

The Watchman

FEBRUARY

AN INTERPRETER OF THE TIMES



REG FOX

25¢

LIBERTY

Shall Congress Puritanize America? Page 2.

Shall Congress

PURITANIZE AMERICA?

By Charles S. Longacre

EVERY American who has the welfare of his country at heart will be interested in a stringent compulsory-Sunday-observance bill introduced into Congress on the opening day of the present session by Congressman Lankford of Georgia. If this religious measure becomes a law, Congress will have established a dangerous legal precedent that will inevitably lead to a flood of religious legislation subversive of the American ideals of civil government and of the Constitutional guaranties of civil and religious liberty.

The bill is known as H. R. 78, and reads as follows: "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to employ any person to labor or pursue any trade or secular business on the Lord's Day, commonly called Sunday, works of necessity and charity always excepted. It shall furthermore be unlawful in the District of Columbia for any person under employment or working for hire to engage in labor under such contract of employment or hire on the Lord's Day, commonly called Sunday, except in works of necessity and charity.

"In works of necessity and charity is included whatever is needful during the day for the good order, health, or comfort of the community, provided the right to weekly rest and worship is not thereby denied. The labor herein forbidden on Sunday is hired, employed, or public work, not such personal work as does not interrupt or disturb the repose and religious liberty of the community. The following labor and business shall be legal on Sunday:

"(a) In drug stores for the sale of medicines, surgical articles, and supplies for the sick, foods, beverages and cigars, but not for articles of merchandise forbidden on Sunday for other stores and merchants.

"(b) In hotels, restaurants, and cafes, and in the preparation and sale of meals.

"(c) For the sale of motor oil, gasoline, and accessories necessary to keep in operation cars in actual use on such Sunday, together with labor incident to such repairs.

"(d) In connection with public lighting, water, and heating plants.

"(e) For the operation of boats, railroad trains, street cars, busses, sight-seeing cars, taxicabs, elevators, and privately owned means of conveyance.

"(f) For telephone and radio service.

"(g) In dairies and in connection with preparation and delivery of milk and cream.

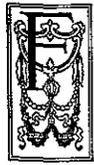
"(h) In connection with watching, caretaking, or safe-guarding premises and property, and in the maintenance of police and fire protection.

"(i) In connection with the preparation and sale of daily newspapers.

"Sec. 2. That it shall be unlawful in the District of Columbia to keep open or use any dancing place, theater (whether for motion pictures, plays spoken or silent, opera, vaudeville, or entertainment), bowling alley, or any place of public assembly at which an admission fee is directly or indirectly received, or to engage in commercialized sports or amusements on the Lord's Day, commonly called Sunday.

"Sec. 3. It shall be unlawful in the District of Columbia for any person, firm, corporation, or any of their agents, directors, or officers to require or permit any employee or employees engaged in works of necessity and charity, excepting household or hotel service, to work on the Lord's Day, commonly called Sunday; unless within the next six succeeding days during a period of twenty-four consecutive hours such employer shall neither require nor permit such employee or employees to (Continued on page 32)

A Twentieth-Century Inquisition



FRANCES WIL-LARD was a great-hearted woman, whose loyal service in the cause of temperance has benefited the whole world.

But in her strong desire to see the world become Christian, she gave utterance, in her annual address before a convention at Nashville in 1887, to a sentiment that has caused much mischief and will probably do much more. She said:

"The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that *Christ shall be this world's king*; yea, verily, this world's king in its realm of cause and effect,—king of its courts, its camps, its commerce, king of its colleges and cloisters, king of its customs and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

Professor Henry Nash has discovered, or invented, the grounds for such a movement: "*The soul has entered the State*. The State has acquired some of the prerogatives of the Church, and is likely to acquire more."—"*Genesis of the Social Conscience*," pages 302, 303.

DANGERS TO A REPUBLIC

WHILE this is a republic, in which the majority rules, and while there can be no doubt but a republic is the best mode of government, yet all forms of government have their dangers; and the United States is by no means exempt. James Bryce clearly expresses one danger:

"In such a country, where complete political equality is strengthened and perfected by complete social equality, where the will of the majority is absolute, unquestioned, always invoked to decide every question, and where the numbers which decide are so vast that one comes to regard them as one regards the largely working forces of nature, we may expect to find certain feelings and beliefs dominant in the minds of men.

"One of these is that the

Should the majority rule in matters of conscience in any government?

By Earle Albert Rowell

would be ruin and the breaking up of laws.

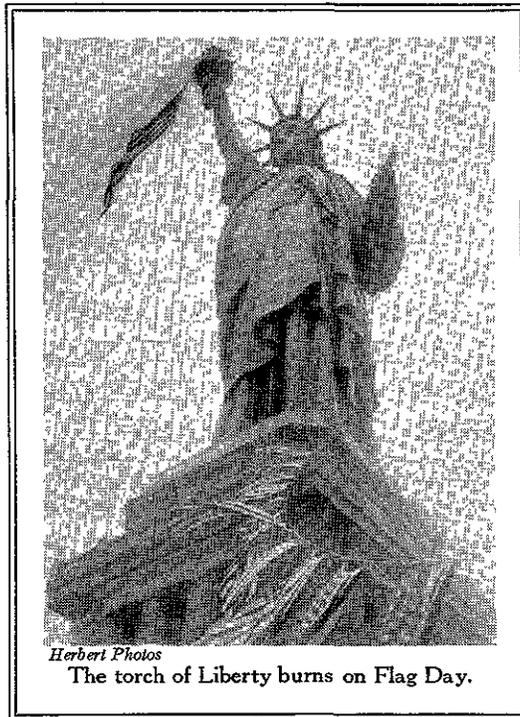
"Out of this dogma there grows up another which is less distinctly admitted, and indeed held rather implicitly than consciously, that the majority is right. And out of both of these there grows again the feeling, still less consciously held, but not less truly operative, that it is vain to oppose or censure the majority."—"*American Commonwealth*," vol. 2, page 349.

WHAT THE MAJORITY WANTS

WHILE the majority in this country does not believe in Christianity, the majority does believe in the natural immortality of the soul and in Sunday as a sabbath or rest day. Sunday as a rest day is especially pleasing to the masses, both religious and non-religious, for no one wants to work seven days a week.

Dr. Washington Gladden tells us that "the associated churches could . . . unite in the demand for" Sunday-closing by legislation.—"*Christian Pastor*," page 44. In the past generation there has grown up a huge complexus of organizations whose sole purpose is to secure this religious legislation.

Not only are Protestants seeking enforcement of this day by religious enactment, and on avowedly religious grounds, but others tell us, like Prof. Richard T. Ely, that "the social importance of a weekly rest day has long been recognized by all who have given attention to it, and it has been keenly felt by the wage-earners. The proper way to secure this is to provide that for every worker there shall be each week an uninterrupted period of thirty-six hours in duration. This would naturally and spontaneously fall on Sundays. Such a provision would meet the demands of all those who hold that 'the Sabbath was made for man, and not man for the Sabbath.'"



Herbert Photos

The torch of Liberty burns on Flag Day.

While socialists tell us that "the establishment of society on a socialistic basis would imply the definite abandonment of all theological cults," yet, "the question of a free Sunday is to no one more immediately important than to socialists."—*Bax in "Religion of Socialism,"* pages 81, 54.

Thus the masses are rapidly becoming favorable to Sunday laws because they want rest, and care little about the nature of the law by which this rest is secured. We see that even infidel socialists who despise Christianity favor Sunday laws, and of course "Christian Socialists" do. Protestant and Catholic favor such laws. Here is common ground for unity where all classes can and do meet. Here the socialist purchases the aid of the minister by advocating his Sunday-law proposal, by the plea of "benefiting the masses," while the minister advocates the same law in the churches as a religious measure needed by all for their common good, to be enforced by their common agreement and concerted demand.

GOVERNMENT ABOVE GOD

PAUL tells us that "one man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded [assured, margin] in his own mind. He that regardeth the day, regardeth it unto the Lord." Rom. 14: 5, 6. How can a man be fully persuaded in his own mind when the government decides this matter for him? And if he regards the day unto the government, how can he regard it unto God, especially when he is "fully assured in his own mind" that *another* day is the one to observe? Three days are kept holy in this country — Friday by the Mohammedans, Saturday by two millions of Jews and 150,000 Christians, and Sunday by the majority of church members. No matter what day the government chooses for a legal rest day, it does injustice to those not observing that day, and violates the very Bible, and insults the God it professes to be honoring by such legislation. Thus is the government exalted above God.

To enforce the conscience is to exalt the enforcing power above God's authority, since He leaves the conscience free to choose as it will, "Choose ye this day whom ye will serve," He ever says. If the government chooses, then "ye" cannot do the choosing.

The advocates of Sunday laws, in order to remove

the stigma of religious legislation, loudly proclaim that they do not base their demand upon the religious character of Sunday, but upon the fact that a day of rest is scientifically proved to benefit man. If this plea be honest why do not those honorable gentlemen have the courage and consistency of their logic, and contend for rest on any one day in the week, the day chosen to be left absolutely to the discretion of the man, as immaterial to the state, so

long as he chooses one day, presumably the one most convenient for him, or most in accord with his religious convictions?

THE REPEAL OF RELIGION

BUT is such an appeal ever made? Never once! This one fact is alone sufficient to stamp the whole move as a purely religious one, inspired by religious motives to secure religious ends. The thin veil of verbal deception hiding the real nature of the movement should not for a moment deceive any keen observer. Let him pull aside this veil and behind it he will see the hideous features of that demoniacal principle that for thirteen centuries soaked the soil of Europe with blood and filled the air with the groans of martyrs.

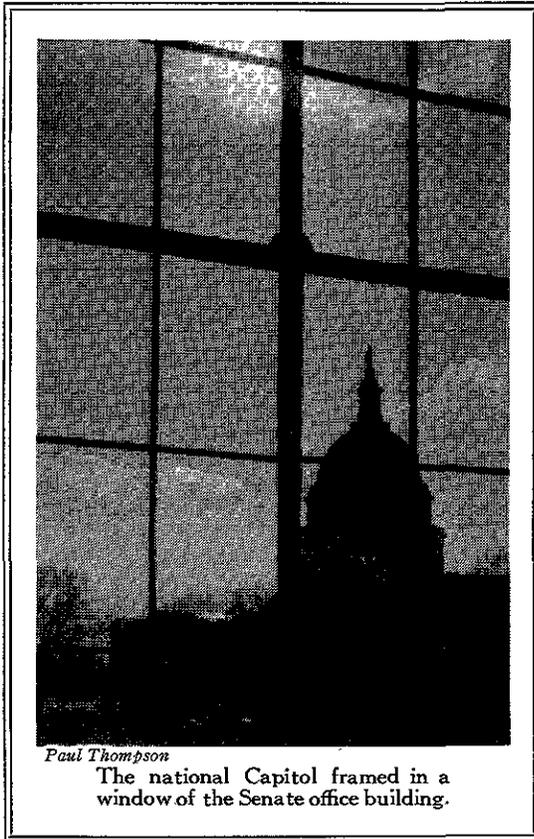
When will men learn that, as Dr. Andrew Fairbairn says, an enforced religion

"is not free enough to obey its

own truth; it too much depends on man's law to make him feel the authority of God's." Let the enthusiast for a law-enforced Sunday ponder the further weighty words of this great thinker:

"Make religion a thing of civil law, and the cardinal matter is conformity; personal conviction is secondary or unimportant. The man who does what the law required of him is religious; *the ordinance of man exhausts the claims of God. Make a legal statute the stay of religion, and religion is repealed; the act that makes it a civil institution abolishes its spiritual ideal.* That might almost be said to be the thesis which the ancient religions were set to prove, and they proved it on the most stupendous scale. They showed how men the most skeptical could be as citizens the most pious."—*"Studies in Religion and Theology,"* pages 102 and 36.

The man who thinks he is serving the cause of Christianity by seeking a law-enforced obedience to religious customs might well consider the following facts as pointed out by Dr. Fairbairn:



Paul Thompson

The national Capitol framed in a window of the Senate office building.

"The period of most victorious certainty in the Christian church was also the period when it most strenuously pleaded for religious freedom. The Fathers before Constantine understood that men compelled to embrace a religion were only coerced into hypocrisy, and they reproved the persecutors of Rome by affirming the supremacy of the conscience. So Tertullian argues that to take away religious liberty and forbid free choice of worship was to promote impiety, for no man, much less God, would care for a compulsory, which would be only a hateful, because a hated, homage. And again, he maintains that it is a common human right and prerogative of nature that every man should worship God according to his own convictions; *that it is no religious thing to compel to religion, which must be spontaneously embraced if embraced at all.*

"The older faith had in the hour of fatal transition its witnesses in the noblest, who were the most strenuous of the Fathers. So Athanasius says: '*It is proof that men have no confidence in their own faith when they use force and compel unwilling men to think as they do.*' It is the devil's method, because there is no truth in him, to work with hatchet and sword.'

"Hilary of Poitiers lamented the degeneracy of the days when the divine faith was recommended by an appeal to an earthly name; and the name of Christ made to seek the protection of a crowned head, as if He himself . . . had become impotent and helpless. Finally he told Constantius: 'You govern that all may enjoy sweet liberty: only by permitting each to live wholly according to his own convictions can peace be restored to the Church.' 'God is the Lord of the Universe, and requires not an obedience which is forced.' And he even charged the emperor with burdening the altar of God with the gold of the State.

'RELIGION WITHOUT HEART

"**L**ACTANTIUS, in a noble and eloquent passage, argued that only reason, never compulsion, availed in religion, which could be defended, not by slaying, but by dying; not by wasting, but by suffering; not by injustice, but by fidelity. Nothing was so much a matter of free choice as religion: where the heart does not serve there it is not."—*Id.*, pages 232, 233.

Christ said to "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22: 21. Is the Sabbath, then, to be rendered unto the state or unto God? Says the inspired Record: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day. . . ." Isaiah 58: 13. How dare men, and especially professed Christians, make subject to the state that which God expressly calls His? They

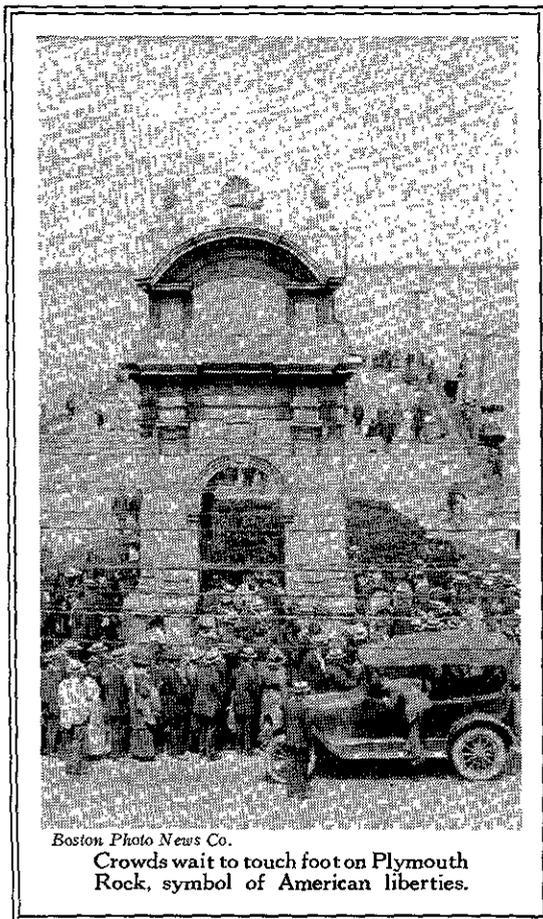
should ever remember the words of Paul: "He that regardeth the day regardeth it unto the Lord." And yet large numbers of men in this country, men who profess the name of the Master, are working with might and main to make us "regard the day" unto the state. Before it is too late, let such read those few words of history, so eloquent of the danger of a state-enforced religious belief, summed up by W. H. Lecky:

REMEMBER THE MARTYRS

"**W**E READ of Christians bound in chairs of red-hot iron, while the stench of their half-consumed flesh rose in a suffocating cloud to heaven; of others who were torn to the very bone by shells or hooks of iron; of holy virgins given over to the lusts of the gladiator, or to the mercies of the pander; of two hundred and twenty-seven converts sent on one occasion to the mines, each

with the sinews of one leg severed with a red-hot iron, and with an eye scooped from the socket; of fires so slow that the victims writhed for hours in their agonies; of bodies torn limb from limb, or sprinkled with burning lead; of mingled salt and vinegar poured over the flesh that was bleeding from the rack; of tortures prolonged and varied through entire days."—"History of European Morals," end of chapter three.

