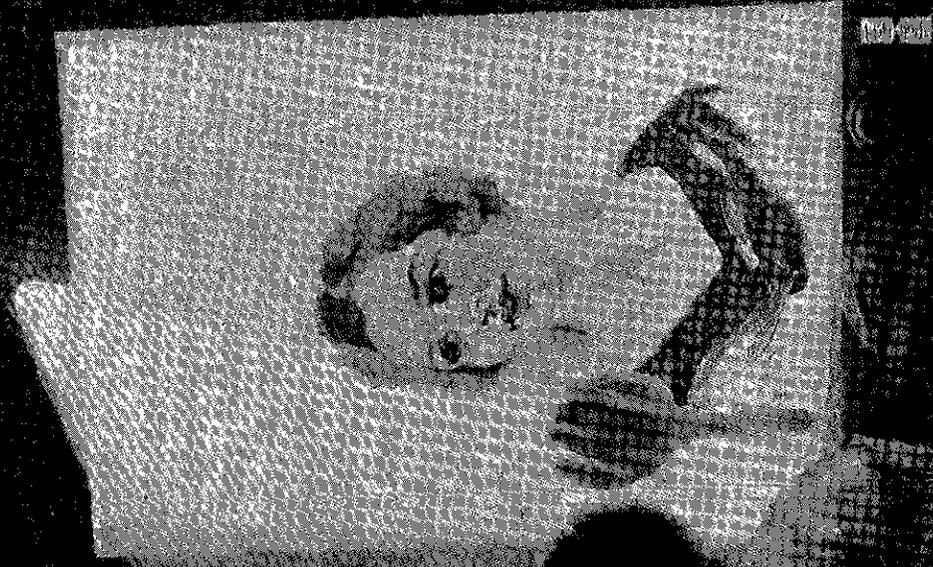


SEPTEMBER

The Watchman Magazine



Twentieth Century Marvels

25

Costs

Faith Does Not Insult Intelligence

THE most dangerous thing an average man can do is to think: for as soon as he begins to think, he ceases to be an average man."

By such catch statements as this, used by popular lecturers and writers, dull-witted plodders are stimulated to use their brains. We have reached an age when, more prominently than ever, "to function strongly from the ears up" puts a man at the forefront of human progress.

There was a time when bone and sinew, the larger the better, dominated the world. Then physical size and strength commanded the most numerous following. But now the premium is set on brains, till one would think that mind could accomplish all things, even to perpetuating life, or be in itself God.

With all due credit to the superiority of mind over body, we would mount a higher step and emphasize the superiority of spirit over both mind and body. And by spirit we do not mean simply morality and general goodness. We mean direct connection with God by faith. The spiritual faculty in man is that faculty which recognizes his relationship and obligation to his Creator and Redeemer. And spirit is as far superior to mind as mind is superior to matter.

The laboratory, or experimental, method in science — excellent in its sphere — has led scientists to despise faith. To them faith seems to be nothing better than a guess, a gamble. At best, they say, and even when it leads to right conclusions, faith is merely a short cut to knowledge.

All well and good in cases where facts can be proved by scientific experiment.

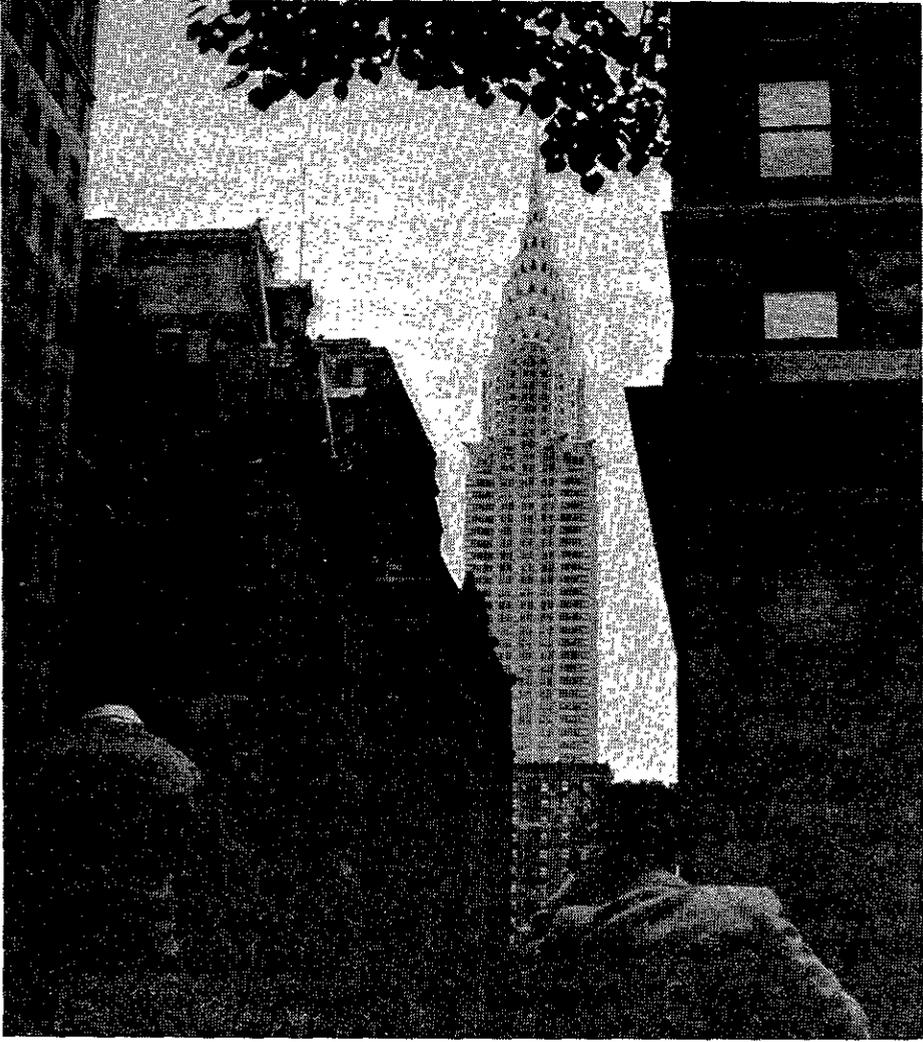
But what about cases where they cannot be so proved: as that there is a God? "He that cometh to God [would prove God] must believe that He is." Hebrews 11:6. "Without faith it is impossible to please Him." There is no reaching God without first believing in Him.

Recently a noted scientist has come to the remarkable conclusion that there is a person back of all nature. But will this man in this way reach God? Never. As the ancients ended by worshipping the sun, the greatest source of power they knew, so the scientist of today will end by worshipping some personal force, the greatest source of power he can conceive of. But it will not be God.

We reach God by the short cut of faith, and such a short cut is not to be despised. The very fact that science builds on the foundation of all the knowledge that has been discovered by the ancients, and does not begin all over again proving obvious facts and axioms, proves that it is all for short cuts.

Faith does not insult intelligence any more than my believing the report that my friend is dead insults my intelligence because I have not seen the doctor's certificate of death. It is an intelligible fact if the one who made the report is reliable. And God and His word, by thousands of exacting tests, have been proved absolutely reliable, always.

What a blessed fact it is that God can be reached by the short cut of faith! Else only the most profound scientist and mathematician could reach Him. "He is not far from every one of us."



International Newsreel

A marvel of beauty and height in twentieth century skyscrapers. The new Chrysler Building in New York City

Twentieth Century Marvels

What Do They Mean?

By Roy Franklin Cottrell

EVERYWHERE we turn our eyes, unusual things are being done. The latest weather report for the planet Mercury indicates a surface temperature of 783 degrees Fahrenheit, which is about seven times the heat of our tropics. This is neither fancy nor fiction, we are told; for with the new sensitive electric thermometers, astronomers believe that their findings are accurate. With another device, the interferometer, they have settled the diameter of the giant sun Antares to be 400,000,000 miles; so large that if it were a hollow sphere, and our sun were at the center, the position and path of this world would be less than one fourth of the distance outward to the surface. By the aid of marvelously perfected instruments, we now look upon planets, suns, systems, and "island universes"

that baffle imagination, while with the new 200-inch telescope now being constructed star-gazers expect to discover a billion new suns.

The realm of the infinitely small seems equally wonderful with that of the infinitely great. We are accustomed to think of substances like cement and steel as composed of absolutely rigid material; but modern science has introduced to us the molecule composed of atoms, which atoms in turn are said to be made up of positive and negative electric particles that revolve about each other at a dizzy speed like planets in a solar system.

Not long ago, I attended a lecture delivered by the distinguished chemist, Dr. Charles A. Stine,



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A mechanical marvel, the pyrheliometer, now being used daily by the Federal government to measure the heat of the stars and to chart the variations in the sun's heat from day to day

director of the Du Pont Laboratories of Wilmington, Delaware. Pointing to the artistic chandeliers in the room, he said that ere long these might be relegated to the curio shop or museum. Chemists, he continued, are now working upon formulas to be used in the manufacture of wall paper and paint, which will absorb the rays of sunlight during the day, emit them during the night, and thus transform the homes of man into "realms of fadeless day."

PAST, PRESENT, AND FUTURE

CONSIDER for a few moments the slow pace at which our forefathers traveled for thousands of years, then note with what dramatic suddenness steam, electricity, and gasoline have revolutionized the world of industry, transportation, and communication! Aviation, the latest of all ways of travel, is fast outgrowing its infancy. Even now the swift plane speeds on its course at a velocity greater than bullets and cannon balls attained in the days of the Civil War. In a few years more, so we are told, a business man of New York City may step into a waiting plane in the morning, slip quickly over to London where he will transact business and

take luncheon; and then by another ship, make the return voyage in time for late dinner with family and friends in his home city. Even now the King of England speaks into the delicate microphone, and within the same second, millions of people scattered over every continent hear and understand the words spoken from Westminster Abbey.

