on with an anæmia for several years, than to get Bright's disease and die in a few months. The liver has as one of its functions the changing of the end-products of protein digestion into substances that the kidneys can eliminate. When we take liver substance into our bodies, we get an overdose of substances that were to be eliminated by the animal killed to supply the liver. This extra burden is placed on the human excretory organs and the kidneys break down as a result. Relief from the anæmia can be found by the slower but more wholesome method of a balanced, non-flesh diet.

*I have a lot of roughness and irregularity in my skin. What lotions would you recommend to correct this condition? E. D. H.*

I would not recommend any lotions. Lotions disguise and cover the symptoms but do not treat the disease or its causes. You should consult a physician, and have a regular physical examination including laboratory tests. The skin is an indicator of the condition of the body, and of the blood that brings nourishment to all parts of the body. The blood may be the distributor of poison as well as food, and when there is a disturbance in the blood, or a lack of some necessary food, the skin, as the thermometer of the body, registers that something is wrong. You cannot cure the trouble by treating the skin, but should treat the cause, and then the skin will clear up.

*What is migraine? What is the cause and cure? B. O. N.*

Migraine is a nervous disturbance characterized by a periodic headache, often on one side of the head, many times accompanied by vomiting and various sensory disturbances. In about fifty per cent of cases, migraine is hereditary. Other causes are infections diseases, menstrual disturbances, metabolic disturbances, gastro-intestinal disturbances, fatigue, depression and worry, toxic conditions, unbalance of internal secretory organs, food idiosyncrasies, etc. Migraine of all types usually disappears in the fourth and fifth decades. There are many cures suggested, and most of them of no permanent good. "Patent" headache cures are to be avoided, as they are often habit-forming. Remove all disturbing factors, and time will have to do the rest.



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tion of the world] He set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, gives efficacy to His moral government. . . . It commemorates the work of God as Creator, Preserver, Benefactor, and Redeemer."—*The Sabbath Manual*, Rev. Justin Edwards, D.D., pp. 16, 19, 22. New York: American Tract Society.

"Seeing the Scriptures mention the Sabbath before Adam, was not he then commanded to work six days and rest on the seventh? Doubtless so, for we hear that he should labor in Eden, and have dominion over the fishes, birds, and beasts."—"Sermons on Genesis," Martin Luther (Erlanger ed.), Vol. XXXIII, pp. 67, 68; quoted in "History of the Sabbath," Andrews and Conradi, p. 27.

"God instituted the Sabbath at the creation of man, setting apart the seventh day for that purpose, and imposed its observance as a universal and perpetual moral obligation upon the race."—"The Day Changed and the Sabbath Preserved," Archibald Hodges, D. D., pp. 3, 4. Philadelphia: Presbyterian Board of Publication, 1909.

### FOR THE WHOLE RACE

**T**HE division of time into seven days is moreover very common among all ancient nations. This seems to indicate that they all received this institution from the same source, although the religious observance of it had been gradually neglected.

"From these facts I think we may conclude that the Sabbath was originally given to the whole human race, and that it was observed by the Hebrews previously to the giving of the law; and that, in early ages, this observance was probably universal."—"Elements of Moral Science," Francis Wayland (Baptist), p. 91. Boston: Gould and Lincoln, 1873.

"The Sabbath was made for all men, and was designed to be a universal and perpetual blessing. It was not made for any particular class or race of men, but for man, the generic man, the whole human family."—"The Lord's Day," A. E. Waffle, p. 163. Philadelphia: The American Sunday School Union, 1885.

"The use of 'remember,' in connection with the fourth commandment, implies that the weekly rest day was not a new institution. It was observed before Sinai was reached. The Sabbath was a recognized institution long before the days of Moses. Traces of its strict observance in the ancestral home of Abraham are disclosed in the Assyrian records unearthed in these latter days."—Henry T. Scholl, D. D., in *New York Christian Observer* (Presbyterian), December 24, 1913.

"The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, 'for man,' for all men, and therefore for Christians; since there was never any repeal of the

original institution. To this we add, that if the moral law be the law of Christians, then is the Sabbath as explicitly enjoined upon them as upon the Jews."—*"A Biblical and Theological Dictionary,"* Richard Watson, (Methodist), p. 829, New York: B. Waugh and T. Mason, 1832.

"As this was the most ancient institution, God calls them to remember it; as if He had said, Do not forget that when I had finished My creation I instituted the Sabbath, and remember why I did so, and for what purposes."—*"A Commentary and Critical Notes,"* Adam Clarke, Volume 1, p. 402, note on Exodus 20: 8, New York: Phillips and Hunt.