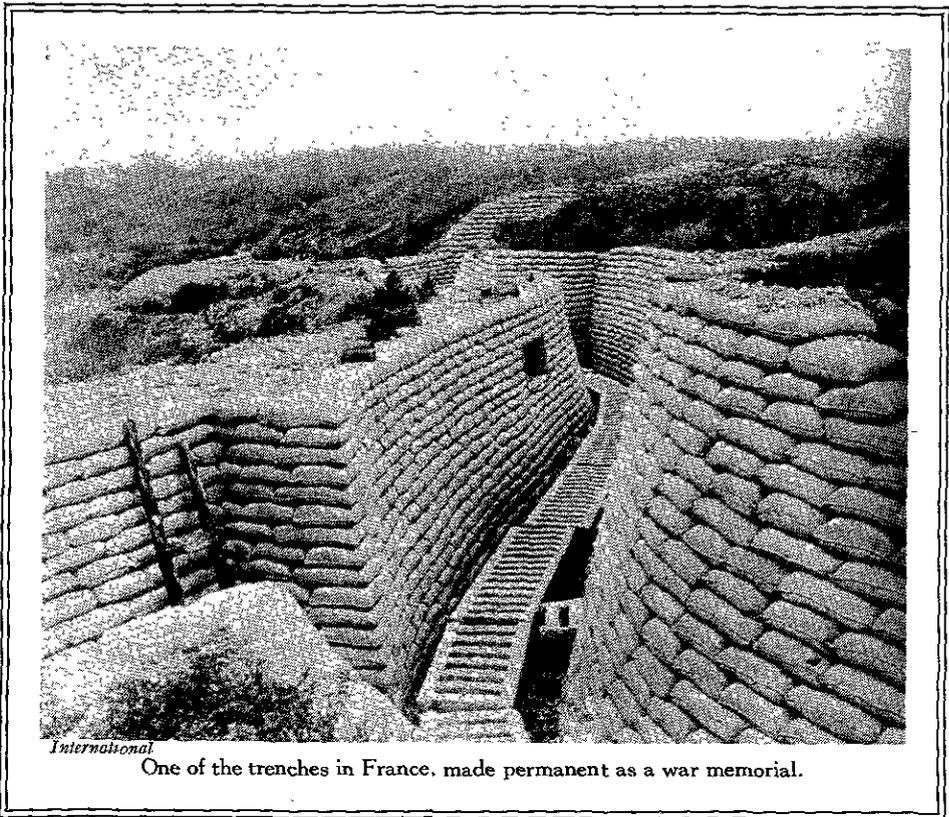
This and much more was endured by men and women and by the most delicate maidens, that we might be free. Are we so busy we will not read this lesson, or so careless that, reading it, we will not heed it? Protestant, Catholic, Jew, socialist, and infidel are uniting in one grand plea for a return to a form of religion that did these horrible things. The mutterings of a threatening storm of intolerance are already heard. A few drops of the threatening storm of persecution's wrath have already fallen. Who will lift up their voices in warning?



Boston Photo News Co.

Crowds wait to touch foot on Plymouth Rock, symbol of American liberties.

Armistice,---Not Peace



International
One of the trenches in France, made permanent as a war memorial.

What we celebrate on November 11



IT WILL be remembered that after the World War the Carnegie Endowment for International Peace offered to restore the well-known library of the University of Louvain, in Belgium, which had been destroyed in the invasion of that country. Recently this library was finished, and this inscription was placed over the portal: "Destroyed by German fury; restored by American love." The Carnegie Endowment objected to this inscription as being against the spirit of international concord. In commenting upon the American objection, the Belgian newspaper, *L'Indépendance Belge*, remarked that the Americans evidently thought the war was over. "They believe," it said, "that peace really exists between us and the Germans. They live far away and hear only faintly the warlike echoes that reach us."

This incident is only too typical of the intense hatred that exists among European nations. This antipathy is alarming, startling, and can lead only in one direction—war. The days of 1914 were nothing in comparison to these present days of 1928. All Europe today has a psychosis of strife and a psychology of surliness. Ask those who have just returned from a trip abroad, and they will tell you

By William G. Wirth

that the antagonistic feeling between nations of the Old World is distressing. Only the other day a prominent business man, known to the writer, was telling some of us that he notices it in a marked degree in his business dealings in Europe. He has made many trips to and from Europe, and he declared that never has he witnessed such bitterness as he now sees. His business touches various European countries, and he was relating the difficulties he is experiencing, not in prices, not in materials, but in the hates of the various nationalities.

ORGY OF HATE

HE TOLD us by mouth what many writers are putting upon paper. I have mentioned 1914. If we will think back to that time, we are reminded that while the nations were suspicious one of the other, that while there were rival camps watching each other and preparing for the eventuality of war—there was not open, manifest hatred. But what do we see now? An orgy of European hate,—real, downright hate, with small, if any, attempts being

made to disguise it. Let us look at a few things.

Perhaps the most outstanding example of this is the Franco-Italian situation. Italy is embittered against France, because she feels that France prevented her getting from the victory of the World War what she expected she would. While President Wilson directly blocked the whole of the "Italia irredenta" plan, Rome has always felt that France was only too glad to have it so. Then, too, Mussolini wants to be the supreme power in the Mediterranean region. France has seemingly done all she could to thwart this. Morocco, Algeria, and Tunis witness to this. So irritated has Italy been over the Moroccan affair, feeling that France slighted Italian Mediterranean prestige, that Rome has refused to sign the Statute of Tangier making that port an international zone, favorable of course to Paris. This also explains why Mussolini recently sent a squadron under the Prince of Udine to Tangier as a sort of warlike demonstration. We have only to think of the Kaiser's "Panther" demonstration before the days of the World War to see what this might mean.

ANOTHER "THINK"

TO MAKE the hatred more hateful, not many days ago Briand concluded a defensive treaty with Belgrade, bringing France and Jugo-Slavia together as one in case of an Italian attack. When we realize that Mussolini is intense in his purpose to make the Adriatic an Italian lake and to keep Jugo-Slavia out of that plan, there is small reason to wonder at the thunderings the Roman dictator has been hurling forth recently toward the chancelleries of Europe. So wrought up is Mussolini over this Adriatic situation, than even the serious warnings of London do not seem to be a deterrent to his ambitions.

The Belgian newspaper is right. If we Americans think the war is over we need, as the little boy said, to have another "think." Did we ever stop to realize that no real peace came at the end of the World War? We recently did honor to November 11th as the end of the war, but November 11th saw only an *armistice*; and if we will look up the meaning of "armistice," we shall find it does not really mean peace but simply the cessation of arms, a military breathing-spell, so to speak; a pause between military actions. How true to the facts of the situation this is! All that the years since 1918 down to the present time mean to us is that the nations have been standing in arms. The war is not yet over. There are reported to be today above a million more men in arms in the world than there were in 1914. Can we wonder why such hopefuls as H. G. Wells are writing so direfully of the military situation today in the Old World, and why he is so caustic and severe in his treatment of his own British government in its failure to bring about a better condition of things on the Continent?

Consider the Lithuanian-Poland *impasse*, and reflect on the hatred between these two peoples that is the cause of the trouble. The Treaty of Versailles

set up a number of small states on the Eastern frontier in order to break up the German and Austrian empires, and to make them impotent by this division. Also they were set up as buffers against Bolshevized Russia. One of these small states was Lithuania. Unfortunately, however, Lithuania was given territory that the Poles felt should have been given to them. Warsaw rested neither day nor night until she snatched Vilna and its environs from Lithuania. This happened a few years ago, when a Polish general made a raid on Vilna and added this district to Poland.

The result can easily be imagined. The bitterest feeling exists between these peoples. Recently this matter came before the League of Nations; and the outcome was that Poland, due to the backing she has from France, the dominant power on the European continent, cowed Lithuania into making peace and losing Vilna. Of course, Poland puts up a plausible story as to the necessity that this area should be under Poland and not under Lithuania. Arguments do not stifle hate, however, and so trouble continues. The reader may say, "Well, Lithuania is only a small country; and even if Poland gets her way, nothing serious will come of it." The trouble is that hatred is like a cancer. As the physicians say, metastasis spreads it to other regions. Germany, Russia, and England are affected by it. While Germany is not specially friendly to Lithuania, she strongly resents Poland's shutting off any avenues that bind Germany to Russia commercially. Russia, in like manner, does not want Poland to shut her off from the outlet that Russia has with Europe through Lithuania. England, sensing the whole situation, does not desire to have war on the Continent, which will make her suffer.

BUT ONE WAY OUT

SO WE could go on, telling of one focus of hate-infection after another. As I am writing these lines, the Disarmament Commission of the League of Nations is in session at Geneva. No one can say that these diplomats from the world's leading nations are not gathered there sincerely to effect ways of international amity. We must credit them with the fullest desire to arrange for peace. But while these statesmen are gathered for peace, the governments that they represent are acting for war. Rumania is a member of the League of Nations; and yet, while this Disarmament Commission is in session to reduce armaments and lessen war paraphernalia, the announcement comes to us that Bucharest has increased her war budget over what it was last year and is adding to the number of her soldiers. It is a comedy that is a moving tragedy, more moving than any tragedy Shakespeare ever wrote.

When one thinks of the awful,—and I use this word with all of its real meaning,—war-provoking, strife-stimulating situation in Europe today, one is prompted to ask whether this world will ever see peace. Will disarmament (*Continued on page 28*)

A FREE CHURCH

The significance of the bid of the Papacy for temporal power.

By Keld J. Reynolds



MORE important to the world, from the political and religious standpoint, than disarmament conferences and church union, is the decisive step towards the solution of the Roman Question taken several months ago by the Vatican. In fact, this step, which was reported by the *Osservatore Romano*, official mouthpiece of the Roman Church, may easily prove to have been the most significant development of the kind since the loss by the Papacy in 1870 of its temporal power. It is nothing less than a demand for territory to be ceded to the pope with the rights of extra-territoriality; in other words, the creation of a new Papal State to take the place of the old.

The Vatican organ demanded that Italy restore a portion, even if a very insignificant portion, of the "Patrimony of Peter," which was violently wrested from the pontiff in 1870-71 at the time of the creation of the modern Italian State. It suggested that this grant should be made into a state similar to the republics of San Marino and Andorra, the principality of Monaco and the Grand Duchy of Luxembourg, with the difference that it must be in the possession of the Holy See, and under the direct authority of the Supreme Pontiff. The *Osservatore* goes a step further and proclaims the absolute necessity of the Roman Church having such a piece of territory, no matter how tiny, in order to convince the world of the complete liberty and independence of the pope in the spiritual government of the Church.

A BIT OF PAPAL HISTORY

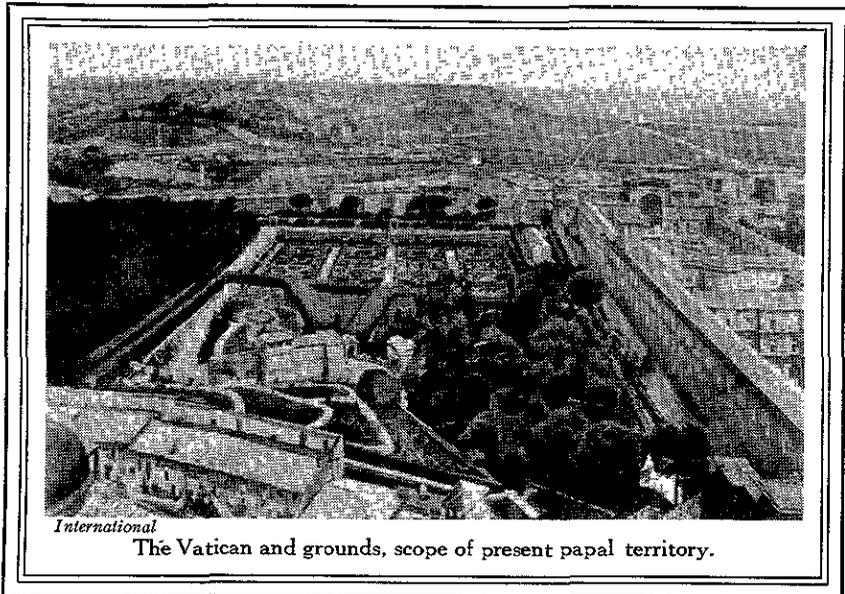
AGLANCE at the history of the temporal power of the Holy See will explain its desire to be restored to the position it enjoyed for some twelve hundred years prior to 1870.

The territorial power of the popes dates from A. D. 754, when Stephen II, hard pressed by the Lombard Aistulf, appealed to Pepin for aid. The Frank consented to invade Italy in behalf of the pope, and undertook to hand over to the Church the keys of the cities of the Exarchate and of the Pentapolis. This written agreement, executed in 754, is the

first documentary record of the States of the Church. In two invasions Pepin succeeded in taking the promised territory from the Lombard, and deeded them over to the pope, together with Commachio on the Po.

The "Patrimony of Peter" thus obtained passed through stormy times during the Middle Ages, when the popes ruled their estates like feudal barons, on occasion even taking off their pontifical robes and incasing themselves in armor to ride to battle at the head of their retainers. Steadily their territory increased in size, reaching its greatest extent under Julius II, pope from 1503 to 1513, who ruled by "divine right," as absolute monarch over the fairest portions of Italy.

The Renaissance period brought afflictions in the guise of "visionaries of radical views who posed as liberators from tyranny"—as the "Catholic Encyclopedia" has it. But it was left for the French Revolution and Napoleon to wrest from the Vatican its territorial foundation and support, and thus give its temporal power the *coup de grace*. In the Peace of Tolentino in 1797 Pius VI gave up to the Cisalpine Republic some of the choicest of his provinces.



The Vatican and grounds, scope of present papal territory.

In 1798 General Berthier, who had been sent to Rome by Napoleon, formed from the remainder of the States of the Church the Roman Republic. In 1801 a partial restitution was made by Napoleon only to be taken again in 1808 on the charge of

trading with the English. This step was followed in 1809 by complete confiscation. The Papacy benefited temporarily from the reactionary policy of the Congress of Vienna in 1815, by having nearly all its territory handed back. But it was not long to enjoy its restored position. The Italian states soon after began the process of union that resulted in 1870 in the creation of modern Italy. For some time previous to 1870 France, true to its old name of the eldest son of the Church, and perhaps to atone for its revolutionary lapse, had kept troops in Rome to protect the Holy See. But in that year, owing to troubles at home, France was forced to withdraw its army. That was on July 20. On September 20, General Cadorna entered Rome with the Italian national army, and shortly after the temporal power of the popes was only a memory.

delicate relations with the nations, the Vatican has developed a very efficient organization. At the head stands the "white pope," the pope himself, who has full authority over the lands and revenues of the Church and over its entire personnel. Second to the pope is the "red pope," the Cardinal Secretary of State, who directs the diplomatic relations of the Vatican. These two possess in every intelligent priest an agent who can serve in a consular capacity, and

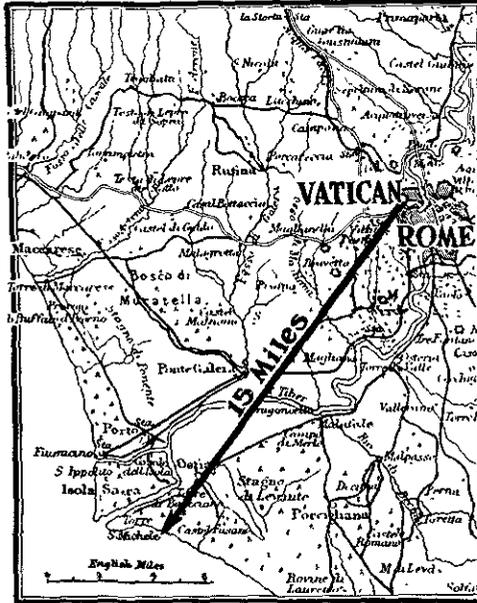
who is a means of both information and propaganda. The priest is in touch with a bishop, the bishop with an archbishop, and the latter corresponds directly with Rome. This simple organization, checked upon and aided by nuncios, enables the pope to be served more thoroughly and effectively than are any of the great Powers.

In this respect Roman Catholicism has a tremendous superiority over Protestantism, a superiority that inevitably belongs to a single, huge, powerful organization, "inspired throughout all its ramifications by the same aims and highly developed by the same discipline and obedience, radiating from Rome, the focus of centralization and of supreme authority, to the Church's smallest and remotest parishes." And this superiority is beginning to tell. Rome feels

herself again in possession of sufficient power, sans territory, to demand the territorial backing that will work complete restoration of her former estate.

AN OPPORTUNE MOMENT

THE moment is well chosen. Italy has never been in a better position to solve the Roman Question than she is now. It is a well-known fact that Mussolini wants to put an end to the church-and-state conflict, which for fifty-seven years has poisoned the life of the nation. He has already taken steps towards reconciliation, by allowing the teaching of the Catholic faith in the public schools and by the restitution of confiscated churches and monasteries. He has so much to gain in solidarity at home and in the enhanced prestige abroad that would result from a satisfactory settlement of the question, that he can afford to make some territorial concessions. Certainly some tentative agreements must have been arrived at, else the *Osservatore* would not have made its demands so boldly on the recent occasion, as every one must agree who knows anything about the present state of Italy as regards freedom of expression. Then, too, the higher clergy, including Pius XI, are known to be pro- (Continued on page 28)



International
So desirous is the "prisoner of the Vatican" to be free, and yet maintain the traditional voluntary confinement of the popes, that it has been proposed that a fifteen-mile tunnel be bored to the sea, that the papal feet may not tread on (the top of) Italian soil.

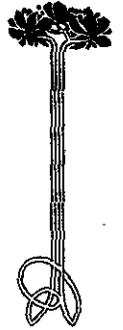
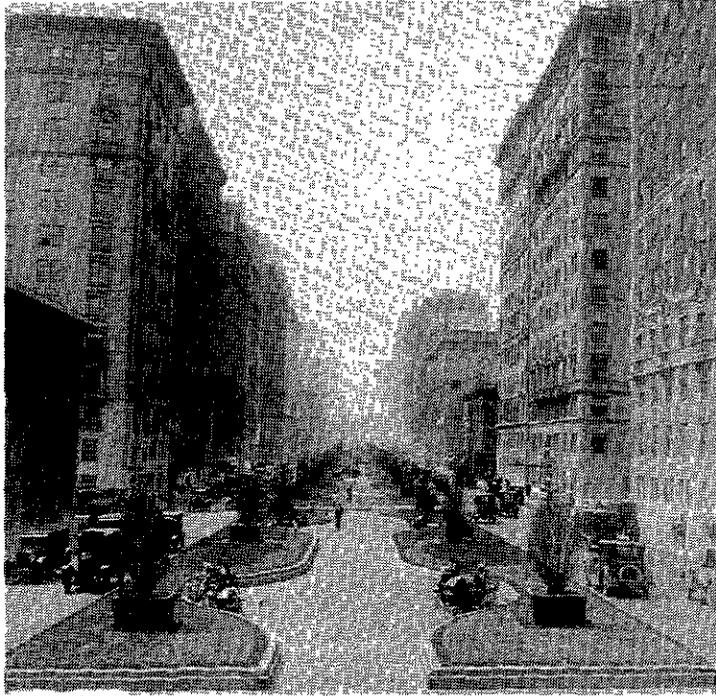
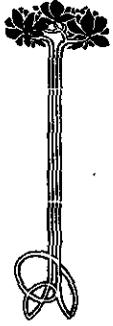
"THE PRISONER OF THE VATICAN"

THE Italian nation, in the first flush of victory, would not tolerate a state within a state, though it did offer the pope the Leonine city as his seat. His refusal to make any terms caused even this offer to be withdrawn. And all the heroics of an old man who styled himself the "prisoner of the Vatican," because he did not choose to set foot on land that did not belong to him, and all his appeals to a more or less indifferent world, failed to shake the Italian nationalists. Nor did wholesale excommunications bring about the desired results. "Thumbs down" was the verdict of the world on a desperately wounded Papacy, still valiantly proclaiming its divine authority and high destiny, but now shorn of the backing necessary for the support of its great pretensions.