LONG AGO ANTICIPATED

OH, THAT the inhabitants of earth might equally hear and understand the messages that the King of kings is now broadcasting to the men and women of every land and clime! From the beginning, our heavenly Father knew all the secrets of chemistry, physics, natural science, and life itself. To present unmistakable proof that He understandeth our thoughts "afar off," He long ago foretold this era of modern achievement. In one of the prophetic word-pictures given through the prophet Daniel concerning the "time of the end," it is declared that "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

For almost twenty-four centuries after these words were penned, the world jogged on at the same heavy, measured pace. Then suddenly, with the dawn of the nineteenth century, a mighty change occurred. Genius was stirred from its very depths; and the heart, the mind, and the hand of man were energized to do, to dare, to invent, and to blaze a new trail in every field of endeavor. Even the slumbering millions of Asia,

Africa, and other lands sensed the dawn of a new era and were awakened to act their part in earth's closing drama. This, too, was graphically foretold by the prophet Joel in chapter 3:9-13.

The world of finance and big business is also making phenomenal history. Last autumn when the 1287 different kinds of stock on the New York Exchange were plunging downward and downward, and the Standard Oil of New Jersey had suddenly slipped from \$83 to \$51 a share, a voice rang out above the din and murmur of multitudes, "Fifty for a million." The speaker was the personal representative of John D. Rockefeller, Sr., and the four short words spoken have been termed "the most thrilling bid ever heard on the floor of the New York Stock Exchange." They indicated that a new foundation for prices had been established, that the crisis was passed; and as a sequel, only 400 shares were available for purchase at that figure. This entire experience brings forcefully home to us the fact that a very few kings of finance have a strangle hold upon big business and banking. In the panic, hundreds of thousands lost heavily; many lost their all; yet the nation's wealth remained

the same. It simply slipped from the hands of some investors into the hands of others. This accumulation of unprecedented wealth and the titanic struggles between capital and labor were foretold in Holy Writ as a characteristic sign of the age:

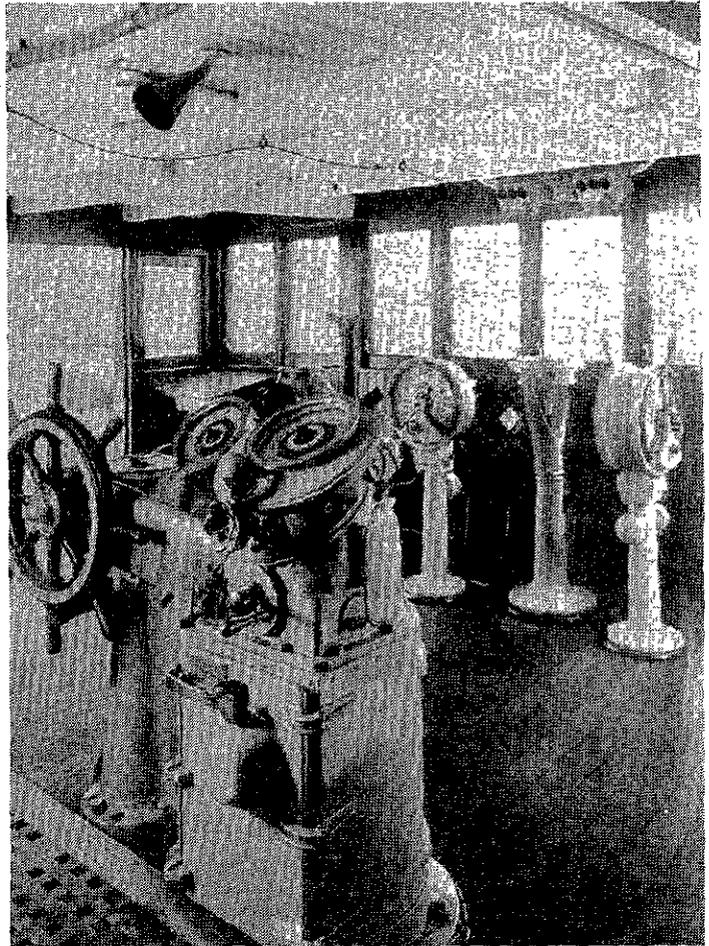
"Go to now, ye rich men," runs the prophetic forecast, "weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5: 1-4.

Yes, God notes all the shrewd manipulations, the dishonesty and oppression, and to His people speaks words of counsel and assurance: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 8.

STUPENDOUS PROBLEMS

IN THE world of political affairs, we find our statesmen grappling with the most stupendous domestic and foreign problems. Europe, we are told, owes our government a war debt of thirty billion dollars, payable over a period of sixty-two years. The interest alone on this staggering sum, without any payment on the principal and at the nominal rate of three per cent, is almost a thousand million dollars a year. This is but one of many items indicating the pressure under which national leaders are laboring. Is it any wonder, then, that the Saviour, looking down the ages to our day, predicted "distress of nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." These conditions, the Master clearly set forth, are the prelude to His second advent. Note how the prophecy continues: "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

We cordially welcomed Premier Ramsay MacDonald to our shores on a mission of peace; but during all the time he sat with President Hoover at the council table, England and America were each spending \$60,000 an hour for war purposes. Never before were there so many leagues, foundations, societies, and beautifully worded treaties for promoting world peace; never before in time of peace were such fabulous sums of money spent in prepara-



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A radio marvel, the automatic pilot aboard an ocean steamer, which pilots a ship safely into port, guiding by radio control

tion for war; and never before were so frightful and deadly engines of destruction awaiting the moment of frenzy and rage. Airplanes and chemicals, we are now told, could blot out every human life upon the globe within a month.

How remarkably these conditions fit into the prophetic blueprint! On the one hand, God's spokesman, Isaiah, foresaw the people of the "last days" organizing for peace, and acclaiming the dawn of an era when the nations should beat their "swords into plowshares" and "learn war" no more. But while the hearts of men remain unconverted, these fond dreams of the people are not to be realized. On the contrary, the prophet Joel foretold that, just before the world's final harvest, the din of war preparation would resound throughout the world, even to awakening the sleeping millions of pagan lands. Here is no mistake, for the signet of fulfilled prophecy is affixed in duplicate. The era of greatest peace propaganda is also the hour of preparing the mightiest war machines in history. (Isaiah 2: 2-4; Joel 3: 9-13.)

Passing along the trail of the twentieth century, we observe a fatal slumbering of the human conscience. Political parties (Continued on page 32)

Is Conan Doyle DEAD?

*Or has he passed on to another existence?
Can he send messages back to his friends?
Is Spiritualism Christian?*

By Lyndon L. Skinner



SIR ARTHUR CONAN DOYLE, famed creator of Sherlock Holmes, but equally well known as the world's outstanding advocate of Spiritualism, passed into the "unknown" July seventh.

His son Adrian, speaking for the family, told the United Press that they expected a communication from Sir Arthur as soon as he had had time "to get to the other side and learn how to communicate with us."

"He is cunning enough when he comes to identify himself," the young man said. "We have no prearranged code. But I know he will use certain pet names which my mother used to call him, and which she and he alone knew."

PRESTIGE AMONG SPIRITUALISTS

FOLLOWING the death of his eldest son during the World War, the mind of Sir Arthur was turned almost exclusively to the field of psychical research. He himself regarded the work he did along these lines as the most important effort of his life.

Leaders in the field of psychical research on this side of the Atlantic were interviewed the day following Sir Arthur's death by representatives of the *New York Times*, and they took good advantage of the opportunity to extol the sincerity and enthusiasm of the great pioneer Spiritualist.

Frederick Bligh Bond, editor of *Psychic Research*, official publication of the American Society for Psychical Research, of which Sir Arthur was a member until recent months, said: "Sir Arthur was eminently the great plowman of our field of work. With Sir Arthur, belief in the continuity of human life and intercourse with the other world was a religion, and his fervent spirit would scarcely tolerate another view. Spiritualism was, for him, the great tree of which all the notable world-religions were but the branches."

Hereward Carrington, psychic investigator and writer, spoke in similar vein: "There is a great difference," he said, "between the attitude assumed by Sir Arthur and that of the average scientific psychical researcher. Conan Doyle was a Spiritualist



International Newsreel

Sir Arthur Conan Doyle, noted novelist and Spiritualist, who has recently died. His wife and son are expecting him to send spirit messages from the dead

and regarded it as a religion, whereas the psychic investigator regards this subject as a science. Sir Arthur was in a sense a bishop of a church, and he represented it just as any other bishop would represent any other church."

There can be no doubt that Spiritualism is fast becoming a great and powerful religion. There are many millions throughout the world who regard Spiritualism in just the same manner as did Conan Doyle. Spiritualism has long since outgrown its days of mysterious seances in dark and heavily curtained rooms. We hear very little of slate writing and table lifting. The spirit rappings of the "mauve decade" have given away to a new era. Spiritualism now emerges a fully grown religion with church edifices and pastors who are careful Bible students and convincing preachers. There can be no question but that the work of Sir Arthur Conan Doyle, in his capacity of unordained "bishop," as Hereward Carrington suggests, has done much toward lifting

Spiritualism from the sphere of charlatanism that it occupied prior to the World War.

Today, estimates of adherents of the various combined spiritualistic communions range from ten million upward. The World War, taking a heavy toll of humanity to the grave, gave an almost unbelievable impetus to this strange new faith that seems to bring comfort and solace to so many millions who long for "the touch of a vanished hand and the sound of a voice that is still."