Thus we find that the religious leaders are in almost universal agreement upon the fact that the seventh-day Sabbath was definitely instituted at creation, as a memorial of that great event, and was intended for the whole human family. And since it is contained in the moral law, every jot and tittle of which stands forever, it is of course as much in force today as when it was first given as a blessing to man.

### Our Critical Times

(Continued from page 25)

prophets under inspiration of God's Spirit, faithfully foretold, centuries ago, the very condition in which the world has plunged in this modern day. In the writings of the Bible may he found a complete answer to the most serious question of this hour, "What is coming?" The lawlessness and violence of our day, the uncertainty of human affairs huilt upon an ominous disregard of authority were all faithfully described by these men of God long years ago. And in connection with these inspired prophetic declarations the fact is clearly established that these lawless times would immediately precede the end of this present world and the establishment of the kingdom of Christ, "wherein dwelleth righteousness."

Can any one deny that the world is facing that certain hour spoken of by Christ in His exposé of world conditions just prior to His second appearance, as recorded in Matt. 24: 37: "But as the days of Noe were, so shall also the coming of the Son of man be"? Noah's days were days of great and ever increasing wickedness, for in Gen. 6: 5, 11-13 we are reminded that "the earth was filled with violence" and that "every imagination of the thoughts of his heart was only evil continually." We are told (Matt. 24:39) they "knew not until the flood came, and took them all away"; and Christ reminds us who are now living that "so shall also the coming of the Son of man be."

The antediluvians heard the warning of God but remained "willingly ignorant," as too many today who will not sober down long enough to look out upon the gathering of events and conditions in the world that point to the on-

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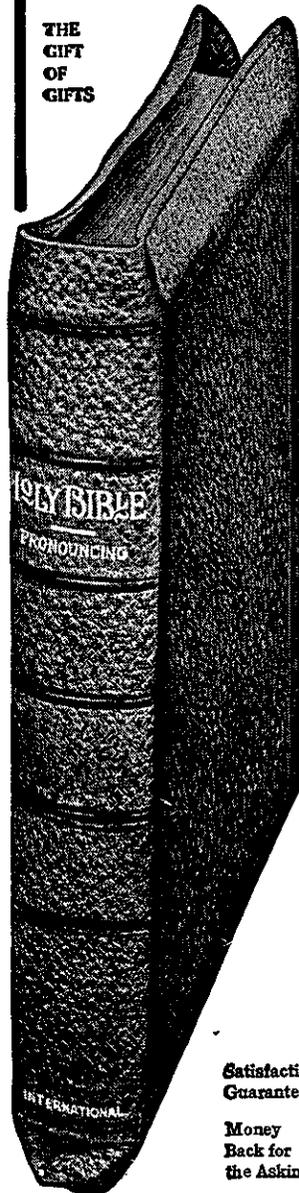
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rushing flood of God's judgments upon an incorrigible world. Aspiritual lethargy keeps the soul dull and unaware of the dangers surrounding it until it is too late. Surely Peter's admonition in the light of facts before us applies with ever

increasing aptness: "But the end of all things is at hand: be ye therefore sober [*i.e.*, thoughtful] and watch unto prayer." 1 Peter 4: 7. We are fast coming to the turning of the tide of crime and sin of all sorts. The end of sin and the beginning of the enjoyment of peace and righteousness forever with our Lord and Saviour Jesus Christ are at hand. Paul reminds us "that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11. May we not delay that individual putting away of sin so supremely essential during this dark hour before the dawn of eternal day.

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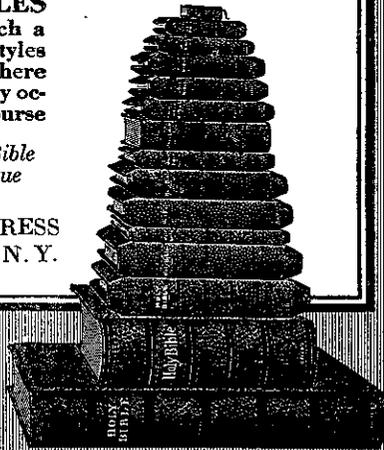
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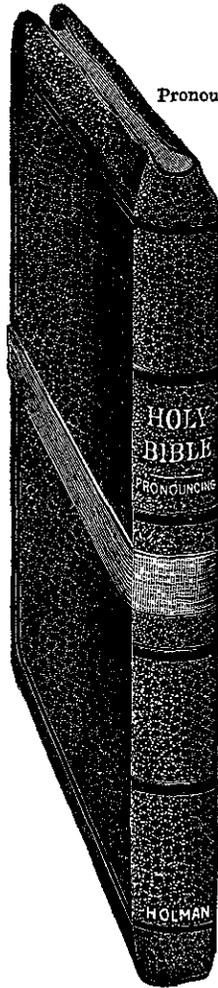
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