PRESTIGE RETURNS

BUT times have changed. The liberal spirit of the age has given the Holy See time to recover and reorganize. The War gave the Sovereign Pontiff an excellent opportunity to pose as an international agent for peace, an opening he was not slow in grasping. Since the War the Vatican has been steadily gaining prestige in every country of importance in continental Europe. Today it has formal diplomatic relations with thirty-four countries. Of the important nations, only Italy and the United States are outside, and of these two the latter is friendly and the former seems to be becoming so.

In order to carry on the highly important and



International
Park Avenue, New York, "avenue of a thousand millionaires," said to house more wealthy people than any similar thoroughfare in the world.

The Source of Wealth

Is the One who pays the world wages entitled to receive taxes?

By Herbert M. Kelley



THE first and most important duty any one can possibly have is to his Creator; and it is the duty of acknowledging Him as the Creator. To fail to acknowledge God as the Creator, and to neglect our duty to Him as the Creator, is the most serious failure that we can possibly make, and it is the worst kind of negligence of which we can be guilty.

The very first thing we learn from the reading of the Bible is that God is the Creator of the heavens and the earth. Here is the record, in the first verse in the Bible: "In the beginning God created the heaven and the earth." Gen. 1: 1.

This is not only the first verse and the first truth that is taught in the Bible, but it is the most important verse in the Bible; for if there had been no creation there would be nothing,— and we would be but nothing, and we are nothing, aside and apart from God. Then if it were not for creation, there would be no Bible and no need for a Bible; so the verse that tells us about creation is the most important verse in the Bible because it tells us first about God and

about His power to create. This is the plainest and most important truth taught in the Bible.

If any one does not understand, and does not see the importance of, this first, plainest, and most important verse in the Bible, it is almost certain that he will not understand, nor see the importance of any other verse in the Bible; and it will do no good to understand any of the Bible unless we also understand this *first, plainest, and most important* verse.

Let us study this *first verse* in the Bible that we may understand the *first truth* that is taught in the Bible and the *importance* of the *first duty* we have, the duty of acknowledging God as the Creator of the heaven and the earth.

GOD IS SOVEREIGN OWNER

CONCERNING the ownership of the earth and all things therein, the Lord says: "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Hag. 2: 8. "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the

field are mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." Ps. 50: 10-12.

The Lord made human beings, and we are His by right of creation. Then Christ died to redeem us from sin, and we are His by right of redemption. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have, of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. "Ye are bought with a price." 1 Cor. 7: 23.

FINANCIAL POWER COMES FROM GOD

THERE is great danger of men forgetting the Lord in days of prosperity. The warning He gave to ancient Israel applies with equal force to us today: "Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8: 11-14, 17, 18.

The Lord says, "the world is Mine, and the fullness thereof." Ps. 50: 12. When rightly understood, this statement does not contradict the one found in Ps. 115: 16: "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." This giving is in the form of a lease.

All will agree that whatever right men have to the earth today has been handed down from Adam, for he was the one with whom the Lord spoke, and the one who held the original title. Here is the record of the covenant the Lord made with him: "God created man in His own image, . . . male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 1: 27, 28; 2: 15-17.

Adam was promised a kingdom and dominion on the condition that he multiply and replenish the earth, and that he not partake of the fruit of the tree of the knowledge of good and evil. But it is as plain as it can be from the reading of the record that, in no sense and under no condition, was Adam given more

than a life estate. God held the absolute title. The tree He reserved was to Adam a constant test of loyalty. As long as he acknowledged God as the rightful owner of all things, he would not eat of the forbidden fruit.

As long as Adam and Eve believed God and acknowledged Him as the Creator and owner of all things, they were safe from Satan's temptation. As long as they recognized the right and justice of God in reserving the tree in the midst of the garden for Himself, they would not appropriate to themselves its fruit,—they would not show ingratitude to God by using for their own pleasure what belonged to God.

But the Bible says that Satan deceived Eve and caused her to transgress God's commandment. (1 Tim. 2: 14.) He made her believe that God is not particular, and that He would not punish her for taking what belonged to Him and using it for her own pleasure. So "she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3: 6.

It is a serious thing to use God's property for one's own pleasure or profit.

After Adam had sinned, the Lord spoke to him as follows: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 17-19.

THE TITHE SUCCEEDS THE TREE

AFTER man had sinned, the Lord reserved one tenth of everything for Himself, even as He had reserved the tree of the knowledge of good and evil in the garden of Eden. The law of the tenth or tithe is as follows: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27: 30-33.

The Lord has given instruction that the tithe should be used for the support of the ministry. In ancient times the priests were supported from the tithe of the Israelites. God said: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21.

The ministers of the gospel (*Continued on page 30*)

Who Lighted Flaming Youth?

An inquiry into the primary causes of the waywardness of the young.

By Mrs. Marion Lindsley



HERE was never a time in the history of our world when so much was said about our young people as at the present time. From the pulpit and the press, over the radio, on the lecture platform, and in both religious and secular circles and journals, the subject is occupying the first section of publicity. Closely following this subject is that of the home. And why is this such a live question and such a knotty problem that it is taxing the minds of our best educators, our most earnest preachers, our criminal judges, and is the common subject of interest and discussion among all thinking classes today?

It is an all-important and weighty problem with the leading educators because they are dealing mainly with the young people of the land; and while they may find students apparently as bright or even more adept at their studies than in former times, they see beneath the surface the lack of depth, the weakening of the general morale, the absence of moral stamina, and the growing criminal tendencies.

THE ALARMING LACK

IT IS a sad and appalling problem to the far-seeing Christian minister, because, looking into the future, he beholds burning in blazing letters of fire over the so-called Christian homes in our so-called Christian land, the handwriting of the Eternal, "Thou art weighed in the balance, and art found wanting!"

It is a cause for alarm among even the stern, unimpassioned judges and lawyers in our criminal courts, as they watch the steady increase of crime among the younger generation, and hear the heart-rending pleas of parents whose children face imprisonment and disgrace, but who are themselves the ones most to blame for the downward course of their boys and girls.

And if it is taxing the best thoughts of these leaders in our country, should it not rouse to the *nth* degree the homes of our land, not only to the facts that are all too clearly evident, but to the accountability of parents in this matter of grave concern, not only to the nation, the church, and the community now, but to all the future,—for time and for eternity?

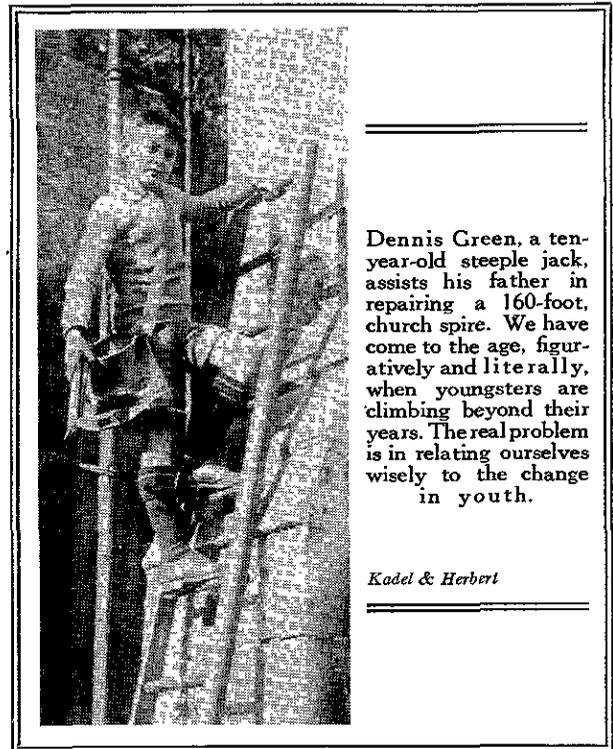
Many are blaming the young people themselves for present-day conditions. Others are absolving them from all blame, and approving of their "modern" ideas, thereby urging them on.

Who is really to blame? Certainly not the young people altogether, even though it is necessary to punish youthful offenders and younger criminals. Where did they get these criminal tendencies? Who is responsible for the principles they hold, or, perhaps

I should say, their lack of moral principle? Surely some one is to blame.

In my first article I referred to the interviews with Judge McIntyre of the Court of General Sessions of New York City, and others, given in recent numbers of the *Good Housekeeping* magazine, in which were told something of the conditions among, and dangers of, our young people, and the causes to which these judges attribute these conditions. Now I wish to discuss briefly the cause given first by Judge McIntyre: "Lack of religious training in childhood." He says:

"I wish I could find words to stress fully its immense importance. As a cause it so far outdistances all others that it stands alone. If I could give only one piece of advice to anxious parents all over the country, I would urge, . . . Instill in your children in their infancy the moral principles of . . . religion. Encourage obedience to them during childhood, and send your boy or girl out into the world equipped with a definite set of religious standards. Such a boy or girl never finds his or her way into the criminal courts. . . . All court officials with whom I have ever discussed the subject," he continues, "have agreed that that is the one great safeguard which can and must be thrown around our young people."



Dennis Green, a ten-year-old steeple jack, assists his father in repairing a 160-foot church spire. We have come to the age, figuratively and literally, when youngsters are climbing beyond their years. The real problem is in relating ourselves wisely to the change in youth.

Kadel & Herbert

From Hon. Edward F. Waite, Judge of the District Court of Minneapolis, Minn.: "I should mention two outstanding causes: First, and most fundamental, the breakdown of religious training in the home. Character can have no firm and lasting basis for the great majority of people other than religious faith; and religious faith comes rarely into any life save through early religious training."

GREATEST PREVENTIVE OF CRIME

FROM Hon. Wm. V. Brothers, of the Circuit Court of Illinois: "Only in rare instances do we find that when the home influences are what they should be, and the youth has remained under them, crime thrives. The greatest preventive of crime is the wholesome atmosphere of a home where God is revered, parents command and receive love and respect, and children are taught to assume their fair share of responsibility."

From Hon. Harry G. Gram, Judge of the Juvenile Court, Springfield, Ohio, comes an appeal for the blundering youth of the land: "The situation is certainly one to challenge parents and the public generally with its seriousness. Among the children who are brought into the court for various offenses, I find one outstanding and almost invariable lack: These children have had practically no religious and moral training, and often I discover their parents are

indifferent to such influences in their own lives and environment."

The September issue of *Good Housekeeping* gives the results of an interview with Dr. Wm. J. O'Shea, Superintendent of Schools of the City of New York. We quote as follows: "'To what causes do you attribute the present moral instability of many of our young people, Dr. O'Shea?' demanded the interviewer. He hesitated. Then, removing his glasses, he leaned forward across his desk, vehemently earnest in his quiet, unrestrained way. 'I should cite five fundamental causes. First, parental inability, including lack of moral and religious training,' etc.

"'All our beautiful buildings,' he continued, 'trained teachers, modern equipment, and educational advantages are as nothing unless the young men and women who are the products of our schools can meet the acid test of resisting temptation.'"

I might quote much more if time and space would permit, but this is amply sufficient; or I might enlarge upon these statements, but they are strong enough to speak for themselves. Our whole moral civilization is in danger because parents are not doing their duty. Our eternal future is threatened. Who is sufficient for these things?

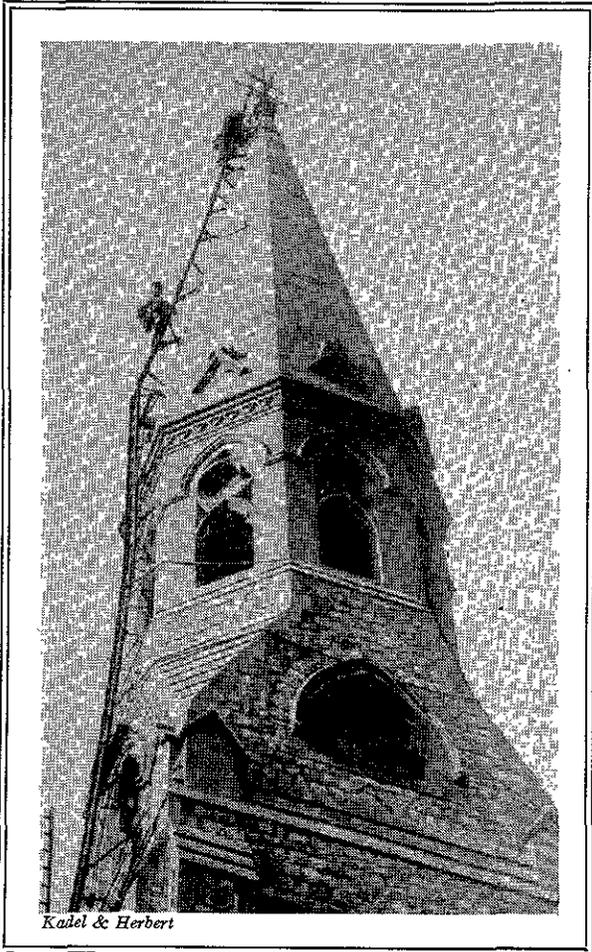
It is not necessary to detail a list of crimes of which our young people are guilty, or to recount the conditions that confront us among the young. I pick up the daily paper and read the headlines: "TENTH COLLEGE STUDENT COMMITS SUICIDE. *Faces Failure in Examinations.*" An epidemic of suicide among the young people! Almost too appalling to imagine! And why, with so many bright prospects stretching out before them, should they make shipwreck against such insignificant rocks? Ah, because they have no anchor to hold them. And who is to blame? I ask you again.

THE BROKEN TRIUMVIRATE

A PROMINENT judge in the Court of Domestic Relations in one of our mid-western cities recently said: "There are three co-ordinate bodies in our civilization, the home, the church, and the school. But ninety per cent of our homes are simply dormitories or parking places."

Prof. Paul Cadman, Assistant Dean of Men at the University of California, in a recent lecture on the subject: "Am I My Brother's Keeper?" discussed the difficulties that confront the youth and the sinister elements that menace our civilization. He said in part:

"Though given every advantage for training his mind, and for developing a strong, healthy body, there is little done to fill his soul with a sense of proper values, and to give him respect and reverence for the things that have proved honorable. . . . Many of the young people whose lives prove to be failures come from broken homes. The literature and movies of the present day do not give an idea of the sanctity of the home. . . . With the passing of the fireplace and the almost uni- (Continued on page 27)

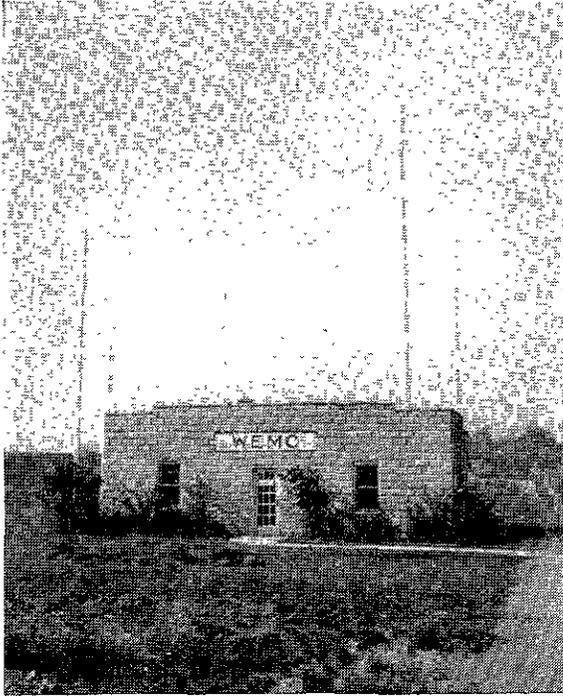


Kadel & Herbert

W E M C

Tune in on "God's Providence Lighthouse." Soul Culture on the Air.

By Paul N. Pearce



This building contains the transmitting apparatus of WEMC. The antennæ system is an elaborate one.



UCKED away amid buildings hundreds of years younger, in the old walled city of Chester, England, stands "God's Providence House."

This house is so named because, according to tradition, it is said to be the only house on Watergate Street, Chester, over which the black plague of the seventeenth century passed without taking a life.

Thousands of visitors reverently pay homage to this house each year, meditating upon the scenes of death and devastation that must have been all about. How happy the fortunate occupants must have been that it was spared the tragedy of death! From it probably went forth beams of cheer for others who had lost loved ones and for those who were weary of life's battle against death. It must have been, as it were, a "lighthouse" of God's providence amid scenes of disaster and distress.

If you are a radio fan, and if you ever go searching through the atmosphere on a dark night in search of your favorite broadcasting station and favorite type of program, and if you stumble upon the strains of

"Rock of Ages, cleft for me,
Let me hide myself in thee,"

you will know that you have happened upon the

signals of WEMC, "The Radio Lighthouse" at Berrien Springs, Michigan. It might be called the "Lighthouse of God's Providence."

Immediately your thoughts will go back to days of long ago when you attended the little "brown church in the vale" or sang in the village choir. Why? Because "The Radio Lighthouse" makes it a business to broadcast good, old-fashioned hymns and "solid" Bible talks rather than the "She Knows Her Onions" type of frivolous jazz. Here we find a radio station with a purpose, where hymns are played as they ought to be played, without clothing them in jazzy chords, according to the tendencies of the day.

You will like this music because it appeals to the finer and holier feelings within you, and you will recognize the sincerity in the voices, which sing without any attempt to dramatize or to play upon your heart strings.