Nor is faith in the persistence of personality after death limited to those who declare themselves out and out Spiritualists. Practically all the modern Christian churches are now being permeated with an undercurrent of spiritualistic doctrine.

Even the conservative, non-sectarian, ministerial trade journal, the *Homiletic Review*, found the subject of such importance that it recently published an article by Ward Adair, of the New York Y. M. C. A., called "The New Brand of Immortality."

Mr. Adair had attended a regular meeting of a Spiritualist society with a friend and says that the facts revealed to them by the spirits were positively unknown to anyone present except themselves. He advocates Spiritualism as that "new brand of

immortality," asserting that he finds nothing in it incompatible with Christian faith.

bids fair to be as far-reaching and to have as great an influence on the faith of men as has the controversy between Modernism and Fundamentalism over the virgin birth of Jesus. Already the leaders are taking sides on this great and vital question, which will sooner or later influence the lives of all Christians.

The question to be determined in the minds of all true followers of the Bible is stated in three words, Is Spiritualism Christian? Certainly it is taking rapid strides as a religion clothed in the cloak of Christianity. It uses all the instruments of the church. The Bible, the body of Jesus Christ, the church, are all exalted in its work. But after all, is it not possible that it still may be a wolf in sheep's clothing?

While it is true that Spiritualism has emerged from the days of rappings and table lifting, and we hear very little of fake mediums who use all manner of material trappings to ensnare the gullible, still it must be admitted that even modern Spiritualism has a rather unsavory background. Its history does not exactly read like the record of the true remnant church of Jesus Christ that the Book of Revelation tells us will be on the earth just prior to His second coming.

If Spiritualism were Christian, we should be able to find an abundance of evidence in the Bible to support its principal tenets. And here is the vulnerable spot in the whole structure of so-called Christian Spiritualism. There appears to be an utter lack of any scriptural support of any doctrine that the dead are still conscious.

NO NEW TESTAMENT AUTHORITY

NOWHERE in the teachings of Jesus can be found any support for such a theory. None of the apostles advocated any such teaching. In fact, the apostle Paul implies that the dead remain in their graves unconscious until the resurrection day when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise

first." (1 Thessalonians 4: 16.) In explaining this statement Paul says: "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. . . . Wherefore comfort one another with these words." 1 Thessalonians 4: 13, 18.

Were it true that the dead are not in their graves, and that they are living on in a spiritual world, conscious of everything that is happening in the material world, but removed from it and enjoying the bliss of a life of (Continued on page 32)



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One of the "masterpieces" of Heinrich Nusslerin, of Nuremberg, Germany, who, without any instruction in art, paints such pictures as these in from ten to thirty minutes. He paints only when he is in a trance, and his paintings depict the visions he sees during the brief moments when, he says, "someone else takes possession of my body and does with it what he pleases." Who guides the hand of this painter?

IS SPIRITUALISM CHRISTIAN?

THE editor of the *Homiletic Review* recognizes the strength of Mr. Adair's arguments by calmly stating that he will welcome to the columns of his journal further material supporting this theory.

These are but forerunners of a great debate that is rapidly rising in the churches of Christendom that

SCIENCE CANNOT



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Sir Arthur Stanley Eddington, noted British astronomer, who makes the startling statement that the universe is committing suicide

THE scientific attitude toward life — supposedly a twentieth century accomplishment — must be given credit for many advances, but it is certain that it has not provided mankind with a sure armor against quackery and superstition. All it has done is to substitute new superstitions for old ones, cultured quacks for rude ones, refined gullibility for a crude. It was expected to introduce the millennium. The Holy Spirit, the Spirit of Truth, has actually been identified by a recent writer as being the spirit of science.

All honor to the scientist who has counted stars unseen, bridged the oceans, weighed the atom, and conquered disease. We do not want less science, but more. But what about man's supposed emancipation from the charlatan?

Religion has always been a fertile field for the mountebank, and in this present century he plies his nefarious trade with renewed energy. His pro-

Acknowledging the truths of science, we want them unadulterated.--Psychoanalysis as an example.--The fraud in Freud

genitor was Simon the Sorcerer, who offered to purchase the Holy Spirit from Peter and John. Peter replied with characteristic vigor that it was not for sale. Would that more would follow his example.

An outstanding fallacy of present times parades itself under the name of psychoanalysis. It would be difficult to conceive of a system more diametrically opposed to Christian belief and practice than this pseudo-science that finds its devotees in untold numbers in every stratum of society.

For several years it has been fashionable for people boasting ailments of practically every description to betake themselves to an "exclusive" psychoanalyst for the purpose of having their mental and emotional contents analyzed; but generally the results have been without any appreciable uplift of body, soul, or spirit. What is this new disgrace that has befallen legitimate psychology? What is its significance to mental science and to morals?

The victims rarely know. Very glibly they can talk of sublimation, repression, complexes, libido, etc., but seldom realize that, in the extreme forms of psychoanalysis, those terms are little more than a verbal smoke screen to hide a system devoted to muck-raking among the abominations of the human heart. It is generally admitted that Sigmund Freud, the high apostle of this cult, is a better man than his system would indicate. He would need to be.

PLACE FOR TRUE PSYCHOLOGY

IN THE space of an article, it would be utterly impossible to discuss at all fully the theory of psychoanalysis. We have no quarrel with the infant science of psychology in its proper sphere. We do object to a system of which it is said that it has "no units, no means of measurement, no controls, no precise definitions, no separation of objective and subjective evidence" being termed a science.

The Freudian theory assumes several things; namely, that we are born with the Unconscious Mind; we develop a Secondary Psychic apparatus,

SAVE US

By Gerald H. Minchin

which is often opposed to the first; that suppressed desires become part of our "unconscious" equipment; that dreams offer the key to the "unconscious"; that the way to cure nearly all ills (generally supposed to be hysterical symptoms) is for the conscious to recover from the "unconscious" knowledge committed to it.

DISTORTED EMPHASIS

ONE of the strongest counts against this philosophy is its sanction of the sexualization of the age. According to Freud, dreams come from suppression of erotic desires. In fact, he ingeniously traces practically all abnormalities to a sexual source, and so much so that his very autobiographical "The Interpretation of Dreams" reads like a fortune-teller's dream book, with the addition of enough salacious matter to make it attractive to sexual perverts. As an example of one of his more moderate conclusions — we could hardly repeat his more extravagant ones — we quote from his dream book: "It is only of late that I have learned to value the significance of fancies and unconscious thoughts about life in the womb. They contain the explanation of the curious fear felt by so many people of being buried alive, as well as the profoundest unconscious reason for the belief in a life after death, which represents nothing but projection into the future of this mysterious life before birth." This passes for science. Again he enlightens us on this topic by declaring that "the having of children is the only access to immortality for us all." Can you think of a philosophy at greater variance with the Christian hope and doctrine? Compare it with Paul's announcement that "the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.)

To the analyst, the child's habit of playing with its mouth and sucking its hands is of very sinister significance. It means nothing else than that the babe is suffering from a repressed sexual curiosity. Kisses are said to be a survival of cannibalistic impulses, while there is a very close resemblance between the "ritual" of religion and the "ritual" of neurosis. Petty theft by children has been proved (?) by psychoanalysts to be almost always traceable to sexual impulses of one kind or another.

And so the suggestive mess continues into such miry depths that we do not choose to follow. With such a reckless and illogical use of symbols, a violent dislike for spinach could easily be interpreted as having very considerable sex significance. And of course the only reasonable way to encourage a liking for spinach would be to lay bare your soul to the analyst and give your "sex" a good airing. "In any case," says Freud, "it is instructive to become familiar with the much raked-up soil from which our virtues proudly rise."

To what foolish lengths man will go when he leaves God and the power of the New Birth out of his reckoning! "The familiar dream of falling through space psychoanalysts explain as being a reminiscence of the time when our ancestors slept in trees, and, sometimes, falling, tried in vain to grasp a branch of a tree and fell with a crash." Some of us have recollections of dreaming about being caught up into space and of flying tremulously with the wings of birds. Possibly that refers to the eventide when our obliging ancestors returned to their tree-top roosts for the night.

A type of numerology finds a welcome berth in the cult. A young man had an obsession about the number 4. Before retiring at night he would arrange the things on his table in fours, and would not even leave one pair of shoes outside his door. The man was a Jew, and the psychoanalyst discovered these startling facts about him: 4 was the number of the family pew in the synagogue, (*Continued on page 30*)



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"Snooky," the world's most intelligent chimpanzee. Freud would have us believe that our not very distant ancestors were less intelligent than he.



LIFE MESSAGES

Put On the Brakes

By B. M. HEALD

DO YOU feel irritable and all on edge? Do you feel fearful of life's problems? Do you feel afraid of being afraid? Do you have those tingling, twitching sensations? Do you have that "nobody loves me" feeling? Do you feel all fagged out?

Does the income tax worry you? Do thoughts of social revolutions disturb your peace? Do your business cares ride home with you evenings?

You say, "Oh, I'm all right, it's only my nerves."

That's it — only your nerves. But it was only an extra inch the dare-devil took in running his car too near the precipice. This is a message to you who are afflicted with the speed mania, sometimes known as "speeditis."

Now, "speeditis" is particularly an American affliction. It is a modern high-tension disease and has developed some marked symptoms since the arrival of steam, gas, and electricity. In fact, putting it more concretely, the fast train, the automobile, and the plane, along with the stock exchange, "keeping up with the Jones," and the graft game, have intensified its symptoms.

What brings it on? Trying to take life's hills of difficulty on high gear. Your medium and low gears were made to be used. Speeding on life's highways sometimes runs men and women into sanitariums or — worse places. It's not the five or twenty-five dollar fine in the police court, but the fee for tired, frazzled, worn-out nerves.

DID you ever see the sign, "Slow down," on the highway? Nature has her speed cops along the smooth, easy places of life, where the impulse to "step on her," "give her more gas" gets you.

Speed in eating, speed in working, speed in music, speed in literature, speed in art! We are living at a fierce pace. Our pressure gauge is registering dangerously near the bursting point. Before the train stops at the station we are off and wildly run down the platform. We hustle pell mell through the crowd, and in the office we rush through the day like a steam engine with its governor belt off. "Simply rushed to death." "Haven't time to think," and if we do meet a friend, of course we are mighty glad to see him, but haven't time to talk with him today.

Little wonder we burn out and become gray and bald-headed before our time. Little wonder we become victims of dyspepsia and nervousness at

the early age of forty-five. Most of us are "all wound up" when we think we are "all run down."

This heedlessness will get you at the quick lunch, and any self-respecting stomach rebels and expresses its indignation by indigestion. When you become dependent on pills, pepsin, and powders for digestion, it is a gentle hint to slow down at the quick-lunch counter. A grab at this, a shot at that, and a "wee drop" of the other, and we are spurred on. Let down the high-tension voltage of life and get the calm, natural, rhythmic pulsation that Mother Nature intended the human machine to have.

A fast pace short-circuits the nerves, burns out the nerve fuses, wastes nerve energy, explodes pep. And when the life forces have been spent, man becomes a group of weakened, worn-out cells.

FREE air was made for something besides pneumatic tires. There is plenty to go around and it costs nothing. Breathe deep. Lungs are worth more than rubber tires. Use them. Open up your windows and throw your chest out. Don't be afraid of night air; it isn't black, it just looks that way. Ventilate your homes. Pure air does your lungs more good than smoke.

Exercise something more than your automobile. Not so much danger of wearing out your hall-and-socket joints as there is of wearing out your ball bearings. Every try the gym? How about volley ball, basket ball, and wrestling? Come on, dad and mother, let's sing and romp and play with the kiddies tonight. That's homemade exercise, and there's none better.

Do you want the old sparkle and twinkle in your eyes? Do you want the sunshine of youth on your face and the old-time love light in your heart?

Then you must dine, not just feed. Work, not hustle. Sleep nights, not days. Play hard when play time comes. Laugh, not frown. It takes three times as many face muscles to frown as to smile. Why work your face muscles overtime? Keep your conscience clear, and if you don't have a religion that makes you happy, get one that will. Heaven, health, and happiness are the three H's of holiness.

You can't get health from moonshine, but you can from sunshine. Not on a speed wagon, nor in a pill box; but you *can* get it from fresh air, wholesome food, pure water, radiant thought, rich music, and buoyant exercise.

Shall We Junk Our Churches?

No-God sentiment is on the rapid increase. The best defense for Christianity



RUSSIA'S Society of Atheists, or anti-God materialists as they are often called, have just issued a statement in which they declare that 2,000 of Russia's 50,000 places of worship have been transformed into restaurants, educational institutions, factories, hospitals, and homes for children. Of the 2,000 places closed to public worship, the great majority were Christian churches, but more than a hundred each were synagogues and mosques. And it is said that these were closed "by the decision of the populace."

In speaking of the Soviet anti-God campaign, a recent London *Times* states: "The Soviet anti-God campaign includes a daily anti-religious newspaper with a circulation of 1,500,000, anti-religious films in traveling cinemas, and regular anti-God programs. The Soviet has also established anti-God departments in the State universities and all higher educational establishments, and has organized twenty-eight itinerant anti-religious exhibitions."

St. Isaac's Cathedral, Leningrad, has been converted into a museum to be used by the Atheist Society in scientific research. In the same city, the society has also opened an anti-religious university for little children, with a present enrolment of 155 pioneer child students.

ATHEISM RAMPANT

ATHEISM in Russia is growing by leaps and bounds. At the second conference of the anti-God society, held recently in Moscow, it was announced that the membership of the society had grown from last year's 1,000,000 adherents to 2,500,000 for 1930.

Is Christianity wearing out? Have the principles of Christ become so obsolete that we can afford to junk our churches and look to scientific research to govern our lives? Can scientific knowledge make a saint out of a

By Nathaniel Krum

sinner? To these questions we answer decidedly, No!

A few years ago, atheists were notorious because there were relatively few of them. Today they are in the headlines of the papers because there are so many of them. Think of it, 2,500,000 in Russia alone, and all organized and active in spreading their propaganda! If a world census of atheists should be taken, would not the total be appalling?

MEANING OF IT ALL

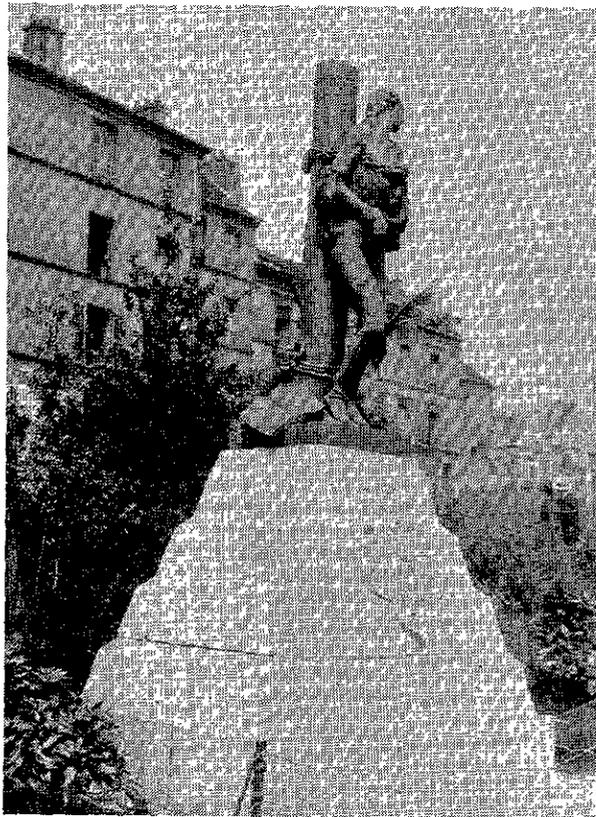
THINKING men and women the world over are carefully watching these anti-God developments, and many are vainly trying to find in the events of the day the answer to one great question, "What do these things mean?" Can it be, they say, that the religion of Jesus, which my mother taught me from the days of my youth, is but a myth?

Men turn in vain to science for a reply. In vain they inquire of the learned men of our day for an answer to present-day problems. In vain they search the pages of profane history for a parallel

to our times. They are forced, finally, to leave the question unanswered.

But there is an answer to this universal question and it is found in the Book against whose Author atheists direct their strongest blows. Unknown to themselves, atheists are but fulfilling the predictions made many years ago by the God against whom they fight! How was it in the days of Noah before the flood? Did men listen to God's word as revealed through Noah? Did they flock to the ark to worship and humble themselves before their Maker? Ah, no! God says of that time that "the wickedness of man was great in the earth, and" that "every imagination of the thoughts of his heart was only evil continually." (Genesis 6: 5-11.)

(Continued on page 31)



C. Delius

Monument to a European martyr of the eighteenth century. If the spirit of martyrdom were in our churches today, there would be no proposal to junk them

THE RETURN OF THE

The prospects before Zionism

THE disturbances of the past two years in Jerusalem serve to remind us that the children of Abraham still cling tenaciously to the belief that some day Palestine will be restored to them as an independent Jewish state — the same delusion that blinded their fathers, that brought destruction to their city, and the final dispersion of their people.

Zionism has been encouraged by many professed Christians in the belief that Christ is to establish a temporal kingdom on earth and peace is to reign among the nations, and, mixed up with this scheme in various ways, the Jews are to be gathered back to Palestine, which is strikingly similar to the fatal mistake of the church at the first advent. They, too, understood that the Messiah was to be a king, but instead of looking forward to His everlasting kingdom, they expected Him to dispossess Rome of Palestine, although He told them plainly that His kingdom was not of this present world.

INSIGNIFICANT IN PROPORTION

OF LATE years this belief has resulted in a definite Zionistic movement. But it is insignificant when compared with the number of Jews scattered throughout the world.

In New York City alone there are 1,750,000 Jews, while there are probably not more than one tenth of that number in Palestine. There have always been Jews in Palestine, but the great body of Hebrew people are still exiles, and Palestine is still in the hands of the gentile; and what is more, the Hebrew people are not inclined to leave their homes and go back there under the present conditions.

But this vain hope was somewhat stimulated when the Balfour Declaration was made concerning Palestine as a homeland for the Jews, though nothing has come of it more than to accord to the Jews the privilege of living there under the protection of the British government, and to arouse the jealousy and hatred of their Mohammedan neighbors.

Now no one can deny that the Jews have always been a subject of divine prophecy, and it is but reasonable to expect that their future has been disclosed. But when we go to the Bible we find that the



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A monument to be unveiled in the Holy Land, representing the Jews being led back to their homeland

prophecies used in support of this doctrine had their fulfillment in the return of the Jews from the lands of their captors in olden times, or that they refer to the gathering of spiritual Israel, when the earth is renewed and sin shall be no more.

But we are not left with these texts alone; for the future of Palestine, Jerusalem, and the Jews is plainly written. Their future as a nation was conditioned upon their faithfulness to the requirements of God and their acceptance of the Messiah. (Deuteronomy 28: 1-14.) But if they failed in these things, then it was told them: "If thou wilt not hearken unto the voice of the Lord thy God, . . . thou shalt become as astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Deuteronomy 28: 15, 37.