"The Radio Lighthouse" has a mission, because it is connected with an institution that lives and teaches its religion day by day. The hundreds of letters that pour into the office come from all sections of the country and praise the "Lighthouse" for its encouragement to men and women in every walk of life. Specially do the shut-ins, invalids, and those who bear the weight of years enjoy the "Beacon-Light Sacred-Hour Sunshine Programs" that go out every morning.

Berrien Springs, where WEMC is located, is a college town in Southwestern Michigan, and it is the college itself that operates the station. Emmanuel Missionary College offers courses in everything from Greek, theology, and psychology, to printing, bread-making, and bee-raising. The activities of broadcasting at the college are fostered by a large school of music.

Since jazzless pipe-organ music is difficult to find on the air during the week, WEMC has installed a \$20,000 pipe organ in order to provide a wholesome repertoire of sacred and secular organ music. The music is meeting a real need in the broadcasting field, as Professor Birt Summers presents his seven organ concerts a week, in fact WEMC is fast earning for itself the title, "The Organ Station of the Air."

GOD'S PROVIDENCE IN LIGHTHOUSE HISTORY

FROM the days of 1923, when this pioneer radio station had 20 watts, it has grown to a capacity of 4000 watts. From a studio 10 feet by 12 feet in size, it has grown to one occupying half of the entire

floor of the main college building. From a transmission room 10 by 12 feet in size, the apparatus has been enlarged until today it occupies an entire building. Instead of an antenna made of gas pipe, we now find modern antennæ of four huge poles seventy feet in height.

In the "ancient history" days of WEMC, almost anyone with a horn to toot or a mouth organ to play could find a place on its programs, but today the programs of this Christian station are organized weeks in advance by a program department, using the services of thirty vocal and instrumental soloists, an orchestra, two mixed quartets, a marimbist, a chimes player, a pipe-organist, string trios, and several pianists, in addition to the talks presented by the big-hearted "radio pastor of the air," William A. Westworth.

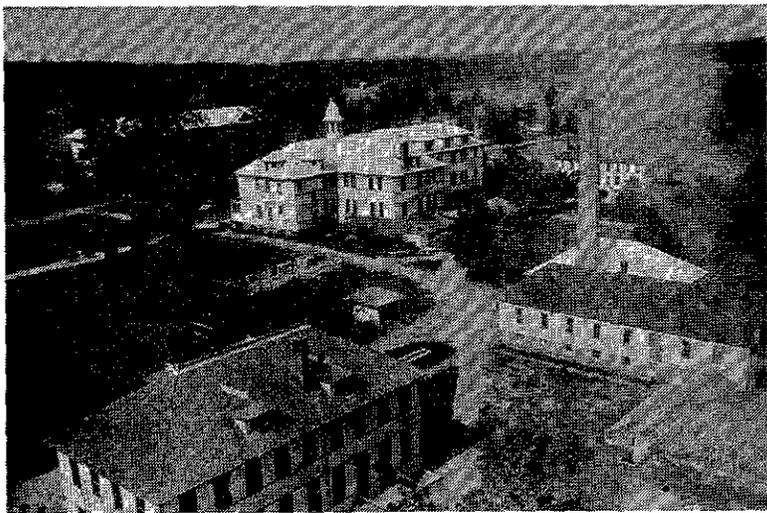
A TRUE LIGHTHOUSE

THESSE improvements are just a few of God's providences in a work that is changing men's lives, and bringing Christian cheer into thousands of homes in the land.

Probably the most outstanding feature of this "Lighthouse" is the morning Beacon-Light Devotional Hour when hymns that, as the announcer states, "our grandmothers used to sing," are presented. These are sung by the Lighthouse singers, and are followed by the "Word of Life" from the Bible. One writer has put it, "Heaven seems a little nearer when you spend an evening with this Lighthouse Crew." On Sunday morning and Sunday evening come the regular studio Chapel Services, at each of which the radio pastor, William A. Westworth, gives an earnest Bible talk.

Writes one, "You taught me to pray when I thought mean things about my husband, and now he is wonderful to me." And another says, "It is seldom that we get a good spiritual meal here. We were so hungry that we took it all in, and I assure you it was very satisfying."

After trying in vain to get something worth while over the air, another



Partial view of Emmanuel Missionary College, where WEMC is located.

speaks of the Radio Lighthouse as "an oasis of the air to which Christians may turn their dials and receive a blessing and the waters of life."

That there is a power for good in the singing of the best Christian hymns that have been written, is evident from a letter that recently came in to the office of the station. Says this one, "You cannot know what enjoyment a poor, wicked, sinner as I am can get out of your morning devotional services each day. To me they bring back to mind so vividly the beautiful Christian life I enjoyed up until my twenty-second year. These hymns have been familiar to me since my earliest recollection."

THOUSANDS OF LOYAL LISTENERS

THE LIGHTHOUSE has thousands of devoted listeners who have been helped along the pathway of life, which is probably one of the reasons why more letters were received by the Federal Radio Commission urging the continuance of this station, than were received in behalf of any other station in America. There is a heart appeal to a work like this, the object of which is to call men's attention to the times in which we are living, and to build up the kingdom of God on the earth.

It may be that the reader sometime or other will hear the signals of this Christian Lighthouse and be privileged to glean a blessing from the earnest talks and songs that go out over the air. Surely, the "Lighthouse of God's Providence" has been a blessing to many millions, and will continue to shed its beams of light to persons who are in need of Christian comfort and cheer.

[We advise our readers to give WEMC a hearing. (483.6 meters: 1000 watts: 620 K. C.) Devotional hour and organ recital every morning (except Saturday and Sunday) at 7:30 A. M. Mondays, 10:00 to 12:00 P. M., miscellaneous program. Tuesdays and Thursdays, 3:00 to 4:00 P. M., Bible School; Sundays, 9:00 A. M. and 8:00 P. M., chapel services. —Editor.]



Pastor W. A. Westworth, of the Radio Lighthouse.

The News Interpreted



International

President Coolidge and his cabinet. BACK ROW: left to right—James J. Davis, Secretary of Labor; Herbert Hoover, Secretary of Commerce; William M. Jardine, Secretary of Agriculture; Hubert Work, Secretary of Interior; and Curtis D. Wilbur, Secretary of the Navy. SEATED: left to right—Dwight W. Davis, Secretary of War; Frank B. Kellogg, Secretary of State; President Coolidge; Andrew Mellon, Secretary of the Treasury; Attorney General John G. Sargent and Harry S. New, Postmaster General.

War's Alarms

THE outstanding developments in peace and war during the past month have been the new phases of the war in China, more friendly relations between the United States and Latin-American countries, and more strenuous efforts in Europe to achieve peace.

The Nationalists are again united in the north of China, and have recalled General Chiang Kai-shek to their head. Russian communists and communism have been expelled, and the leaders are determined to settle China's affairs without outside interference. In Canton, in the south, however, there have been serious clashes between Nationalist parties, and there is still serious fear that the group of leaders who follow the ideals and worship the spirit of Sun Yat Sen will not be able to unify and control modern China. The situation promises turmoil for years to come. Meanwhile foreign trade and missions suffer from stagnation.

Uncle Sam is making special efforts to conciliate our neighbors to the south, and is succeeding, to all appearances. Colonel Lindbergh made a spectacular flight to Mexico, and is continuing his journey to Central-American capitals. U. S. Ambassador Morrow is winning good feeling from Mexico, and more amicable politi-

cal and trade relations are being resumed. The warm welcome that our "unofficial ambassador" is receiving is largely sentiment, but it is leading to practical results. A Pan-American Conference in Havana in January will further advance concord between the Americas, it is hoped.

Europe is trying hard for peace, on the surface at least, and not succeeding well. Nine years after the War, democracy is losing ground there. Sixty per cent of Europe's people do not enjoy political liberty, and very many have no religious liberty. Russia made what is thought to be a magnificent gesture at Geneva when its representatives proposed complete and immediate disarmament by the whole world. The "Bear" was not taken seriously in this, however. But the Soviet put the other powers in a bad light by virtue of their ignoring the proposal, and paved the way for its own justification, in whatever future course it may pursue.

Europe is more than ever armed and ready, and in such a situation war is ever just around the nearest corner. We long for peace, but there is no prospect of it. The rumors of war and the cry of peace are alike signs and sureties of war and destruction. (1 Thess. 5:3 and Rev. 16:14, 15.) But beyond is Christ and a new earth.

Prayer Book

THE English House of Commons has rejected the revised prayer book. What has that to do with America? Simply this: The English prayer book is the expression of the forms and ceremonies of the established church, and embodies the doctrinal belief of that church. Church and state are united in England, and a creed corresponding to the Episcopalian in this country is the creed of the state church. The majority of Englishmen do not belong to the state church, however, Methodists, Baptists, Presbyterians, and others, being large and influential "free churches."

The Church of England itself is divided into Low, High, and Broad churchmen. Speaking generally, the Low Church tends toward "free" church forms and doctrines, that is, anti-Catholic. The High Church leans toward Roman Catholicism, and is almost entirely Romish, with the exception of the acknowledgment of the suzerainty of the pope.

The revision of the prayer book strongly favored High-Church ideas, was a long step toward Rome; though it allowed much freedom of choice in mental attitudes toward certain forms, such as in connection with the Eucharist. There can be no question but that the proposed revision was carrying Episcopalianism toward Catholicism. Episcopacy is strong in America, and other denominations are manifestly, though perhaps unconsciously, turning from protesting Protestantism back to the fold of Rome.

Now that the Commons has voted against the revision (not by a large majority), the Romeward march meets a set-back. We rejoice at the delay, for Rome bodes ill for true Protestantism. But it will not be for long, we regret to state. It will be but a short time till almost the whole of Protestantism reaches a glad hand to Catholicism. A comparative few will continue to protest till the end, and some of them will seal their testimony with their blood. But theirs will be eternal salvation in the end. Read Revelation 13.

The Advancement of Science

FOR the first time in fifty years the American Association for the Advancement of Science has convened its annual meeting in Nashville. Nearly two thousand of America's best minds are, at this writing, teaching and learning about the latest finds of science. Some news reports would have us believe that they selected Tennessee in order to barricade the "trail to Dayton," since Nashville's legislative halls saw the passing of the anti-evolution law and our supreme

The News Interpreted

court declared its constitutionality. At any rate, the Association's spokesman took occasion at the very first to reaffirm its solid stand in favor of Darwinism. There is good feeling all around, however, and the men of science are finding that the state is not inhabited by yokels.

We could believe that these savants are seeking to reverse, as well as to advance, scientific knowledge. Already one has come forth with the astounding idea that we have all been wrong about habits being formed by many repetitions of action, and that the truth is that habit is broken, rather than strengthened, by indulgence. If this psychological discovery was reported correctly, and is true, the human race has not learned much by revelation, reason, and experience throughout its history. We will wait, however, for some other scientist to knock flat this straw man, and will hope that science will finally arrive at truth, even though it chooses to use long and circuitous detours on the way there.

Science has given us much of value. Materially it has made life worth living. But it cannot give us religion,—nor a substitute for it.

Marriage—Divorce

DIVORCE in the United States is increasing much faster than marriage. During 1926 the former increased 3.1 per cent and the latter 1.2 per cent. The divorce menace threatens our very civilization, and an alarm concerning it is becoming general. Even the divorcees themselves are alarmed. America, and to a less extent other parts of the world, is caught in a maelstrom of sex. One out of every six unions now ends in divorce.

But the divorce statistics tell only a part of the story. A famous judge's new book on "Companionate Marriage" has started something of which there is no stopping. The lawlessly inclined and the loosely tied are catching up the idea eagerly. "Companionate" unions are being announced, and many couples are letting it be known in a more quiet way that they are entering into the should-be-sacred union with mental and heart reservations. The judge's "cure" only aggravates the disease, since it sanctions something that is contrary to nature's laws, which are God's laws, and does not take into account all the factors in the situation. "Companionate marriage" defeats the very aim it is supposed to reach,—the aim of assured congeniality in the marriage relation. Childless marriages are the common thing now, and that with deliberate intent.

Social workers, doctors, educators, criminologists and others are casting



International

One light touch of the havoc wrought by the New England flood in November.

about to find the causes of all this, that they may find bases for cures. It is a good method, but too many remedies are not curing because they are based on inadequate causes. Analyze the marriage evil, and back of it all is either ignorance of the divine laws that govern it, or lack of self-control in the participants.

The safe-guarding laws of the Creator of marriage are found in Gen. 2: 24 and Eph. 5: 22-31. To the weak in self-control is offered the power of Christ, which aids and at the same time strengthens. "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

But there is something more. This generation will *not* obey these laws, and will *not* accept this help; for spiritually the church is determined to play the harlot from Christ, and without divine power every barrier against evil passions is broken down. The only final solution of the marriage problem is the advent of the Lamb of God to claim His purified bride.

Happy Funerals

A PROMINENT mortician (formerly funeral director; before that, undertaker) of New York gives his impressions of modern funerals. Twenty years ago they were characterized, he says, by black rugs on the floor, pictures draped with black crepe, black frock coats and black ties on officiating men, plain black coffins with plain white linings, black or white shrouds, dirge-like music, long faces, tearful eyes,—in short a ceremony covered with "impenetrable gloom." Now the style at interments is

along the line of colorful paintings of "children at play or young couples a-wooing," attractive rugs on the floor, tuxedo suits, elaborate caskets in old rose or baby blue, "slumber robes" done up in ruffles and color, a gilded piano, on which are played operatic airs or any favorite ditty of the deceased,—in short, a joyful, beautiful "fade-out."

It is easy to conclude that a funeral should be a happy occasion, at least for Christians, because it is generally believed that death does not end all, but that eternal life awaits the departed. But this reason has always held. Why the *modern* change? Death is our enemy. At a funeral we stand in the presence of a victorious foe. It is a cause for deepest sorrow. Nevertheless, there is to the Christian an inward joy in the hope of the resurrection,—a joy to which color and light music do not give expression, however. We do not hold for hurlal ceremonies drenched with impenetrable gloom. Death is gloomy, despite all our efforts; but Christ has penetrated its gloom for the Christlike to see light.

The greatest good of a funeral, even beyond that of honoring the memory of the dead, is the impression it makes on the living, the warning of the stern realities and shortness and uncertainty of life. An increasing number today never are solemn, never stop to think, except at a funeral. Remove its solemnity, and they go plunging on to destruction. The "jazz" funeral is too largely a sign that men do not want to face God for judgment and a decision for eternity.

"IT IS WRITTEN"



EARLY a thousand years before Jesus appeared in this world as the Son of man, this prediction of His work was uttered through the prophet David: "Sacrifice and offering Thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within My heart." Ps. 40: 6-8.

FULFILLED IN CHRIST

TO CERTIFY that the foregoing had its fulfillment in Jesus of Nazareth, the apostle Paul applies the above in the following language: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

"Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 4-10.

It is clear that the work that Jesus came to do for men was delineated "in the volume of the book." The book referred to is the Old-Testament writings. When Jesus appeared among men, there was no part of the New-Testament scriptures written. The purpose of the writing of the New Testament is to reveal to men the life, the history, and the teaching of Jesus of Nazareth, Son of God and Son of man, the God-man. Says the beloved apostle John: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20: 30, 31.

While Christ came "to seek and to save that which was lost,"— His mission was to bring deliverance to all mankind,— in a restricted sense His advent was to fulfill certain predictions and promises made to Abraham and to his seed. It is written:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3: 25, 26.

"He raised up unto them David to be their king; to



Looking backward across the

CHRIST'S ATTITUDE TOWARD THE OLD TESTAMENT

By Frederick C. Gilbert



whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfill all My will. Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus." Acts 13:22, 23.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." Rom. 15:8.

From the foregoing scriptures it is obvious that the appearing of Christ must be based on the writings of the Old Testament. If He did not accomplish the work outlined in Moses and the prophets, it is impossible to certify the Messiahship of Jesus. From the cradle to the grave, from childhood to manhood, the main outline of the mission of the Messiah of the Jews and the Saviour of the world was foretold in the writings of the law and of the prophets.

By visions, by dreams, by signs, God declared to the ancient seers the specific task of the Redeemer. The Lord well knew that Satan, the impostor and deceiver, would put forth every effort to deceive and to mislead the race with regard to the promises that had been made in behalf of man's deliverance.

There were specific tokens mapped out through holy men of God, and the prophets were commissioned to put in writing the instructions that would be needed when the time came for their fulfillment. Hence we observe that when confirmation was essential to ascertain the truthfulness of the fulfillment of a prophecy concerning the Messiah, those in authority would flee to the Old Testament. One illustration will suffice, though many others are given in the New Testament.

When the Magi from the east inquired where the King of the Jews was born, King Herod asked the Sanhedrin, the Jewish ecclesiastical Synod, to search the rolls, and give him their findings. This was their reply: "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel." Matt. 2:5, 6.

This reply satisfied Herod. He well understood that the Old-Testament writings were the foundation for all information and evidence concerning the bright hope of Israel in the Messiah, and although his jealousy was aroused when he learned of the birth of Christ, fearing him to be a rival to his throne, he accepted the reply of the Jewish Sanhedrin that Messiah must be born in Bethlehem of Juda.

JESUS APPEALS TO THE OLD TESTAMENT

IT MUST have been a surprise to the Jewish leaders when the Saviour made the following pronouncement: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:45-47. (Cont. on p.27)

united the old and the new

OPEN Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119: 18.

There are many wondrous things in God's law for those who are sincerely searching for peace and rest — a lasting peace that is stronger than the vagrant pleasures of the moment, a rest that is more satisfying than opiates for the conscience. For those who have become weary in the fruitless struggle with self, and for those whose aching shoulders bear the cross of sorrow, there is in God's law eternal peace and rest; for in the heart of its sacred precepts, bound with golden chains to Christ and the plan of salvation, is the Sabbath — the rest of Jehovah.