Later when they had definitely chosen their own way the Lord told them that their national independence would cease: "Thus saith the Lord, Go

JEW TO PALESTINE

By Joel M. Coward

and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom. . . . Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19: 1, 10, 11.

THREE GREAT OVERTURNINGS

FROM, and after, the Babylonian captivity, which soon followed, this prophecy was fulfilled, in that their country was ever after more or less dependent upon the great world monarchies.

When Jerusalem had been taken and the people carried away to Babylon, the Lord told them that their country should be overturned yet three times (Ezekiel 21: 27), or, in other words, it should become in turn, a dependency of Medo-Persia, Greece, and Rome, "and it shall be no more, until He come, whose right it is; and I will give it Him."

During all these years, up to the birth of the Messiah, they had been permitted to carry on their

temple worship and live in their homeland merely as subjects of these nations to whom they paid tribute, but Jesus made it plain that even this privilege would soon be denied them and that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21: 24), which means to the end of time, for the New Testament Scriptures teach conclusively that God has put both Jew and Gentile on an equal footing.

Of course, so far as salvation is concerned, the Jews have never had any pre-eminence above other peoples, for God's love and mercy have been extended to all men of all races and all ages without distinction, for He is no respecter of persons. But the Jews did at one time enjoy the special favor of God, inasmuch as the Messiah was to come through the line of Abraham, and if they had been true to God, no doubt they would have been leaders today in carrying the everlasting gospel to the world. But they forfeited this leadership as well as their national glory when they had trampled upon the law of God and crucified their Saviour. Then the doom, "Lo, we turn to the Gentiles," forever cut them off.

Romans eleven speaks of spiritual Israel as a tame olive tree with the Jews as natural branches, broken off because of unbelief; and the Gentiles are represented as branches of a wild olive tree grafted in their places. But it is expressly stipulated that as many as abide not still in unbelief shall be grafted in again, for God is able to graft them in. "And so [or by this process of grafting in of unbelievers, both Jews and Gentiles] all Israel shall be saved," for in this way is the Israel of God made up; "for he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart." Romans 2: 28, 29.

TRUE ISRAELITES

NOW the full meaning of God's promise to Abraham of an inheritance did not apply to Palestine alone, nor to his children according to the flesh, "for the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4: 13. "Know ye therefore that they which are of faith, the same are the children of Abraham." Galatians 3: 7. "There is neither Jew nor Greek," with God; "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 28, 29.

All of which proves that God will nevermore deal with the Hebrews as a people. Even in the far-off days of Babylon, when this fiat of Almighty God went forth, He foresaw the (Continued on page 33)



Wide World Photos

The manner in which Christian houses were marked with red crosses for protection during the recent outbreaks between the Arabs and the Jews after the fight at the Wailing Wall, vividly reminiscent of the blood on the doorpost which saved the first-born of the children of Israel from death at the time of the Exodus

The Rankling Race

It is not being solved; but it is still there to be solved,--or to precipitate a war the magnitude and ferocity of which we little dream.



THE Japanese problem may not seem to be of any great importance to the average busy American, but in Japan the case is different. Rightly or wrongly, every Japanese citizen feels that he and his flag have been wantonly insulted by America. A few days ago the editor of the Osaka *Mainichi*, a very influential newspaper, wrote:

"In this connection we are anxious to call the attention of the American Envoy to one fact that, while the people of the United States might in their busy activities have forgotten, we Japanese can never for a moment overlook; namely, racial discrimination. The very fact that the United States has felt called upon to invite us to be a party to a treaty banishing war, or to attend a conference in London is proof, we take it, that she does not regard the Japanese people too inferior to associate with. We do not claim equality with the rising Americans in any respect, cultural or racial, but at least we ask that we be accorded equal respect with other lesser peoples of Europe. 'Here is an inferior race,' the Americans declared several years ago, 'who ought to be shut out of the United States.' We do not demand the right to send a handful of emigrants to a country that hates them; we demand that

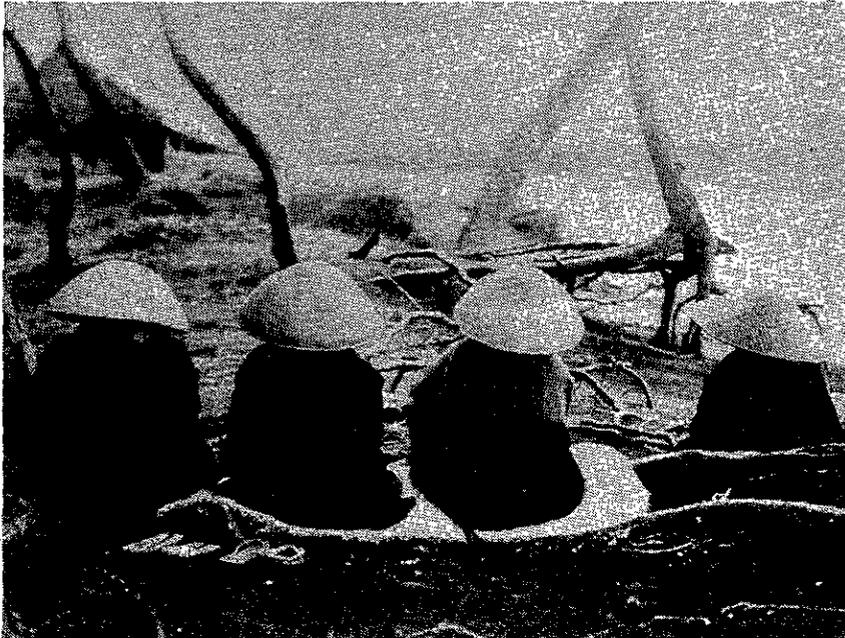
America remove the discrimination because of our national pride and honor. As long as the people of the United States feel that they have the right to continue insulting a highly sensitive nation and one who is her friend, Japanese cannot take very seriously all the unctuous and flowery words that her diplomats lavish in praise of our people and country. The undoing of the injustice may be technically difficult; if so, show at least the regret for being unable to undo what they themselves recognize as a gross injustice.

"Apart from this rankling problem, it is our joy to realize that America and Japan are getting along very well, fulfilling in worthy manner the mission which destiny has intrusted them to fulfill."

AUTHORITATIVE WORDS

THESE are not the words of an irresponsible soapbox orator or of some backwoods editor. They represent the carefully thought-out feelings of a well-informed editorial member of the staff of one of the world's leading dailies, a newspaper with an immense circulation. As such, these words are intensely significant. They indicate the existence of a quiescent volcano of resentment on the part of one great nation against another.

To all Japan the problem is vital, perennial, and one-sided. There is no such thing as the other side of the shield. My next-door neighbor here in northern Japan is a hard-working, friendly farmer. This very congenial neighbor has done me many a favor and given me many a valuable hint about my amateurish garden. One day I thanked him heartily for his kindness. Quickly he replied, "Let America treat Japan with equal kindness and justice." Thus I was caused sharply to realize, though his attitude was of injured friendship, the international significance of individual relationships. The problem, so far as Japan is concerned, is not one of merely academic interest or one to be left to the diplomats to settle in their councils. Rather it is



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Japan is intensely religious and race-conscious. Four women priests of the Buddhist faith supplicating their diety in the interests of the late emperor of Japan

Problem

By Alfonso N.
ANDERSON

Missionary to Japan

one that rankles in the heart of every citizen.

It is not our purpose to turn aside from the heralding of the good news of salvation in Christ to mix in the political controversies of the day. Whether or not all Orientals should be excluded from the quota system of admission to the United States, whether or not they should be permitted to own our land and become citizens, whether or not they should be permitted to conduct schools in their own languages — these and other related questions must be taken up by the people as purely civil questions. Our duty is to call attention to the tremendous significance of the modern gigantic quarrel between the East and the West.

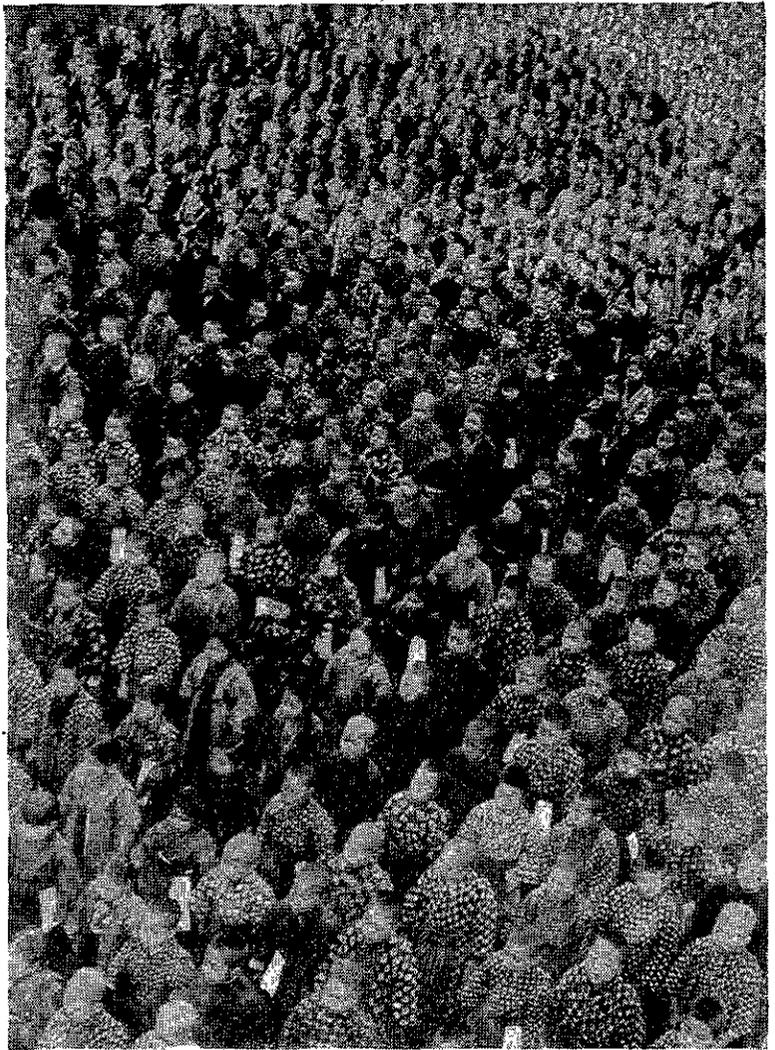
In his book, "The Real Japanese Question," the well-known writer, Mr. K. K. Kawakami has a final chapter on "The Fundamental Problem," in which he calls attention to the unequal possessions of the white and Oriental nations. He writes: "It may be safely said that

Asia's 900,000,000 souls have been expropriated of most of their territory and are today permitted to possess only 6,679,000 square miles." At the same time the Caucasian peoples, numbering 623,000,000, occupy or control 46,146,084 square miles of the earth's surface.

FOR THE SAKE OF PEACE

THE author quotes H. G. Wells on the equality of Asiatics with Occidentals in character and ability and says furthermore: "Under modern conditions, world-wide economic and educational equalization is in the long run inevitable." Mr. Kawakami concludes that, for the sake of peace, there should be either a re-distribution of territory, or the removal of the exclusive policy adopted by Western colonial powers against Asiatic peoples.

My friendly neighbor, the farmer, lives with his large family in a tiny three-room house. A veteran railway engineer of my acquaintance also lives in a diminutive house on a back alley. Respectable people reside in the most cramped quarters. The



International Newsreel

Japan must find room for its increasing population, which is being added to at the rate of one million a year

population of this highly overcrowded country is now increasing at the tremendous rate of nearly one million souls a year. The rice crop is inadequate to feed so many mouths. The American movie acquaints the masses with our opulence and vast expansiveness of room to live in, our splendid highways and cars a-plenty to drive in. A people whose struggle for existence is relentless, in their awakening self-confidence naturally entertain little affection for those whose lives seem so full of ease, pleasure, and good things.

All authorities agree that there will be a change. Readjustment, equalization, parity are bound to come, they say. But history teaches that vast changes seldom happen peacefully. Strife and bloodshed are the rule in the life of our planet. It staggers the imagination to conceive of adjustments so fast as the great leaders in thought call for. Only the stupendous war preparations of today seem to be commensurate with such vast changes.

Yet, staggering as this conception of a colossal race war may seem, and im-

(Continued on page 33)



The News Interpreted



International Newsreel

The material prophecy of war is always with us. A U. S. Army tank bristling with cannon fodder for the future

War Will Not Down

HE THAT is glad at calamities shall not go unpunished," warned the wise man. And mindful of that fact we shun pessimism and would fain blind our eyes to future calamity. But, try as we will, we cannot be alive and get away from the idea of war. Even peace, its opposite, is used as a pawn for war. For the nations are "spoiling for a fight." Comparative peace is not a permanency; but simply an interim between two wars. All signs show that the nations are not at peace because they want peace, but because they have not recovered from the last war or are not ready for the next one.

An ominous cloud hangs over Europe; and it grows deeper as 1934-5 approaches. The next few years will be the "lean years" for man-power among those who engaged in the World War. The absence of men at the front, the lower birth rate, and the undernourishment of babies during the conflict of 1914-18, will then be felt for the first time as there will be fewer recruits for the army. Especially is this so of France. The last of the French armies of occupation have just withdrawn from German territory only to be moved to the Italian front and almost frantic efforts are being made to fortify most elaborately the Rhine frontier. To quote an authority:

"Vast works have already been begun

which will make of the whole area comprising Metz, Thionville, Nancy, and Toul an intensely fortified district. Each one of these towns, which before the war was considered to be a great fortress, now becomes but a portion of a country bristling with guns, seamed by trenches, honeycombed by gas-proof underground roads, each being as it were a bastion in the largest fortress yet conceived. Huge subterranean caverns are contemplated, in which the garrison of this countryside will be protected against the heaviest possible type of bomb or shell and the most insidious of the chemists' gas inventions. There will be electrical subways and elevators for the rapid movement of light and heavy artillery, as well as for the transport of troops. Along the Rhine, work has already been put in hand for the construction of a continuous line of heavily armored machine-gun nests, supported along the heights of the Vosges by a chain of small forts, linked up with each other by miles of underground passages."

France is doing everything possible to keep things as they are and protect herself in her present situation. Threatening moves across the border drive her to propose a United States of Europe; Mussolini blows a blast on his war horn and makes unheard-of appropriations for an enlarged and more efficient army, and France rushes to fortify the Italian

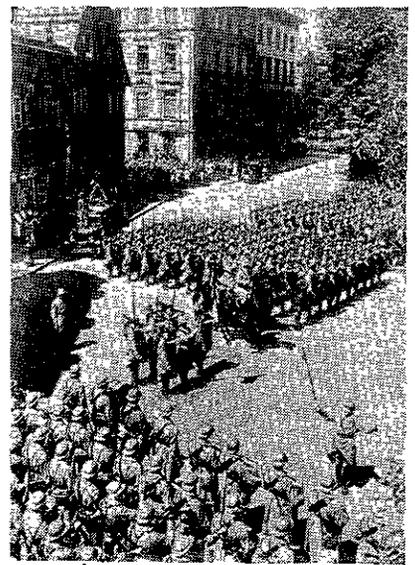
boundary. Germany, first to recover from the World War, and eager to recoup lost fortunes, constitutes a constant menace to the peace of mind of the remainder of Europe. Russia, smarting under the slights of the world powers, will be ready by 1933 to assert herself for world dominion.

Britain, whose very imperial power hitherto has been a great factor for peace, has at last ceased to maintain her undisputed rule of the seas; and the very last vestige of her strictly imperial dominion is seriously threatened in the defection of India.

Asia is a boiling pot, with no one able to tell what concoction will be dipped out of it. The world watches with anxiety the chaos in China and the rebellion in India.

John Bassett Moore, returned judge of the World Court, than whom there is no greater authority on international relationships, says in *Review of Reviews* for July:

"I do not share the widely current but hasty and shallow supposition that, as the result of improved means of communication, international wars are no more to be expected. They tell us that the steam railroad, the modern ocean liner, the telegraph, the telephone, radio, movies, and airplanes have brought races and nations so close together that, realizing that they cannot afford to fight, they will refrain from doing so. I do not think so. Proximity does not always breed affection. Nor



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The last detachment of French troops march off German soil only to be concentrated on the Italian frontier to guard against trouble from a new quarter

The News Interpreted

do men always count the cost before they come to blows."

Judge Moore sees no prevention of war in leagues, treaties, pacts, etc. And he gives a "Decalogue for Diplomats," but seems to doubt if statesmen will keep it.

Says Sir Philip Gibbs, noted World War correspondent and keen observer and analyst of events:

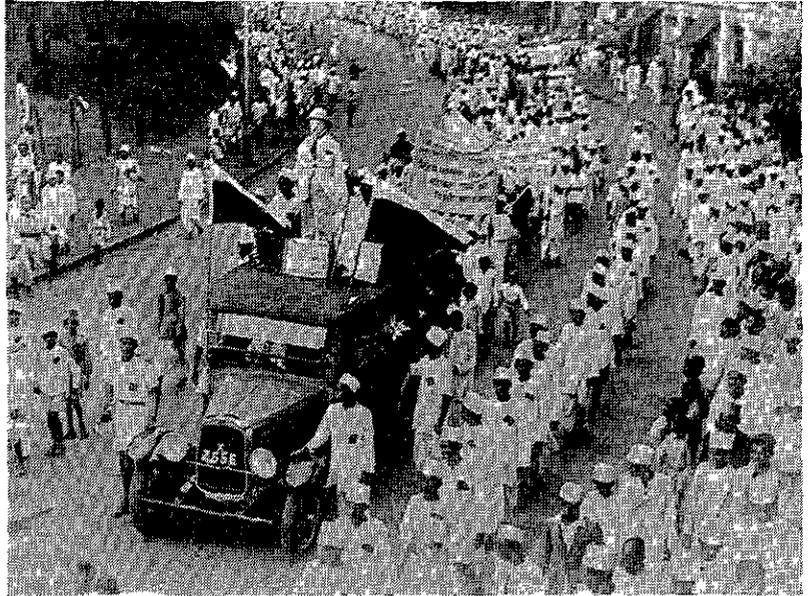
"All of us will be engulfed. . . . The stage is being set for the greatest melodrama entitled: 'The Downfall of Europe'; two forces are being marshaled on one side and on the other. The Master of Ceremonies — who used to be called the Devil in old days — is arranging everything. Science dedicated to the Devil has made great strides in the methods of quick destruction, especially in regard to two weapons which were in their infancy in the great World War of 1914-18, — airplanes and gas. I believe that all mankind with any idea higher than the brute, with any love of humanity, with any belief in God, will rise in their millions to defy this foul and monster specter, which is hovering over the sickbed of Europe, awaiting her death. My mind refuses to accept the inevitability of a mad, raging, destroyed world, and yet I see clearly that unless there is a turn of the tide in the passions and politics of European peoples quickly, the madness of one great power, some unprovoked attack, or some rising of little nations may lead to general loss of reason. Those whom the gods destroy they first make mad. Is it any wonder that there is a disease of the soul in Europe, the creeping paralysis of despair? The rising tide of hatred, 'new causes of quarrels,' preparations for another and different kind of war. Europe is stricken not only with a disease of its economic life, but with a disease of the soul."