It is interesting to study the Sabbath as it appeared in God's original plan for the earth, and how, as sin came in and interrupted the working out of that plan, the Sabbath became the pledge of His promise to restore the earth to Eden beauty through Christ.

Our earth came into existence as an expression of God's great love — a love that could be satisfied only by expression. He formed upon the earth a being to whom and for whom He could express this love. The earth was to be inhabited with a people who bore His image and yielded obedience to Him through love. To commemorate the institution of this plan, God set aside the seventh day as a time of contemplation and worship. As the weekly cycles passed in succession, the Sabbath must have been a delightful reminder of the love of God expressed in His supreme creation — man, for whom the earth had been clothed with light and beauty.

THE PLAN OF REDEMPTION

WHEN the working out of His plan was interrupted by the entrance of sin, and man sold his honor and glory to the usurper, through disobedience to God's law, God did not give up His plan. He could not change His law to harmonize with man's disobedience, but He could and did provide a way by which man could be brought back into harmony with His law — the plan of salvation. Before the gates of Eden were closed by the flaming sword, Christ, the Creator of man, in the first

COME---

The sweet comfort of fitting in with God's plan

covenant between God and man, promised to meet the penalty of the law with His life. By accepting this sacrifice by faith, man would be restored to harmony with the law of God. Then, in order that

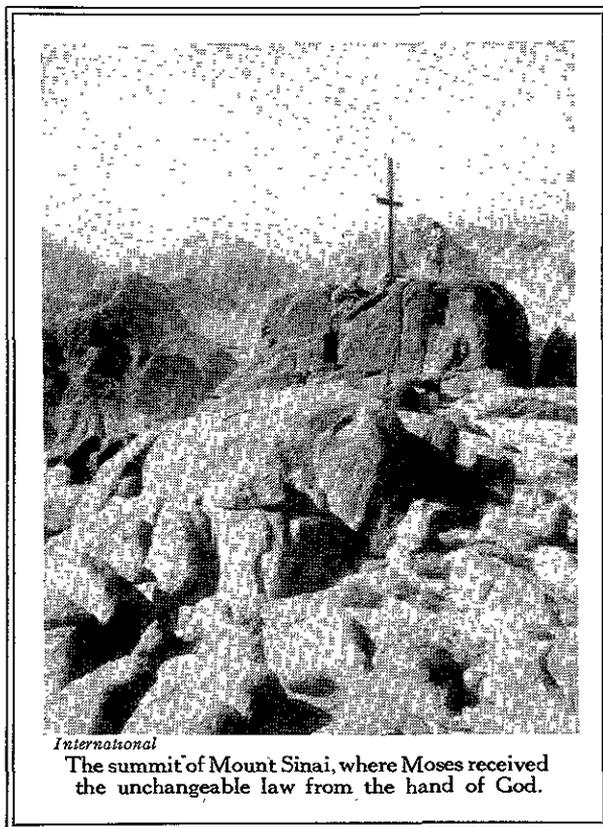
man might retain this harmony, He promised to "dwell in their hearts through faith," and thus give them power to keep the law. This covenant promise is the theme of the Scriptures. The apostle Paul makes the personal application of it very real: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2: 20, A. R. V.

SIGN OF REDEMPTION

AFTER the entrance of sin the Sabbath continued to be a memorial of creation, but it now became the sign of the working out of that plan through the atoning

blood of Christ, a seal of His covenant promise. More than this, history shows that wherever the Sabbath has been observed according to the commandment, it has been a hedge that has prevented the breaking of the other precepts of God's law. Let us trace the Sabbath in history as the inspired Record gives it to us.

After centuries had passed wherein the inhabitants of the earth had apparently yielded entirely to the usurper, God chose through the lineal seed of Abraham to develop a people to fulfill His purpose. To this people, obscure and hopelessly enslaved, He sent this message: "I will redeem you, . . . and I will take you to Me for a people, and I will be to you a God: and ye shall know that I am Jehovah your God." Ex. 6:6, 7. When they were willing to commit themselves to His plan, He led them out of



International

The summit of Mount Sinai, where Moses received the unchangeable law from the hand of God.

and REST

By Helen E. Gardner

the darkness of Egypt, through the triumph of the Red Sea, past the bitter waters of Marah and the wells and palms of Elim, to the wilderness of Sin.

In the giving of the manna in the wilderness of Sin, we find the first direct mention of the Sabbath since its institution in the garden of Eden. Not only did the Lord point out the specific day that He desired them to keep, but He told them that in the proper observance of that day would lie the proof of their willingness to keep His commandments and laws. (Ex. 16: 28-30.)

Amid the quietness and majesty of Sinai, God proclaimed His law, in the heart of which rested the Sabbath commandment. Awed and terrified by the display of God's power, the people pleaded for a mediator, a plea that pleased God, for He desired to have them realize the need of the mediatorial work of Christ in their behalf. (Deut. 18: 15, 18.) Henceforth the Lord talked to them through Moses.

While the camp of Israel rested from their travels, Moses conversed with God upon the mount. God's plan for developing His people was further unfolded to Moses in the direction given him for the sanctuary and its beautiful services, the outward manifestation of God's presence among them. Before Moses left the mount, the Sabbath commandment was repeated as the sign of the working out of God's plan in their lives through His sanctifying power. He placed it side by side with the institution of the sanctuary service, which in every detail represented the atoning work of Christ through His death. (Ex. 31: 13-17.)

During the sojourn of Moses on the mount, strange things were happening in the camp of Israel. The covenant that they had so earnestly promised to keep a few weeks before, they were breaking by attributing to a god of their own making the wonderful work of redemption that God had been performing in their behalf. Fearful and unbelieving, they

lost their touch with God. Without Him they could not keep the covenant, and they turned again to the works of idolatry that they had adopted in the land of Egypt.

The following days were trying ones to Moses, and days of fear and trembling for the people while Moses pleaded with God to remember His covenant. The honor and name of God hung in the balance during those fearful days, but the mediation of Moses prevailed, and the promise was given to Moses: "My presence shall go with thee, and I will give thee rest." One of the first direct messages that Moses was given to bear to the children of Israel after their transgression was concerning their observance of the Sabbath. (Ex. 35: 1, 2.)

THE SABBATH A SAFEGUARD

MANY times this experience of Israel was repeated. The sin of idolatry brought them again and again into captivity. Had they observed the Sabbath during this time as a memorial of God's creative and redemptive power, they would not have attributed this work to gods of wood and stone. The prophets of God who lived during the later years of the kingdoms of Israel and Judah, were given messages to the people concerning the Sabbath and its connection with their national and individual welfare. The Lord even promised them on one occasion that, if they would observe the Sabbath, Jerusalem would remain forever. (Jer. 17: 21-27.)

Captivity followed the rejection of these warnings of the prophets. It would seem that, in the days of exile and of sorrow that followed, the people of God would have been willing to accept God's plan. But, though they mourned for the peace and glory that had departed from Israel through their disobedience, though they wept for a sight of the towers of their beloved city, though they hung their harps on the willows of Babylon and refused to sing the songs of Zion, they were strangely indifferent toward God's purpose for them. "When the Lord turned again the captivity of Zion, we were like them that dream," said the psalmist. The news of the decree of Cyrus caused great rejoicing among the exiles, but only a small proportion of them were willing to leave the ease and comfort of the land of their captivity and return to the devastations of their native land.

(Continued on page 33)

Rest and Peace

By MRS. A. N. LOPER

*The battle between right and wrong still rages,
But—blessed thought—the struggle soon will cease!
Yes, soon the lengthened conflict of the ages
Shall terminate in everlasting peace.
Above the din a Voice is heard so cheery,
"Tis I, be not afraid of earth's alarms.
Come unto Me, ye heavy-laden, weary,
Find refuge in the Everlasting Arms.*

*"Fear not; remember I am with thee ever.
Be not dismayed while here on earth's low sod.
The reign of sin shall cease, and wrong forever
Be blotted from the universe of God.
Be faithful to thy trust, O soul benighted,
Cut loose from earth and its endearing charms.
Accept the invitation so long slighted—
Find refuge in the Everlasting Arms."*

*When all around are strife and dire confusion,
When hopes the dearest cherished cease to live,
When in their place is found but vain delusion,
And earth has nothing comforting to give,
How sweet the peace that floweth as a river!
How blest the rest secure from earthly harmst
In quietness and confidence forever.
There's refuge in the Everlasting Arms.*

SOLVING *the* RIDDLE *of* DEATH

*Seeing by the light that
shines beyond the grave.*

By Reuben Engstrom

IT IS nearly midnight. A boy, broad shouldered, and fine of feature, sits buried in a maze of books at his study table. The mellow light of the lamp gently diffuses on the well-chosen appointments of the room. The little clock measures off the minutes with persistent click. The boy lifts his head, brings down his fist, and thinks. His fingers nervously fumble the edges of the book. He is making a decision. He rises. Crossing the room, he parts the curtains and peers out. The campus is deserted and quiet. With a firm tread he returns to the table, takes a pen and writes. A moment later he opens a drawer and brings forth a shining weapon. He raises it toward a pulsating temple, and a shot shatters the midnight air.—

As daylight breaks over the city, the great university becomes alive with humanity. Multitudes of students, carefree, and a bit *blase*, perhaps, mingle and jostle on the campus. Then the startling news becomes known. Stirred, awed, and wondering, they gather in groups. Meanwhile, the news is flashed abroad, and shortly every paper of the land proclaims in compelling letters: "University boy commits suicide. Psychology student sends bullet into his brain to establish communication with spirit world."

A nation shudders as the gruesome details are realized. A young man, of great promise and social esteem, has taken his life in a final attempt to solve

PAGE TWENTY-TWO



Herbert Photos
A sculpture by Corrado Vigni, dedicated to the war dead.

the age-old mystery of death. In his pursuit of knowledge, he has pondered many theories, but he has always proved them to his satisfaction. But here is a theory, seemingly logical and true, yet without proof whereby he can be convinced. He cannot see from the viewpoint of the other side. Hence the supreme test. On a notebook page in that laboratory of death these words were found: "I'll communicate with you from the beyond, and tell you what death is like, and what it brings." And so his friends — his fellow students and the world at large — are waiting. Will the answer come? Will the experiment be a success? Will the riddle of the ages be solved?

WE ALL ASK THEM

BEFORE seeking the answer to these questions, let us, for the moment, consider the underlying reasons for this boy's fatal experiment. We discover, though we may not admit it, that each one of us is pondering this very question in our own minds. Since the beginning, when Abel died at the hand of his brother, and the race of men started down the long trail of the grim reaper, every being on the face of the earth has asked these questions: Where are my loved ones? Are they in the light of glory or in the toils of punishment? Can I communicate with them?

As the ages have passed on, one of the chief problems of men has been the finding of a true solution. It has been the burden of every heathen religion.

THE WATCHMAN MAGAZINE

We may study the beliefs of the Orientals as set forth by Mohammed, Buddha, and Confucius, and we will find at once that their ceremonies, rites, and standards are almost entirely founded on their ideas of the destiny of man after passing to the other side of death. But yet our hearts and hopes grow weary, for in the fantastic and often absurd demonstration of their principles, we realize that the germ of truth is missing. They have not solved the great mystery.

DOES SPIRITUALISM ANSWER?

WE TURN to the realm of the Christian world. Surely here, if ever, the answer will be forthcoming. We are at once arrested by the presence of a great revelation. It is Spiritualism. We investigate and are agreeably surprised. The solution is apparently in sight! Here is a system, offering to us a way of communicating directly with our loved ones. It will bring into the seance room whomsoever we may choose. In the vagueness of the darkened room, a spirit appears. It communicates by signs and letters, and we find that it is familiar with the most intimate secrets of our lives. It imparts to us instruction and words of truth. And to further convince us, we are given the testimony and confession of earth's greatest men of science. They cannot explain these manifestations by the laws of nature. The phenomena of Spiritualism appear indisputable,—yet there is room for doubt. How may we know for a certainty that these are the spirits of the dead? Is it not possible that there may be other intelligences, able to perform these seeming miracles and thus deceive the minds of men? Even as the college boy, in search of proof, passed over the great barrier, we would fain look across and discover the answer to that supreme question: What is Truth?

THE ANSWER FOUND

THE answer is found in our Bible, the letter of God to man. Here is given the information that will set at peace every heart. But in our long search

for that which is right, the disappointments have been so many that we are satisfied with nothing but absolute proof. Every religion, creed, and system, avers that it has the truth. How may we then know that the Bible is what it claims to be? Let us consider a simple incident.

A ship is battling the fury of a storm at sea. As the threatening waves expend their energy on the staunch frame of the craft, a young woman, unaccustomed to the perils of the deep, and fearing that the way is lost, seeks the officer in command.

"Shall we ever find the way to land over this trackless ocean?" she inquires tremulously.

"Yes," replies the captain. "This little compass points out the shortest and truest way to our haven."

"But how do you know that it is true?" she continues. "May it not err, and cause you to strike the rocks instead?"

The captain shakes his head, with a quiet air of assurance, and replies, "In the countless voyages that I have made during these years, it has never erred a hair's-breadth from the true course. I depend on it to the utmost, with the fullest assurance that it will never fail me, for it has stood the test of years."

EVEN SO

SO IT is with the Bible. Like the compass, pointing ever true, it has been the pilot of every truth seeker on the great ocean of life. It has stood the greatest test that can be applied, the test of time. We may accept the word of God

as our infallible and trustworthy guide.

The experiment of our college boy will not be a success. That faithful patriarch, Job, of whom the Lord said that "he did not sin with his lips," tells us in his fourteenth chapter, verses 10 and 12: "Man lieth and wasteth away: yea, man giveth up the ghost, and where is he? . . . So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

When this boy passed through the portals of death, he became oblivious to (Continued on page 31)

The Land Without a Night

By ROBERT HARE

*I look for a land, a beautiful land,
Where Sorrow's voice is dumb;
Where sunlight smiles forever bright,
And frostings cannot come;
A land where poverty has passed,
Joy kindles every tide,
Where riches to their fullness rise,
And evermore abide!*

*A land where tears are never known,
And pain has lost its sting; [hand
Where hearts once chilled by Death's cold
Forever more will sing;
Where passing years will never mark
One moment of decay;
For every dark and poisoned spring,
With grief, has passed away!*

*A land supreme in blessedness,
Held for a ransomed race,
Where love can bow before the throne,
And hope can see His face!
O years, roll on, roll swiftly on,
That vision haunts my sight.
I long to see that Better Land—
The Land without a night!*





International

All over ninety years old, their aggregate ages over one thousand years. They wait for what?

BEYOND YONDER

A word of hope and cheer for those who are homesick for heaven.

By Dorothy Foreman

GRAY clouds hung low over the Old People's Home that afternoon in February, when the Sunshine Band came out to bring a little cheer to the poor old bits of human flotsam and jetsam who had drifted in, some from refinement and comfort, others from the dregs of humanity, but all softened by old age and by the message from the young men and women. The fresh, young voice of the singer, accompanied by the breathy old organ, filled the room, ringing out a wonderful message of hope to those who had been disconcerted and cheated of life.

"I'm bound for that beautiful city,
My Lord has prepared for His own;
Where all the redeemed of all ages
Sing 'glory' around the white throne;
Sometimes I grow homesick for heaven,
And the glories I there shall behold;
What a joy that will be when my Saviour I see,
In that beautiful city of gold!"

They listened intently, eagerly, pathetically. Some fought bravely against the silent drops that sometimes rolled down their furrowed cheeks. They were "homesick for heaven." They felt assured

that in that heavenly home, their Father, who would not allow their hearts to be troubled, was providing a place for each loving heart.

Then one of the others in the company of young people talked for a short time, reminding the old people of the great love of God the Father, and of His Son Jesus, who loved even them, hardened in sin though they might be — loved and knew each one personally, knew what his name was, and knew what his life had been. He told them of the Father's perfect lovingkindness in completely forgiving all that come to Him. "Don't you all long to see this Jesus who loves you so much that He gave His life for you? Don't you wish you could see Him this very day, see His forgiving smile, hear His voice speaking words of life to you?" The speaker continued, touched to the heart by the pitiful eagerness in the trembling faces and by the tears flowing from the dim-sighted old eyes: "Soon we shall see the King in His beauty. All the signs He has given us in the Bible are being rapidly fulfilled. Only a few more remain. Then we shall see our Saviour." Oh, to be sure, these old people longed to see Jesus; they were "homesick for heaven."

And how many, wearied by the hard, losing race of

life, battered and bruised by the buffetings of sin, utterly tired out from the struggle, are longing for, straining forward to, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. Multitudes are earnestly anticipating and desiring a relief from the evils of the world. As they look about them and are horrified and sickened by the sin, the vice, the great wave of corruption that is sweeping over society, the longing for the end of all these things to come becomes intense, and their whole souls go out in pleading, "How long, O Lord, how long?"

Millions are sighing for the coming of the King of kings, although, perhaps, they do not know for what they are sighing. Truly "the whole creation groaneth," looking for her latter day. How many, quailing beneath the sense of their own failings, shut up in the prison house of sin, are yearning for deliverance! Burdened with the realization of the awful load of sin under which the whole earth is reeling, men are looking everywhere for relief. And to what else can they look but to the second advent of Christ?

GOOD CHEER

"COMFORT ye, comfort ye My people, saith your God." Isa. 40: 1. "I will not leave you comfortless: I will come to you." John 14: 18. Jesus cheers

those who long for the final home gathering. Men of all ages have looked forward to this great event. Enoch rejoices, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. Abraham, footsore and weary from his wanderings, "looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. Job, disappointed and diseased, nevertheless exclaimed, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Job 19: 25-27. David bursts forth into rhapsodies on the glorious appearing of the great King.

And the people today? Ah, are there not millions of every class who hope for the final consummation in the second coming of Christ? The statesmen, will he not find in the kingdom of peace the world federation, the international tolerance, the solution of all diplomatic perplexities, for which he has been so earnestly laboring? The doctor will find that the great Physician will heal all sickness, for the inhabitants of the heavenly country will say no more, "I am sick." (Isa. 33: 24).