Yes, the "disease of the soul" has brought all the trouble. And only the cure of this soul disease will end wars. But the Great Physician is soon to appear in the clouds of heaven bringing the remedy. Devoted peace lovers will meet Him in peace.

Rome in Malta

EVER since the establishment of the Vatican State and the restoration of temporal power to the pope, the world has been expecting new developments. We are not disappointed.

The island of Malta is a British possession and naval station in the central Mediterranean. Its population is largely Italian and Catholic, and the Church



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A protest parade in Bombay, India, against the action of the British in arresting those who defied the salt tax

has much influence in its political affairs. Its premier is himself a Catholic, though a thorough-going Britisher. A crisis in conflicting interests recently occurred when for his political opinions the Church authorities at Malta ordered a priest of their order deported to Italy. The priest refused to go, and claimed civil rights under the British Government. The Government sustained his claim and he stayed. Thereupon the Church denounced the prime minister for the action, and in forth-coming elections has commanded all Catholics on the island not to vote for him on pain of being considered guilty of mortal sin and being refused the sacraments.

This was open interference by the church in civil affairs over which it had no jurisdiction, and involved a very serious controversy between the Vatican and the British Government. The outcome has been delayed by the postponement of the elections, but the dispute goes on.

The Maltese archbishop defends his attitude by saying that (as quoted in the *New York Times*) "in Catholic countries, civil authorities, judges, ministers of police obey the bishops, and in every struggle between church and state, the church always proves to be right." And now the pope has come forth with a statement that "at no moment has our action or that of the Maltese bishop ever entered the political sphere." The world cannot but wonder what

the pope's idea of the political sphere is, when he justifies deporting a man from the territory of a foreign nation for political sentiments contrary to the Church. The Church has its own justifiable penalties, but one of these is certainly not civil deportation.

All this should open the eyes of American Catholics to what it is often hard to get them to credit,— that the Church dabbles in politics, and more, claims political control if it dare. Of course, this is held to be justifiable only in "Catholic countries." But are religious minorities in these countries to have no political rights that the dominant church is bound to respect? And does the great Catholic slogan and aim, "Make America Catholic," present a pleasing prospect to American Protestants? Rome is everywhere and always the same. The only difference is whether or not she dare assert her power.

And is it not strange that, in view of the zealous and widespread proselytizing of Catholics in America in order to "make America Catholic," the pope in a recent proclamation should deplore and protest the tolerance of the Italian government in allowing Protestants to proselyte in Italy? Can we expect fair play from Rome? If Rome follows one policy in countries where her members are in the majority, and an entirely different one where she is in the minority, may we not look to predominantly Catholic countries today to see what Catholicism wants to make of America?

Moses Did Not Originate

Archeology reveals that the Decalogue was in existence and force long before Sinai

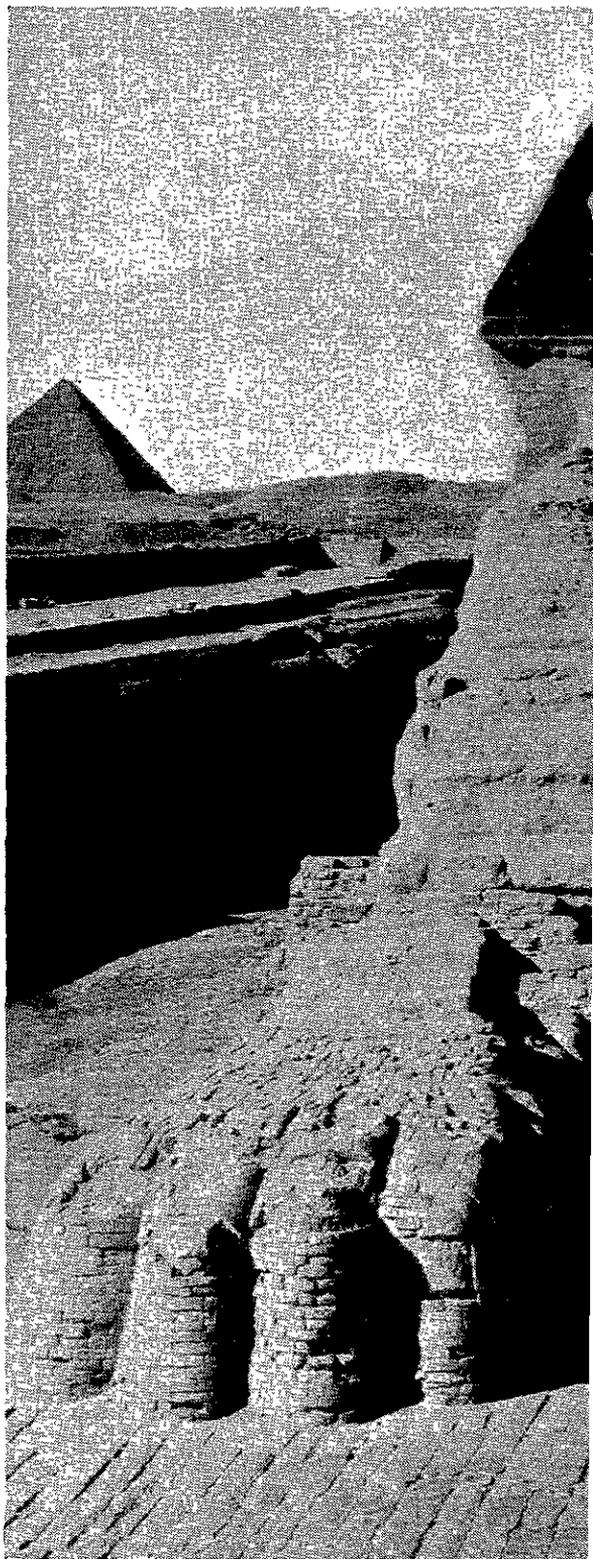
NO BRANCH of human knowledge has added so much to our understanding of the Bible in the past seventy-five years as Biblical archeology. Within that period one piece of evidence after the other has been pouring forth to establish the accuracy and trustworthiness of the Biblical records. Many facts that were veiled in mystery and uncertainty, being attacked by the so-called Higher Critics, suddenly became clear through the discovery and decipherment of the records of ancient times. Apparent disharmony or inaccuracy was shown to be due to an imperfect knowledge of either the Bible or ancient history, and newly found ancient monuments vindicated the accuracy of our Bible. There is today hardly a subject in the Bible on which archeology has not shed some light, or has given us at least some illustrative material.

During the course of these three quarters of a century in which Biblical archeology in the Near East has been flourishing, much light has been thrown on the laws of the Old Testament. Most readers are no doubt familiar with the finding of that famous code of laws which has been named after king Hammurabi, and which agrees in so many points with the civil law of the Jews. Other ancient tablets have been found that give proof of the existence of a moral law similar to the Decalogue long before Moses was born.

The Bible nowhere teaches that the Ten Commandments were an entirely new revelation at Mount Sinai. Indeed, such a conception would be directly against the teaching of the Scriptures. From many different statements in Genesis and the first chapters of Exodus it is clear that the patriarchs and even Israel had a knowledge of the requirements of the Decalogue, and considered the transgression of its precepts as wrong. The people of Israel had probably nearly forgotten these commandments during their stay in Egypt; and for this reason, and perhaps others, it became necessary to give the divine law to them anew and to inscribe it on stone. But if the patriarchs were acquainted with the moral requirements of that law, we would naturally expect that other nations, living around them, would also have some conception of this law.

PRIMITIVE KNOWLEDGE

THE Bible leads us to believe that in the beginning all men were informed as to the moral requirements of their Creator. These were then transferred from father to son in successive generations; but as time went on and the world became more wicked and evil, they almost lost sight of their Creator and His law. Yet, some idea of moral responsibility toward a higher being persisted



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Centuries before Moses lived, or the Egypt

the Ten Commandments

By M. Couperus



was built, the law of God was known to man

among most nations. We know that the same process of contamination took place with their records of the creation and flood, although we can find the truth yet hidden under the mass of myths and legends. In the same way we are still able to find evidence of the existence of a knowledge of the moral law in those bygone days, long before Moses was born.

INFLUENCE OF THE DECALOGUE TRACED

IN AN ancient Babylonian record of the creation, which has come down to us in fragmentary state, there is found the idea of a moral duty of the created being towards his Creator. After the account of the formation of man it gives the following injunction:

"Towards the God thou shouldst be of pure heart: that is dearest to the Deity. Prayers, supplications, prostration of face, thou shouldst offer Him early every morning. Mercy becomes the fear of God; sacrifice enhances life; prayer absolves from sin. Against friend and neighbor speak not [evil,] . . . When thou promisest, give, and [fail] not."—*Dr. S. R. Driver, "Authority and Archeology," p. 13.*

If we had the whole of this inscription we probably would find other moral requirements along the same line. But as it is, we must be satisfied with this small fragment.