FOR ALL

PARENTS welcome the coming of an Elder Brother for their children's sake, that they may be saved

from the delusions, snares, and temptations so terrible in this day. "I will save thy children" (Isa. 49: 25), says the One who is coming. The philanthropist cries in his soul, "How long, O Lord, how long?" The miner in the heart of the earth, the toiler amid the deafening crash of machinery, the sufferer in the sweat shop, the prisoner unfairly held in the bondage of justice that stands afar off, those defrauded of their rightful heritage of independence by grasping employers—all send their mute cries to the Lord of sabaoth, (James 5: 4), who says, "Be ye also patient; stablish your hearts: for the coming of the Lord draw-

The Coming of the King

By MRS. L. D. AVERY-STUTTLE

*Look! Methinks I see the tokens of the coming jubilee,
And methinks I hear a roaring like the voices of the sea,—
Like the sound of many waters when the mighty winds arise,—
For the Lord of Hosts is coming with the army of the skies.
And He calleth to His people, and His tones are soft and mild,—
Soft as when a mother speaketh to her well-beloved child.*

*"Come, My people, seek thy chambers, cover thee, and shut thy door,
Till the indignation passeth, till the fury shall be o'er;
Hide thee for one little moment, for the sword is slashing low,
And the mighty God of battles taketh vengeance on the foe.
Hide thee, hide thee, in thy chambers, hide thee in the clefted Rock,
From the field of Armageddon, from the tempest and the shock.*

*"Fear thou not, O seed of Jacob, fear thou not, nor be dismayed.
I am with thee every moment; thou shalt never be afraid.
Though a thousand fall around thee, and ten thousand at thy side,
Like the myriad leaves of autumn o'er the meadows far and wide,
Though the very earth be gory, and no more shall hide her slain,
And the heavens be black as sackcloth, still My promise shall remain."*

*Yes; the hour of triumph hasteth, and the day of Jubilee;
Look! The myriad saints assemble from the desert and the sea;
And ten thousand, thousand voices shout and sing with one accord,—
"Tis our God, we've waited for Him! Hallelujah! 'Tis the Lord."*



eth nigh. . . . The Judge standeth before the door." The homeless, and the outcast, and the wanderer, silently perhaps, long for the same city of Abraham's desire. To them Jesus has said, "In My Father's house are many mansions." John 14: 2. To the mourner is the comforting promise: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

Many a farmer, harrassed (Continued on page 34)

Did Christ Blot Out the Sabbath

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By HAROLD A. LUKENS



MANLY, the contractor, had been giving Bible studies to one of his buyers. Some years before, he had lost a sale to this man because he refused to sell him the house on the seventh day of the week. Later he had done big construction jobs for this man, and now, by this series of Bible studies, he had been answering his queries as to why he, Manly, never worked, nor permitted his men to work, on Saturday.

When I dropped in to see him, Manly was looking up a reference that this man had asked him about. It was in the second chapter of Colossians and read as follows: "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."

AT MANLY'S request I prepared a statement on these verses, which I am passing on to you.

You will notice that the passage reads, "Blotting out the handwriting of ordinances that was against us." Now, first of all, it is necessary for us to find out what this handwriting was. I find it referred to in the thirty-first chapter of Deuteronomy, verses 24 to 26: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

You will notice that this book of the law, placed there for a "witness against them," was written by Moses. It was placed, not in the ark, but in the side of

the ark. It says in Colossians that those things which were a "shadow of things to come" were the ones mentioned in this connection. Now we see at once that these sabbath days, feast days, and various offerings could not possibly include the Sabbath of the fourth commandment. That Sabbath was a memorial of creation, pointing back to something, and not forward. Furthermore, it was God who wrote the commandment concerning that Sabbath, not Moses.

BUT if this text does not refer, as it cannot, to the weekly Sabbath, then what does it mean? What were those sabbath days, feast days, and holy days that were the shadow of things to come? We will find them, not in the ten commandments, the law of God, but in the ritual code, the law of Moses. They are mentioned in the twenty-third chapter of Leviticus; and by examining them we will notice how they pointed forward, and how the body that cast them as a shadow was Christ. They are all pictures of Him and His work.

In the fifth verse is recorded the first one of these days. Unlike the weekly Sabbath, these sabbaths would occur on any day of the week on which they chanced to fall, just as New Year's, or the Fourth of July, in our day. On the fourteenth day of the first Jewish month was always held the feast of the passover. In the twelfth chapter of Exodus five points are given to us concerning the feast of the passover, all of which, we will see, referred to Christ. They are as follows:

- (1) The lamb must be without blemish.
- (2) It must be slain on the fourteenth day of the first month.
- (3) Its flesh must never be left to decay.
- (4) No bone of the lamb must ever be broken.
- (5) The promise was, "When I see the blood, I will pass over you."

In 1 Cor. 5:7, we read that Christ is our passover, sacrificed for us. In John 19:4 we have the verdict of Pilate, "I find no fault in Him." Truly He was the

lamb without blemish. Again in the thirteenth chapter of John we notice that Christ was crucified on the passover day, the fourteenth day of the first month. In Acts 2:31 is given to us the knowledge that His flesh never decayed. In the nineteenth chapter of John we notice how miraculously His bones were not broken. And the promise is to us who believe on Him that in the great judgment day, when the Father sees the blood of Christ applied on behalf of any soul, He will again order the destroying angel to pass over that one. Thus Christ fulfilled all five of these points; they were a picture of His work.

THE day following the passover feast, or the fifteenth of the month, was to be a holy day, or ceremonial sabbath. You will remember that in the year of Christ's crucifixion, this day happened on the same day as the weekly Sabbath. The sixteenth day of the month was the day of the waving of the sheaf of the first fruits. There were three characteristics of this feast:

- (1) It was to occur on "the morrow after the sabbath" (the ceremonial sabbath), on the sixteenth of the month.
- (2) It was to be accepted for Israel.
- (3) When the Lord accepted this offering it was a guaranty that all the harvest should be gathered in.

In 1 Cor. 15:20 we read that Christ is the "first fruits of them that slept." In the Gospels the fact is made very clear that He rose the third day from His crucifixion, the morrow after the ceremonial sabbath, on the sixteenth of the month. When on that resurrection morning Christ appeared to Mary, He informed her that He must first of all ascend to His Father, presenting Himself as the sacrifice for sin, and this He did, "to be accepted for you." He refused the embrace of His disciples and the worship of adoring angels until He could learn for a surety that the sacrifice had been accepted. And when it was accepted, it was a guaranty that all the harvest shall be gathered in. (1 Thess. 4:14.)

Thus we might go on with all the seven feast days, sabbath days, and holy days, meat offerings and drink offerings connected therewith, which went to make up the yearly round of the sacrificial system given to Israel in the ceremonial law, the law of Moses. All of them pointed forward to Christ. They were a witness against Israel, in that they presented a clear picture of His work, and were a standing condemnation against those who rejected Him. The Lord gave Israel the ten commandments, the law of God, to define sin. Now "the wages of sin is death," and had He given them nothing else they would have been lost in discouragement, for "all have sinned." But in His great mercy He gave them the ceremonial law as a picture of the One who was to redeem them from sin; and in the sacrificial system, showing their faith in that One, they were forgiven for their sins. Israel was saved by faith in the Redeemer who was to come, just as we are saved through faith in the Redeemer who has come.

That the weekly Sabbath was never included in this sacrificial system is clearly shown in Lev. 23:38. A very definite distinction was drawn between the Sabbath of the Lord and the ceremonial sabbaths of the Jews. Did you ever wonder why it was that the ten commandments were the only law that God ever wrote, and that He had Moses write all the ceremonial law? I find the answer in Eccl. 3:14: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." As Paul says, the law of Moses, the ceremonial law, was abolished by the death of Christ, nailed to His cross. It was no longer necessary; for in the record of His life we have a perfect picture of Him, instead of the shadowy picture of the ceremonial law. And so God could not write this law, for whatever He did must "endure forever." The ten commandments, and the Sabbath, the seventh day of the week, which is a part of the ten commandments,—God wrote this law, showing that it would *endure forever*. Moses wrote the other ordinances, because they were not to endure forever. The one Sabbath was a memorial of creation; the others pointed forward to redemption in Christ; and as the moon, reflecting the borrowed light of the sun, is not seen during the day, so the ceremonial law was lost in the blazing glory of the gospel.

I TOOK this statement over to Manly and he read it apparently with great interest.

"Now that is a strange thing," he said to me. "This very text, which some people use to evade keeping the Sabbath, opens up one of the most positive reasons why we should not keep Sunday. One of those holy days outlined in the law of Moses was that which prefigured

the resurrection day. And since we are not to observe the ceremonial law, this cuts out the observance of the resurrection day as such. It was a day especially belonging to the Jews, but when Christ came He gave us not the observance of the day, but the ordinance of baptism as a memorial of His resurrection."

And as I have studied the Sabbath question in all of its phases, I have seen that every text given to bolster up the position of Sunday keeping does the same thing. Followed to its conclusion it shows that Sunday is not the Sabbath, that it should not be observed as a holy day, and that the Sabbath day, the seventh day of the week, should be observed by Christians, always, everywhere.

Who Lighted Flaming Youth?

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versal use of the automobile, the family comradeship is becoming a thing of the past."

I am acquainted with one family of four beautiful children, two boys and two girls, the oldest not more than ten years old. The mother rejoiced greatly when the two boys were old enough to go to school, as they would not be so much bother. Then, too, they were old enough to stay with the two little girls often while the mother was away. But do you think that this mother takes pains to see that they get off to Sabbath school every week? Oh, no; they rarely go, although it would be just as simple as for them to go to school. But she follows the path of least resistance and lets them lie abed, inasmuch as their father is there to help take care of them. But thereby she assists them in forming wrong habits, and deprives them of the religious training they should receive, which they sadly need, as the father is not a religious man. Then the mother is spending much of her time in developing and training her own voice as a singer. Being asked if it would not be better to let her oldest boy have some of the training she is receiving, she replied, "Not much. Think I'd give up my music now? He can wait a few years, and then I can train him myself." But this mother is not so very young, and to whatever line of public solo work she may aspire, unless she can become a second Galli-Curci, Alma Gluck, Geraldine Farrar, or Tetrazzini, she will have plenty of competition. Her boy is especially fond of music now, and is just now in the age when he would be most receptive to the first training. The time may come, and that soon, when she may find her fond, selfish dreams shattered, and will be ready to give all she possesses to have her boy back again. She does not appreciate the poet's sweet lines:

"He sings to the wide world, and she to her nest.
In the nice ear of nature, which song is the best?"

And so I echo, when parents follow their own selfish interests to the neglect of their children, why should they not expect their children to do the same? And why should they blame the children so much for following in their steps, but through lack of more mature judgment, going farther and overstepping the bounds of the law?

Very recently I heard the pastor of a large Presbyterian Church tell how he never could remember the time when he had been at home that his father had failed to take down the Bible and conduct daily family worship, and that was why he was a minister and a strong believer in the Bible. And a world-renowned preacher and teacher, who is also a master Bible student, told of his father's godly life and his own early religious training. As a consequence his own six sons are all ministers of the gospel.

One preacher and writer says: "The reason why so many homes today have been broken up is because within these homes the family altar has been broken down."

Fathers and mothers, yours is indeed a great and awful responsibility. And yet it is fraught with such glorious possibilities and such wonderful results! The training of your children may be described as the tuning of beautiful harps upon whose strings you may play, bringing out the sweetest and most beautiful strains, which echo through the ages, reaching even to eternity. Or it may be compared to the work of a sculptor, molding and fashioning and chiseling the figure until it stands out in all its beauty and perfection. Or to that of an artist painting a wonderful picture full of light and color, with a marvelous background, which the rough places finally make even more beautiful.

But you alone are not sufficient for the task. You must place your hand in that of the great Master and let Him guide it as you trace the picture or the drama of life, bringing out its wonderful and lasting beauty and finest lines in the unfolding lives of your children, so that your "sons may be as plants grown up in their youth," and your daughters "as cornerstones, polished after the similitude of a palace."

"It Is Written"

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This appeal to the honorable in Israel should have made an impression upon them. They were told that the purpose, the import, of the writings of Moses was Christ. Moses wrote OF HIM. Jesus was the foreground and the background of Moses' writings. The structure of the Pentateuch rested on Jesus. There would have been no need of Moses' writing were it not for Christ.

While the scribes and Pharisees refused to recognize Jesus as the fulfillment of the Scriptures, they had no ground for rejecting Him. Jesus said to

them: "Many good works have I showed you from my Father; for which of those works do ye stone Me? The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe that the Father is in Me, and I in Him." John 10: 32-38.

Had the leaders in Israel understood and accepted the Old-Testament writings, they never would have rejected Him; for their Scriptures repeatedly declared that Messiah at His appearing on earth would be a man. Although He was God, yet He would be in the form of man. It is written: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Isa. 9: 6.

While some of Israel's intellectuals have in modern years endeavored to apply this scripture to Hezekiah, king of Judah, there is no propriety in this application. As soon as the Jew sees the inconsistency of such an application, he flees to another refuge for protection.

JESUS LIVED WITH THE SCRIPTURES

AS SOON as Jesus entered upon His work, at the close of His baptism, until the time when He hung upon the cross, He relied upon the Old-Testament Scriptures to certify His work. There was no step He took without appealing to those sacred oracles. He entered into no discussion with any person without holding forth the sacred Scriptures as the ground of His authority.

When battling with Satan, when bringing deliverance to some afflicted soul, when feeding the multitude, when raising the dead, when cleansing the leper, when announcing His mission, when His suffering was most intense, His appeal was to Moses and the prophets for authority. When citing the works of nature illustrating His work, when appealing to the flower of the field to attract men to God, He ever and anon cited the writings of Moses and the prophets. He lived with those writings. They truly were His meat and His drink.

How can the religious world make a success of the Christian life unless we follow in Christ's footsteps? How shall it be possible in this singular age to reject the Old Testament, and yet claim to accept the teachings and conduct of Christ?

Eternal life is found only in Christ; for

He is the source of life. (John 10: 10; 1: 4.) But Jesus himself said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

The Scriptures here referred to are the Old-Testament writings. These writings begin at Moses, and end at Malachi. (See Luke 24: 27, 44.) If we fail to accept the writings of Moses, and spurn the teachings of the prophets, what ground have we to bear testimony of

NEXT MONTH in the Watchman Magazine

God and Caesar

The Menace of Religious Legislation
By Earle Albert Rowell

The Outskirts of the Universe
Wherein man looks infinitesimal

By John Lewis Shuler

Built On Sand

**Is the foundation of Sunday
Observance**

By Charles S. Longacre

Thirteen Months In the Year
Some dangers in calendar reform

By Frank Edgar Hinkley

The Fifth Commandment
Brought down to date

By Mrs. Marion Lindsley

**Remove the New from the
New Testament**

By Frederick C. Gilbert

**The Deeper Meaning of
Tithe Paying**

By Herbert M. Kelley

**The Christ of the African
Jungle**

By Keld J. Reynolds

**God Never Experiments--
He Knows**

By Harold A. Lukens

Christ? We are advised by the Saviour to search the Scriptures; for these writings testify of Him. In testifying of Him, they assure us that in Him we have eternal life. If we disavow faith in them, if we cast them aside as unreliable, if we refuse to accept them as the words of the living God, how shall we be able to follow Jesus as His disciples in this life, and what is our hope for a future life?

A Free Church

(Continued from page 9)

fascist. Anti-fascist sentiment among the lower Italian clergy has hindered active support of Mussolini, but he has nevertheless been able to read the signs, for he

has chosen for one of his most intimate counselors the Jesuit Tacchi-Venturi, henchman of the "black pope," the general of the Jesuit Order, who is also pro-fascist.

For these reasons the Roman Church, now having the secure standing in Italy and in Europe for which it has been maneuvering for a half century, can openly demand from Italy the restitution of at least a part of its lost states, and, incidently, take the first clear step towards the fulfillment of that prophecy of Rev. 13: 1-10, and those related to it, which nearly all Bible students have identified with the Church of Rome. I speak of the prophecy of the beast that, having made war with the saints and led them captive for a period of time, was to be itself led into captivity and be given a deadly wound, from which it would shortly recover, to enjoy a brief heyday of restored power. Still to come is the last act of the great drama, when the wrath of a God whose forbearance is exhausted will bring to a final and complete end that organization which, calling itself the universal Church, has by the usurpation of the judgment power of Jehovah and the mediatorial function of Christ, branded itself for all time as the Anti-Christ. And those who aid, abet, or embrace this "beast" will drink a bitter cup, for—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14: 9, 10.

Armistice---Not Peace

(Continued from page 7)

commissions and conferences ever bring us out of the woods of conflict among nations and into the plains of peace? There is only one place to go for the answer of this vital question, and that is to the Word of God. I am reading 1 Thess. 5: 1-3, A. R. V.: "But concerning the times and the seasons, brethren, ye have no need that ought be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape."

It is just as certain as that the sun will rise tomorrow that the "sudden destruction" is coming. We cannot "escape" it. Statesmen know it; writers and students of international politics know it; preachers know it; and all Christians should know it. Armageddon is just ahead. Our chiefest concern must be, and may Heaven grant that it will be, to get ourselves ready for that great hour. If the reader should be one who has not given his heart to God, one who has not accepted Christ as his Saviour from sin, my hope is that the solemnity of the times may snatch him from sin to everlasting righteousness.

Current Events in the of Divine Prophecy

AN ENGLISH LOCOMOTIVE recently drew a train 300 miles, point to point, in 333 minutes.

A NEW YORK MILLIONAIRE has bequeathed \$3,000,000 to build model apartment houses to replace the slums. Rent in these new buildings will provide for upkeep, but no profit. We commend this use of wealth for the good of mankind.

SIR GEORGE E. FOSTER, a member of the Canadian Parliament and vice-president of the League of Nations, stated in a public address at Cleveland, Ohio, that Canada has "not seen any great increase in American tourist travel that can be attributed to liquor."

THE LEAGUE OF WESTERN WRITERS, newly formed, has held up before it as its proper function the encouraging of the clean and wholesome. We rejoice that some writers are beginning to realize that literature should record not all the evil man is capable of, but the good that is worth preserving.

DIVORCES OUTSTRIP MARRIAGES in rate of increase, according to statistics for 1926 of the Census Bureau of the Department of Commerce. The two institutions that have survived Eden — marriage and the Sabbath — seem to be the chief butt of the attacks of the adversary of God and man.

A MILLION BIBLES in twenty-two languages, to be used only in New York City, were recently ordered by the New York Bible Society. This is about one to every six of the population. Bibles in sixty-seven languages and in raised type for the blind are also available. Increased knowledge of God's word is part of the fulfillment of Dan. 12: 4.

SCHOOL CHILDREN of the United States deposited more than \$23,000,000 in savings banks during the year ending June 30, 1927. This is fine education for citizenship. Education for citizenship in the soon-coming kingdom of Christ includes investment of savings in His work now — translating our money into saved men.

A NEWSPAPER COLUMNIST, speaking of the "problems of modern youth," reminds us that youth have been with us ever since the days of Abel, that their "problems" are different only in outward details, and that they all can be solved by the application of one brief rule, "Remember now thy Creator in the days of thy youth."

THE WESTMINSTER GAZETTE, London, reports an address by Angus Watson, a large employer of labor, in which he maintains that a man may be successful in business and be a Christian, too. The Bible is the best textbook of business methods there is. The power to gain wealth is from God, and acknowledgment of Him is the best assurance of prosperity. See page 10.

GENERAL LEONARD WOOD, before his sudden death cut short his visit to the United States, was promoting a drive to raise \$2,000,000 to combat leprosy in the Philippines. This is a much needed and worthy way to spend the wealth God has given in trust, but best of all is to spend it to help cure the world of the leprosy of sin by spreading the knowledge of the soon coming of Christ.

PHOTOGRAM SERVICE, as part of the regular telegraph service, is planned soon to begin between Vienna and Berlin, the cost calculated at the rate of an ordinary telephone call, and 15 minutes being required for the sending of the picture. In many phases of modern invention, God is giving men glimpses of His all-seeing, ever-present powers, that doubters may be without excuse.

FEBRUARY, 1928

A MASS MEETING of 1500 citizens of Chicago recently organized to fight crime and secure desirable candidates for public office. It is a move in the right direction, though the attendance figure is pitifully small.

TEN MILLION A YEAR is Chicago's bill for flowers, plants, and seeds. This is equal to the amount spent for vegetables and greater than that spent for hats and caps. It is much more wholesome spending, too, than money put into some indulgences.

DR. ERNEST R. GROVES says, "Nothing in modern life is changing more than the family." Nothing is more clearly a sign in the social realm of the ripening of earth's harvest for its reaping when Christ comes (Rev. 14: 14-20) than the changing home.

SARAWAK, little-known region of Borneo, has been surveyed and plotted by airplane, thus accomplishing in 5 months what would, by ordinary surveying methods, have taken many years and not have been as well done. All these openings of unknown parts of the earth's surface are in fulfillment of Matt. 24: 14 and Dan. 12: 4.

AN "UNHAPPY HABIT" is what Arthur H. Sapp calls our American way "of saying, 'Let us pass a law,'" when "we should say, 'Let us enforce a law.'" Lawlessness (2 Thess. 2: 7, A. R. V.) is one of the chief characteristics of the last days of this world. It is "an unhappy habit" that is leading myriads to eternal loss, unless they turn to God before it is too late.

THE FIRST RADIO STATION actually "on the air" has been licensed. The station is on an airplane operated by Army and Navy Reserve officers on the Pacific coast. Thus more and more wonderful demonstrations of communication are being achieved, but none of them yet approach the miracle of communion with God possible to the Christian, though they make the scoffing of the infidel without excuse.

PART OF THE REFORM prophesied by the Bible (Isaiah 58) to occur in the last days is the abolition of slavery (vs. 6). This has been greatly fulfilled by abolition by various nations within the past century. It is being fulfilled in lesser details by industrial abolition movements in various parts of the world in the past few months. The latest is the effort led by the *Westminster Gazette*, London, to do away with the indenture of children to work in the mines of Southern Rhodesia.

THE "PRODUCT INTEGRAPH," a machine invented by Dr. Vannevar Bush, of the Massachusetts Institute of Technology (illustrated in our "News Interpreted," last month) has been called the "mechanical mind." It is really an adding machine that, besides the four basic mathematical processes, deals with the curves and graphs that engineers must work with in mechanical problems. Not only in this age of Dan. 12: 4 is knowledge increased, but instruments for obtaining knowledge are multiplied amazingly.

DR. MARY E. WOOLLEY, president of Mount Holyoke College, speaking before the recent Student Government Conference at Northampton, Mass., says that problems of student government are more critical than ever before. While advising close co-operation between student bodies and faculties, and responsibility-bearing by students in preparation for citizenship, she warns that in the larger realm affecting the whole college the judgment and mature thought of the faculty must be dominant. Student life is another place where the lawlessness of the last days must be guarded against.

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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.

Was Adam doomed to die the second death as well as the first, for his disobedience and lack of a personal Saviour?

Adam did not lack a personal Saviour. Christ was a "Lamb slain from the foundation of the world." Rev. 13:8. Salvation was not an afterthought, a sudden provision to meet unexpected sin. God foresaw that Adam would sin, and made adequate provision for it in Christ. Adam would have been doomed to both the first and second deaths if Christ had not offered Himself. As it was, he died only the first death. We have reason to believe he will be saved from the second. "In Adam all die" (1 Cor. 15:22) the first death, Christ does not save us from that. Some will be alive when Christ comes, and will not cease to live before they are taken to heaven, as in the case of Enoch who is a type of this class. However, we believe even these will pass through the pangs of death in the "time of trouble" just before the end. These owe their salvation from the first death to the accident of living when the end comes. Christ's great salvation is offered to save us all from eternal death.

If the dead do not rise until the judgment day, why did Christ say to the thief on the cross, "This day shalt thou be with me in Paradise"?

You have misquoted the words of Jesus. Read them in Luke 23:43: "Verily I say unto thee, Today shalt thou be with Me in paradise." There is a difference when it comes to an explanation. In the first place, the plain teaching of the Bible is that men do not go to heaven when they are dead, nor are they conscious. Read Eccl. 9:5,6,10; Ps. 146:4; Isa. 38:18,19; 26:19; Dan. 12:2; Ps. 115:17, and scores of other scriptures of like import. In the second place, Christ did not go to heaven that day, for He told Mary the Sunday morning following that He had not yet gone. (John 20:17.) Nor did the thief go that day, for he was not yet dead when the sun went down, the close of the Jewish day. (John 19:31-33.) Then what did Jesus mean? Simply this, as if He said, Verily I say unto thee today (this day when there is the least prospect of My having a kingdom at all, yet as sure as this is today), thou shalt be with Me in paradise. Move the comma from after *thee* to after *today*, and the mystery is solved. Remember that the original Greek text from which the Bible was translated was written in capital letters only, with no space between words, sentences, or paragraphs, and absolutely no punctuation. The translators had to punctuate according to their idea of the meaning of the writer. In practically every case they got it right, and in harmony with the Bible as a whole. But here, since they believed a man went to heaven when he died, they punctuated that idea into the text.

Why did Christ say in John 3:13, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven"; for we read in the Old Testament that Enoch, Moses, and Elijah were in heaven when Christ made this statement?

In interpreting such texts as this, which seem to be contradictory to other Bible truths, and are not plain in themselves, it is well to study the context and see the meaning of the general subject being discussed. In this part of Jesus' talk to Nicodemus, He is speaking of the knowledge of the things of the spirit, "heavenly things" (Vs. 12), and He says that no other man has ever gone to heaven to get this knowledge and bring it back to mankind except Jesus himself. The Holy Spirit and spiritual knowledge must come through Christ. Enoch, Moses, and Elijah went to heaven, but did not come back to bring man any knowledge. Moses and Elijah came to meet with Christ on the mount of transfiguration, but they brought no message. So read the verse as if it said, "No man hath ascended up to heaven (to get this heavenly truth and return and "tell of heavenly things") but He that came down from heaven, even the Son of man which is in heaven." We say that part of the meaning of the verse is understood without telling it. If I were talking about your going home to get your purse, and I finally asked, "Did you go home?" and you said, No, you would not mean that you had never gone home, but that you had not gone to get your purse; and I would understand your meaning.



The Source of Wealth

(Continued from page 11)

dispensation are to be supported from the tithe in the same manner as the priests were supported from the tithe in the former dispensation. The apostle Paul, speaking on this subject said: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

Jesus indorsed the tithing system, for when speaking of the extreme care with which the Pharisees paid tithe, while they omitted the weightier matters of the law, he said: "These ought ye to have done, and not to leave the other undone." Matt. 23:23.

BLESSING OF TITHE PAYING

THESSE those who acknowledge His ownership by paying a faithful tithe: "Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will reprove the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:7-12.

Not only does the Lord promise to bless those who till the soil, as a result of faithful tithe paying, but he also promised a blessing to all who will obey him: "All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee. . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." Deut. 28:1-12.

Surely it pays to serve the Lord. He is

not limited so that He cannot bless as He sees best all those who trust Him. It is a happy assurance, in these days of uncertainty, that we may have the Lord on our side, and that we may, in faith, claim His promises of protection and care. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee." Ps. 84: 11, 12.

The judgments of God are already in the land, but such distress as men know nothing about will be visited upon the children of disobedience. What a blessed experience it will be in that day to have a consciousness that we have returned to God that which belonged to Him! Then it will be that we can pray in faith and claim His promises. The promises will surely be fulfilled to all who are in a position to call upon the name of the Lord with no shadows of doubt between. Now is the time to place ourselves and all we have upon the altar, and now is the time to return to God that which belongs to Him. If we will do this, He will abundantly pardon our sins and at last receive us unto Himself in glory.

Solving the Riddle

(Continued from page 23)

all life. David, one of God's mightiest men, says in the Psalms:

"Man is like to vanity: his days are as a shadow that passeth away." Ps. 144: 4. "In death there is no remembrance of Thee." Ps. 6: 5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4.

In Eccl. 9: 5 Solomon verifies these statements: "For the living know that they shall die: but the dead know not anything."

Instead of being a conscious existence, death is a sleep. Thus we have the testimony of Paul: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13.

To this we add the words of the Master himself, given at the death of his friend, as recorded in John 11: 11-14: "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead."

The claims of Spiritualism are based entirely on misconception; for Job says further, in the fourteenth chapter and the twenty-first verse: "His [the dead man's] sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

That the dead have nothing at all to do with the happenings of this world is

How's Your Health

Conducted by
Arthur N.
Donaldson,
M. D.



Health questions of interest and profit to the general reader will be answered in this column. Queries may be sent to the editor, or direct to the doctor, Medical Director of the Garden City Sanitarium, 999 Santa Clara Street, San Jose, California

Would corn-meal mush and corn-meal bread be too rough for a patient suffering from chronic colitis? B. O.

The type of corn-meal provided at the present time is probably fine enough and sufficiently milled to make it perfectly safe for a chronic colitis patient. If it appears to contain much roughage, it should be sifted before using.

I have suffered from stomach trouble for a number of years; all food taken into the stomach soon sours, forming gas. My blood pressure is 170. I am forty years of age. Do you think this blood pressure is caused from the condition of my stomach? Is there anything that can be done to overcome the acid condition of the stomach? L. W. F.

Your blood pressure is abnormally high, but there is no certainty that it is related in anywise to your stomach condition. The fact is that the thing that is causing your elevated blood pressure may be the factor in upsetting your stomach. Diet may or may not be the responsible agent in your stomach trouble. Usually a disordered stomach is due to difficulties outside of the stomach entirely. Nerve tension for one reason or another, constipation, chronic appendicitis, general or localized irritation of the colon, focal infections, pulmonary tuberculosis, all may be causes of hyperacidity. The stomach, you see, merely reflects a condition that exists somewhere in the body. It is true that a carefully regulated diet may help the symptoms, but it will not cure the disease. Of course, the cause may reside in the stomach. You may suffer from an ulcer, in which event you might have the symptoms of which you complain, but not necessarily so. It would be our advice that you submit to a thorough examination, not limiting your physicians' service to the immediate symptom alone.

The following dietary suggestions might be helpful in the treatment of the symptom of hyperacidity: Vegetable soups,—preferably cream soups; buttermilk with cream; gruels,—of any well-cooked cereal; egg nog; all thoroughly cooked cereals; custards (slightly sweetened); soft-cooked eggs and pureed vegetables — corn, peas, spinach, heels, beans, and mashed potatoes. Foods rich in fat: nuts (thoroughly masticated), olive oil, and cream. Fruits: steamed and stewed figs, stewed prunes, baked or

stewed apples, very ripe bananas, dates, raisins, and pears. Twenty-four-hour old bread; cottage cheese; ripe olives.

Avoid the following: all lean meats; condiments; sweets, as candy, preserves, honey, and sweet deserts; all meat soups; gravies; stimulants, such as alcohol, tea and coffee; acid fruits; coarse vegetables.

It is a serious thing for a man of forty to have a persistent blood pressure of 170. The removal of the cause of such high blood pressure is extremely necessary if you expect to live your allotted time.

Is raw sugar better than the refined product for human consumption? B. N.

Sugars, in concentrated form are not the best food and are not provided by nature. Sugar and syrups are products of man's invention. The health-giving mineral salts and vitamins contained in the cane stock and in the beet, from which sugar is derived, are removed in the sugar-making process. Raw sugar — the best grade of which is sold as "brown" sugar — contains from 40% to 65% of ash, which is chiefly calcium and potassium salt with a trace of iron. This amount represents only a small percentage of these valuable mineral salts originally contained in the cane syrup, but in the refined sugar, all trace of the mineral matter has been removed. Therefore, the use of raw sugar is somewhat more healthful, but the most healthful plan is to obtain the sugars as made in nature's laboratory, and found in the fruits and vegetables.

What causes decreased metabolism? A. G.

The metabolism test is the determination of the rate at which the body fires are burning and is estimated by the amount of oxygen used in the given unit of time. Oxygen, of course, is essential in the burning up of any substance, which thing is just as true in the body, as outside of the body. The usual cause of decreased metabolism is lowered activity of the thyroid gland, and this in turn may be the result of general physical depletion. The thyroid provides the body with a chemical substance that stimulates the various cells of the body to activity, which of course is dependent upon the burning up of energy-producing material. When the thyroid fails to provide this substance in normal amounts, the cells will fail to develop energy.

told by the wise man in Eccl. 9:6: "Neither have they any more a portion forever in anything that is done under the sun."

John, the beloved disciple, commands us to test all spirits that claim to come from God: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4: 1.

Isaiah points out the true test of Spiritualism: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

We have now examined the great phenomenon of the seance, by the acid test,—the Bible. It has failed at every point. Its doctrines are in veriest contradiction to the statements of our Guidebook. We admit that Spiritualism is not all trickery. There is a supernatural power behind it, but it is not the power of God. The spirits that appear in the mystic light of the medium's chamber are not the spirits of our dead friends at all. "They are the spirits of devils, working miracles," declares the inspired word of God." Rev. 16: 14.

What is our personal relation to these things? Plainly, there is one way that will lead to life and another way that will end only in death. And our eternal destiny will depend on the right choice. How supremely important, then, that we find the truth of this matter. That we are all sinners and are doomed to die is plainly implied by Rom. 3: 23, where Paul says, "For all have sinned, and come short of the glory of God." "The wages of sin is death" Rom. 6: 23.

THE ANSWER

BUT there is a divine remedy, simple, sure, and all-sufficient. We find it in John 3: 16: "For God so loved the world, that He gave His only-begotten son, that whosoever believeth in Him should not perish, but have everlasting life." This is the essence of the matchless scheme for the salvation of a fallen world. Not Spiritualism, but Jesus Christ, is the answer to the riddle of the ages. He solved it by His death, and we may receive the full benefit of the solution, not by passing through a similar ordeal, but simply by believing on Him. "He is able also to save them to the uttermost that come unto God by Him."

The Man who left the palaces of eternal glory to pay the price of our ransom, who died that we might live, is extending to you and to me the invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." To accept or reject lies wholly within our power. "Whosoever will, let him take the water of life freely."

Shall Congress Puritanize America?

(Continued from page 2)

work in his or its employ.

"Sec. 4. Any person who shall violate any of the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than \$5 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$500 and by imprisonment in the jail of the District of Columbia for a period of not more than six months.

"Sec. 5. All prosecutions for the violation of this Act shall be in the police court of the District of Columbia.

"Sec. 6. This Act shall become effective on the sixtieth day after its enactment."

This is the third time this Sunday bill has been introduced into Congress. The bill was drafted by a joint committee of the Lord's Day Alliance, the National Reform Association and the International Reform Federation, according to the published statement by the Secretary of the Lord's Day Alliance. This Sunday observance mandate is applicable ostensibly to the District of Columbia, but the sponsors of the bill have asserted that it is later to become a model law for the whole nation and is expected to put teeth into the state Sunday laws.

UNFAIR METHODS EMPLOYED

THESSE "reform" organizations, which have framed this religious measure, have been carrying on a nation-wide propaganda ever since Congress adjourned the last session, and they have sent out to all parts of the United States three different pamphlets containing sermons and articles preached and written by officials of the National Reform Association absolutely free under the "franking privilege" of a Congressman who is also a high official of their organization. These pamphlets contain nothing but religious propaganda and are entirely devoted to the subject of compulsory Sunday observance under the Federal penal codes. This is an indirect way of supporting a religious campaign at government expense, and compelling American citizens to pay a tax for religious propaganda against their own will. It is indirectly compelling the government to subsidize a religious organization for the sole purpose of promoting a sectarian propaganda distasteful to a large majority of the American people. These religious organizations are doing indirectly what it would be impossible for them to do directly. If they should ask Congress for a direct appropriation to carry on this religious propaganda work, the request would be quickly denied. The "franking privilege" granted to Congressmen, is given to them for their own benefit and not for the benefit and profit of religious organizations to advance religious propaganda.

There are many things that are per-

fectly lawful but not expedient and proper. No lawmaker should ever take advantage of his governmental position to promote his religion thereby. The legislator should enact laws, the judge should interpret laws, and the magistrate should enforce laws as if he were blind to all religions. Equal and essential justice recognizes the equality of all men and all religions before the law.

DISCRIMINATES AGAINST REAL SABBATARIANS

THE Lankford Sunday bill singles out one sectarian doctrine and seeks to establish its observance by a Federal law. It seeks to give a legal status to a religious institution that has no legal standing in Federal law. It attempts to force all men, irrespective of their divergent religious beliefs and practices, to observe and to conform to the religious belief and practice of a religious dogma that is peculiar to only a part of the citizens of the United States. In religious matters, the majority has no more a right to force the conscience of the minority, than the minority has to regulate the conscience of the majority. After a person has conscientiously observed the seventh day of the week as the Sabbath according to the divine law, what right, in justice, has any man or any government to compel him to observe the first day of the week also as holy time? Why should one class of good Christian people or those of the orthodox Jewish faith be penalized an extra day after they have observed the day of divine appointment? What right has the government or a combination of religious organizations to substitute another day for the day that was divinely commanded to be observed in the beginning, and then punish those who loyally adhere to the original day for not accepting a man-made substitute?

This proposed religious law is entirely devoid of equal justice and of Christian charity. It is intolerant, selfish, partial, un-American, un-Christian, unjust, and unconstitutional. It forbids all labor and "secular business on the Lord's day," except works of necessity and charity. It prohibits all innocent recreation, amusements, sports, entertainments, lectures, travelogues, and public assemblies of all kinds where "an admission fee is directly or indirectly received." It prohibits the taking of a collection at any "public assembly." If this is not a blue law, pray tell us what it is!

IT IS ANTIQUATED AND PURITANICAL

THIS proposed blue Sunday law is a fair sample of the antiquated Sunday laws enacted by the Calvinistic Puritans of Colonial times when they would not allow the making of beds or the preparation of food on Sunday, when people were fined ten shillings for laughing or whistling on Sunday, when they would freeze to death rather than kindle a fire on Sunday, when even the death penalty was threatened for defiant violation of Sunday laws, and

when a man was placed in the stocks for kissing his wife on Sunday. All of these things were actually done by the Puritans, who believed that perfect Sunday observance consisted of the denial of all innocent pleasure, all human delights, all earthly appreciation of the beautiful and the good, and the abandonment of one's self to an all-day sermon and catechizing, to complete idleness, and a state of innocuous desuetude.

SELFISH AND INCONSISTENT

THESE modern Puritans, however, have provided for their own comforts on Sunday in making certain exceptions to the proposed law for their convenience, such as the sale of beverages and cigars, motor oil and gasoline, use of sight-seeing cars and busses; services of the chauffeur and the housemaid, the telephone and the radio service; and the delivery of milk and the Sunday newspaper, when at the same time they will fine a grocer \$500.00 and imprison him for six months for no greater crime than selling a loaf of bread to the hungry. They will allow a restaurant man to sell you a baked potato and fine the grocer for selling you a raw potato. They will allow the garage man to sell you a gallon of gasoline and fine the grocer for selling you a gallon of kerosene. They approve of the cigar man selling his cigars on Sunday and fine the confectioner for selling a stick of candy. They will permit a druggist to sell you an orange and fine a fruit dealer for selling you an apple on Sunday.

Many more such inconsistencies could be pointed out in this bill, showing the injustice of its prohibitions and its exemptions. Who has ordained the sponsors of this bill with such marvelous wisdom as to enable them to discern why it is a crime to sell a loaf of bread and perfectly legitimate to sell a cigar on Sunday? Whence comes this acute discernment—from above or from beneath? If it comes from above, then we must conclude that heaven and its inhabitants traffic in cigars on Sunday but consign the grocer and baker to the infernal regions for supplying the hungry with bread on Sunday. We have a slight suspicion that this Sunday bill is not a plant planted by our heavenly Father. It lacks the heavenly credentials, and yet it pretends to travel in the livery of heaven.

A RELIGIOUS MEASURE

THE bill uses the religious and Scriptural phrase, "the Lord's day" as many as four times. This shows conclusively that this proposed law is not a civil law but a religious law. If it were a civil law, it would not use the religious expression or Scriptural phrase, "The Lord's Day." A civil law does not condemn "secular business" nor does it prohibit "any person to labor or pursue any trade" when that labor is honorable and that trade is otherwise legitimate. Religion alone forbids on the Sabbath day what is perfectly legitimate on other

days. But the civil government cannot rightfully enforce a single religious obligation without opening the door for the enforcement of every religious requirement. Right here is where the civil government must halt or go all the way. If the civil government can compel people to observe the Lord's Day, why can it not also enforce the observance of the Lord's Supper, the Lord's baptism, and the Lord's prayer? All these bear the Lord's superscription, and one is just as divinely sacred and religiously important as the other.

But the civil magistrate should not, by right, enforce any of them. All of them are religious institutions, and they belong to Christ and not to Caesar. Caesar should never compel any man to conform to religious requirements. Nothing but the power of divine love should ever dominate the human heart and the conscience in religious matters. Voluntary service, emanating from the heart, is the only service acceptable to God so far as our duties toward religion are concerned. The kingdom and the precepts of Christ are to be advanced and promulgated upon the basis of love, and accepted upon the basis of faith. There is enough power and vitality in the truth of God and in Christian institutions to hold their own against all enemies, without the necessity of making an alliance with the civil government. If Christ had intended to force His teachings and institutions upon the public, He would have made an alliance with the Roman government or with the Jewish Sanhedrin. The governments of earth have never done the cause of Christianity any good, but much harm, because they always employ force which is a perversion of God's plan.

OUR PRESENT DUTY

EVERY American citizen who loves our free American institutions is under obligation to safeguard the constitutional guaranties that are the bulwarks of our heritage of freedom. This Lankford Sunday-observance bill is a most dangerous innovation, and should arouse the protest of every citizen who believes in the fundamental principle of the separation of Church and State. The first religious law enacted by the Christian Church of the fourth century, in conjunction with the Roman Government, was a Sunday law. It was a very mild Sunday law, but it established a legal precedent for all the subsequent religious legislation of medieval times, which crimsoned the streams of Europe with the blood of a hundred million martyrs. Why should we repeat the bloody history of the past, which delayed the progress of civilization and enlightenment for more than a thousand years? It certainly would mean the retrogression of the cause of Christianity and the destruction of the peace of the commonwealth. Religious controversies are never settled by law and force.

Every person who wishes to preserve liberty of conscience in religious matters

as guaranteed under our Federal Constitution should send a letter of protest to his Congressman, requesting him to use his influence against the passage of this drastic Sunday observance bill H. R. 78. The greatness and glory of our matchless Republic was attained as the result of a complete separation of church and state. The churches never gained as many adherents as they did after all state support and legal sanction was withheld from them.

Unless the churches stay out of politics and retreat from the political arena, they are going to lose their former prestige and influence with the public. During the past few years the Protestant churches as a whole have lost their own members at the rate of 500,000 annually, according to their own official statistics. One factor that has contributed to this great loss has been the present tendency of many preachers to turn their pulpits into political forums. We have too many political preachers who are substituting the policeman's club as their appeal for reform in place of the cross of Calvary. They are sending their petitions to the halls of legislation for legal aid, instead of calling upon the throne of God for spiritual power. Unless this tendency is checked it will not be long till our government will again be subjected to ecclesiastical domination, and the spirit of liberty will be destroyed by the spirit of intolerance. A campaign of education and of public enlightenment on this subject is our only remedy, and our only hope of preserving our precious heritage of freedom. When this fails our country is doomed. Eternal vigilance now as never before is the price of our liberty. Let every loyal citizen do his part in raising his voice in protest against this travesty upon our constitutional guaranties of civil and religious freedom, and thus preserve the priceless boon of American liberty a little longer.

Come--and Rest

(Continued from page 21)

Amid "troubled times," a devout few rebuilt the walls of Jerusalem and erected a temple for the worship of God. The sanctuary service was resumed, and through the earnest labors of Ezra and Nehemiah, a wonderful reformation was effected. Teachers were appointed to instruct the people concerning the plan of God. The law of God was exalted to its proper place, and the Sabbath was again honored as the symbol of the rest and peace that God had restored to them.

THE SABBATH BURIED

DURING the three centuries that elapsed until the birth of Christ, they again lost sight of the spiritual significance of the Sabbath. This time, instead of giving themselves over to idolatry, they resorted to works of the law for their salvation. Traditions and man-made theories covered up the spirit of the law, and when Christ came to

fulfill the covenant promise, the Sabbath had become a weary burden significant of the burden of sin they were trying to remove by their own efforts. They were so engrossed in their own righteousness that they failed to see in Christ the promised Redeemer in whom the sanctuary and its sacred service were centered. They rejected the truths that Christ revealed concerning the law and the Sabbath, and finally, on the cross of Calvary, they crucified the Lord of the Sabbath, their Creator and Redeemer. Their repeated rejections of God's warning messages led to His rejection of them as a people.

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Only as individuals could the Jews now participate in the blessings promised in the covenant to Israel. (Col. 3:11.) God's plan was now to be carried out through spiritual Israel. To all who would accept by faith the atoning death of Christ was the promise made: "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws in their hearts, and in their mind will I write them; and their sins and iniquities will I remember no more." Heb. 10:16, 17.

This, the covenant made with man in the Garden of Eden, has been renewed to us who live in the days of the gathering of spiritual Israel. The sanctuary, typifying the death of Christ, is no longer needed in God's plan, for Christ himself is carrying on the mediatorial work for His people in the sanctuary of heaven. (Heb. 8:1, 2.) But the law that He died to justify is still intact, bearing enshrined in its heart the Sabbath, the everlasting and blessed memorial of God's creative work.

THE CENTER OF ATTACK

IT IS not surprising that through the ages the usurper has made the fourth commandment the center of attack to abolish Christ's glory as Creator and Redeemer. Today, while millions are being spent to carry the gospel to counteract the idolatry of heathen lands, the professed people of God are trying to tear away the seal of the covenant by substituting a day of their own choosing for the Sabbath of Jehovah, and are attempting to explain their origin by the man-made theory of evolution instead of creation.

To God's true children of every country, creed, and race comes this clarion call: "Today, if ye shall hear His voice, harden not your hearts. . . . There remaineth therefore a Sabbath rest for the people of God. For he that is entered into His rest hath himself also rested from his works, as God did from His. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience [the example of the children of Israel]." Heb. 4:7-11, A. R. V.

Now, as in the days of Israel, the keeping of the Sabbath is to be a safeguard from departing from God: a hedge to protect the sacred precepts of God's law; the proof of the willingness of God's people to keep His commandments and laws; a symbol of the rest that Christ gives from the works of sin; and, when every vestige of sin is removed from the earth and it is clothed again in Eden beauty, the Sabbath will stand as the memorial of the accomplishment of God's great plan—the peopling of the earth by a people bearing His image and yielding obedience to Him only through love. (Isa. 66:22, 23.)

Truly, when the heart is in loving harmony with God, wondrous things are to be found in the law of God, for in it is Christ, our Rest.

Beyond Yonder

(Continued from page 25)

by the ever-present possibility of crop failure, of loss of property, looks forward to the "green fields of Eden." The scientist and inventor, hampered always by the insurmountable, the incomprehensible, searching always for the secret of the universe, losing himself in starry depths, confronted always by the maddening half-knowledge of everything, may look forward to the coming of Jesus as the beginning of a new life of exploration and discovery carried into infinity, an entirely satisfying opportunity to examine the workings of life with the great Originator as his guide. The musician eagerly awaits the music of the spheres, the choir of angels to burst upon his enraptured ears, and the voice of Jesus like the sound of many waters.

Are you disappointed, disillusioned by those whom you thought were your friends? Do you yearn for love and companionship with kindred spirits? Are you bewailing your lack of opportunities to exhibit your abilities? Are you pulled back always by your narrow environment? When Jesus comes, He will resurrect the really great of all ages to be your companions and friends. He will provide an eternity and a heaven in which your soul may expand. Do you long for capability, talent, genius? The coming One will lead your soul in paths this world knows nothing of. In the sunlight of His love you will become radiant with this glory. "He shall come to be glorified in His saints." 2 Thess. 1:10.

"AS A LITTLE CHILD"

IN A very simple way, I was telling some tiny girls and boys of Jesus' soon coming. We talked of how we would like to see His lovely face, of how we would love to have Him put His hands, still bearing the marks of the nails of the cross, on our heads, and to hear His voice bless us. It was so vivid to the children that it became more real to me—this nearness of Christ's advent. They fairly wriggled with expectation and their sweet, pure faces glowed with their faith. Then as we talked of the nearness of Jesus' coming, they burst out, "Oh, I wish He would come this very day! Won't He come right away?" And their bright eyes gleamed with joyous expectation.

Yes, children are joyously looking forward to seeing Jesus, and to their hearts His real, personal coming is as sure as the return of their fathers each evening to the hearth fire.

Intelligent beings are not alone in the need for the soon appearing of the Creator. The whole earth is becoming worn out by the six-thousand-year struggle with decay and deterioration. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all

shall wax old as doth a garment." Ps. 102:24-26. The increasing number of earthquakes, volcanic eruptions, floods, tidal waves, fierce storms, and other phenomenal disturbances witness to the final dissolution that must be impending. All these catastrophes are among the definite signs of the approach of the day of God.

Are you among this multitude who are longing for deliverance from sin, who are reaching out in the dark for a deliverer? Are you sighing and crying for the reign of peace? Are you groping for happiness and contentment? Do you sigh and cry for the abominations that are done in the land? Are you tired and almost beaten by the buffetings of life? Is your heart failing you "for fear, and for looking after those things which are coming on the earth"? "Then look up, and lift up your heads: for your redemption draweth nigh." Luke 21: 26, 28.

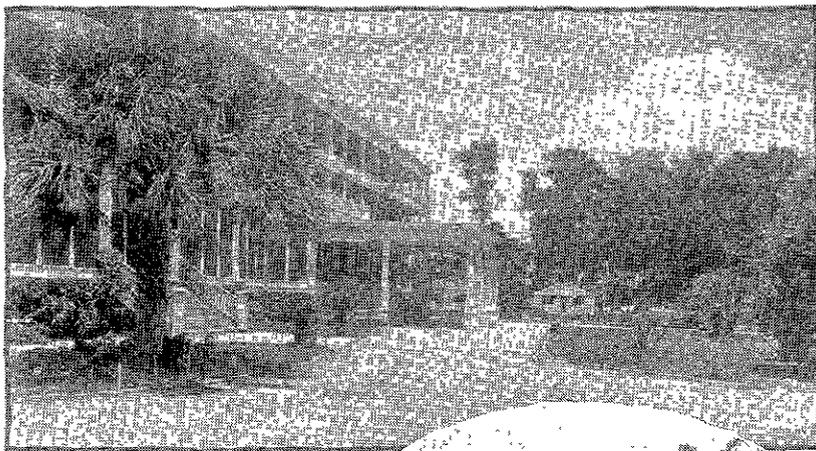
"Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and have kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trump of God shall sound, when the 'dead shall be raised incorruptible and we shall be changed.' A little longer, and we shall see the King in His beauty. A little longer, and He will wipe all tears from our eyes. A little longer, and He will present us 'faultless before the presence of His glory with exceeding joy.'"—*"Desire of Ages," page 632*

REJOICE

OSING unto the Lord a new song: for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath been openly showed in the sight of the heathen. He hath remembered His mercy and His truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98: 1-9.

"And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.

"Even so, come, Lord Jesus."



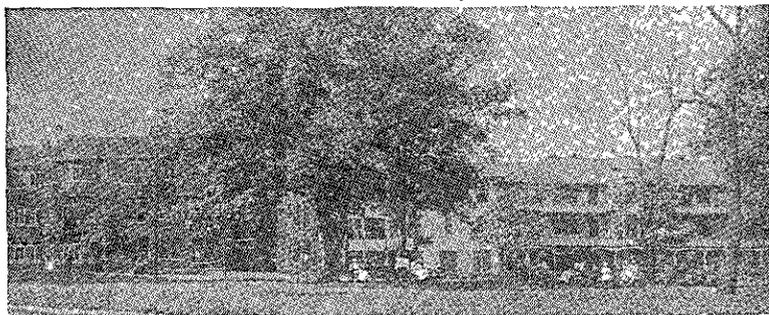
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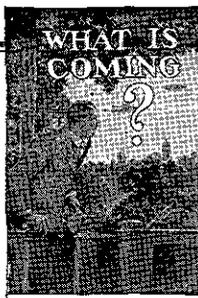
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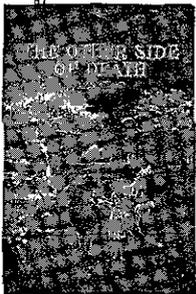
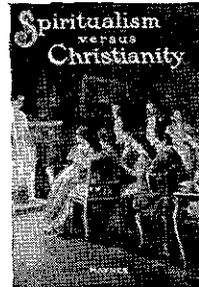
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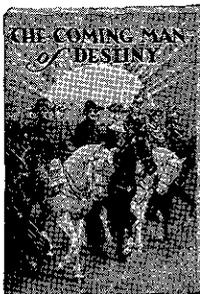
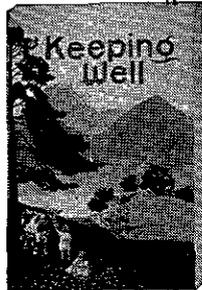
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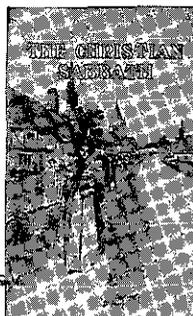


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