Further evidence of the existence of a moral code that was in principle very much like the Decalogue comes from another old Babylonian text: "Is it indeed a sin against a god, a transgression against a goddess? Has he dishonored a god, cursed a goddess? . . . Has he cursed father or mother, insulted an older sister, has he yielded in little things, refused in large things, said 'No' for 'Yes' and 'Yes' for 'No,' spoken sordidly, disobediently [acted], used false weights, used counterfeit money? . . . Has he trespassed in his neighbor's house, has he approached his neighbor's wife, has he shed his neighbor's blood, has he robbed his neighbor of his clothing? . . . Was he upright in speech, but false at heart, saying with his mouth a bountiful 'Yes,' but in his heart a bountiful 'No'? . . ."—*I. M. Price, "The Monuments and the Old Testament," p. 198.*

In Egyptian literature also we find numerous references to moral standards that reflect the light of the law of God. In the 125th chapter of the Egyptian "Book of the Dead" are the following sentences:

"I have not dealt falsely with any man. . . .

I know nothing unworthy about anything;

I have not done wickedness. . . .

I have not done what god abhors,

I have not dealt evilly with a servant of the governor,

I have not injured any one,

I have not made any one weep, (*Continued on page 34*)

The Greatest Mystery Story of *the* Ages

The mystery of godliness is the most intriguing problem with the most unique solution readers have ever read. And the more so because it is
TRUE and involves EVERY SOUL ON EARTH

By L. Ervin Wright



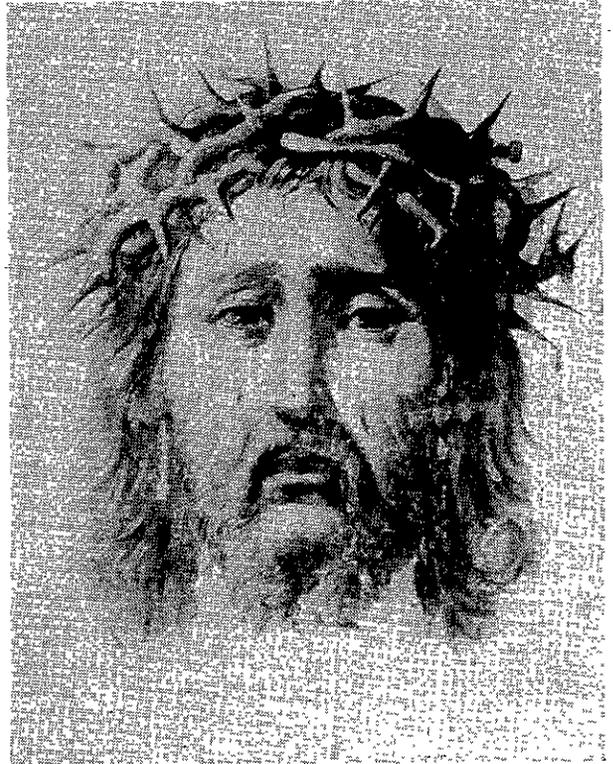
WHEN all mankind sinned in Adam, God was under no obligations to give mankind a second probation. Nevertheless, Jesus supervened in man's behalf immediately upon the failure of Adam. Eternal life under the new probation is a gift through Jesus Christ. (Romans 6: 23.) Salvation is a gift from God, not an obligation. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

After Adam and Eve had sinned and had made themselves fig-leaf aprons, they secreted themselves in the foliage of the garden of Eden, when "they heard the *voice* of the Lord God *walking* in the garden." (Genesis 3: 8.) Inspiration does not say they heard the Lord God walking in the garden, but that they heard *the Voice* of the Lord God walking. This seemingly peculiar phraseology was not accidental. The participle *walking*, as the Jews themselves admit, does not relate to the Lord God, but to *the Voice*. He who Moses here designates "the Voice" we are to understand to be He who is elsewhere designated "the Word." The Jews in the Targum render this verse: "They heard the Word of the Lord God walking." And the Jerusalem Targum paraphrases the beginning of the next verse: "The Word of the Lord called unto Adam."

It was Jesus Christ himself that made known to Adam and Eve that they might have another trial. It was on this occasion that Jesus made known that He would be born into the world through the medium of a woman. This is evident from the ultimatum given to the serpent, and in which Adam and Eve read the promise of a divine Saviour in human flesh.

Jesus said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her Seed: He [Jesus] shall bruise thy head, and thou shalt bruise His heel." Genesis 3: 15, A. R. V.

In this prophecy there was made known that some being of a highly mysterious nature, *man* because of woman born, yet differing from all other



Eugene J. Hall

The hero of the outstanding tragedy of the ages

men because born *only* of woman, should in due time break the power of the malignant spirit.

But Eve did not understand that the Messiah would be exclusively "the seed of the woman," or, perhaps, viewed such an event as an impossibility like many today who reject the virgin birth of Jesus Christ for similar reasons, for when she gave birth to her first-born, Cain, she supposed that he was none other than the promised Seed. This is evident from the fact that no sooner had she beheld Cain, who was truly *born of woman*, but only as every other person is born, and who was *her seed though he was likewise the seed of Adam*, than she joyfully exclaimed: "I have gotten a man, even Yahweh [Jehovah]!" Genesis 4: 1, Rotherham's translation. Circumstances soon proved that she was mistaken.

Under the new probation Jesus said He would "put enmity" between Satan and His people. "This enmity," states one writer, "is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the



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The people of Georgia, Transcaucasia, still sacrifice a lamb in symbol of the sacrifice of Christ for the human race

originator of sin. Both became evil through apostasy. . . . It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above."

TRIUMPH OF THE SEED

IN THIS first promise of a Saviour it was also revealed that Satan would bruise the Saviour upon the heel — that is, the death stroke of Satan against the Christ would be like a wounded heel, not fatal — but in turn the Saviour would deliver upon Satan a death stroke upon his head, a fatal spot. One may lose his heel entirely and live, but for one to lose his head means death.

More than seven hundred years before the incarnation of Jesus Christ took place, Inspiration declared: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7: 14. Again we read: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder [shoulders, Hebrew]: and His

name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9: 6, 7.

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law." Galatians 4: 4. This was accomplished through the medium of the virgin Mary. The angel Gabriel announced to Mary: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God." Luke 1: 35, margin, A. R. V.

"THE MYSTERY OF GODLINESS"

THE incarnation of Jesus Christ is the "mystery of godliness," for, says Paul, "without controversy great is the mystery of godliness: God was manifested in the flesh." 1 Timothy 3: 16, margin. It was a mystery of godliness, indeed, when "Jesus, who, existing in the form of God, . . . emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2: 5-8, A. R. V.

When Jesus "emptied Himself" of His glory, His form, and His almighty power to clothe Himself in sinful flesh, the greatest of all risks was undertaken. (The displays of divine power by Christ while with men were never made in His personal battles with temptation to overcome sin. He was obliged to meet sin in common with humanity. Displays of divine power were given through Christ by the Father only on those occasions when they would reveal the Father, which was Christ's mission. Christ used no divine power for Himself.) "Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. . . . God gave His only-begotten Son that the path of life might be made more sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"—*The Desire of Ages*, page 49.

In order to save man under the law's condemnation of death, God sent "His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh." (Romans 8: 2, 3, margin.) "And the Word [the Voice of Genesis 3: 8] became flesh, and tabernacled among us." John 1: 14, margin, A. R. V. In partaking of human flesh, God became the God-man. While on earth Jesus clothed His divinity with humanity. He was "God with us." (Matthew 1: 23.) In the Bible Jesus is not only called the "Son of God," but also the "Son of man." In partaking of human flesh Jesus became one "near of kin." Through the virgin birth there is a blood relationship be-

Cheerfulness *in the Home*

A Word to Mothers

By Arthur W. Spalding

YOU can do almost anything you want to if you are cheerful about it. Along with other good qualities, cheerfulness is a chief ingredient in the art of making the baby mind, winning your husband's co-operation, running the house aright, and keeping well and strong. "A merry heart doeth good like a medicine." But just you get down-in-the-mouth, sour, fretful, impatient, black-browed; and then if anything goes right it will be a miracle of black magic. "A broken spirit drieth the bones."

Set your mental house in order. Put your will on the side of sunshine. Not only do you need good cheer to help you through your duties, but your husband needs your good cheer to make home the harbor of peace every man requires when he comes in from the battle with the world. And most of all, your children need the glorious sunshine of cheerfulness in the home in which to make their souls grow vigorous and strong. Home: "A world of strife shut out, a world of love shut in."

Do you say, "Good morning"? So much depends upon how you start the day. If you feel as you need to feel, why, you just want to say, "Good morning!" in the cheerfulest, happiest tone of voice. And if you aren't feeling as you need to feel, why, then a happy-toned "Good morning!" will help you to feel that way. Of course, there are other things which help, too. Leaving off late or heavy suppers is one. Sleeping all night in fresh air is another. Taking a briskly cool shower-bath or a towel rub on arising would be another, if the circumstances are propitious. A word with God and the consciousness that He is with you, is the greatest of all. And then to say, "Good morning, sweetheart! Good morning, dear!" starts the world rolling in the right direction.

KEYS TO HEARTS

AND when you want some favor, or when you want something done, what is the way to make the request or the command? You will have noticed that the way any person does it depends upon his state of mind, habitual or temporary. A bully who roars his orders at the weak, can become very soft-voiced and cringing if he is frightened. But a parent has no right to be a bully. The father and the mother must be superior to the small-

PAGE TWENTY-TWO



By Ewing Galloway, N. Y.

Healthy, happy, innocent childhood

mindedness that makes the tyrant. They have infinite values at stake, in the characters and the destinies of their children, and they must handle them with the sureness, the understanding, and the love that invite cheerfulness.

Say, "Please get me my thimble, Jennie." Say, "Thank you, dear; that was very thoughtful of you to give Mother your chair." And when you regret an accidental discourtesy, do it with a self-respecting gentleness and not like a truculent prize-fighter. A merely formal "please" so many times is made to sound like an ultimatum that it has no value; and "I beg your pardon" so often really means nothing but, "I decidedly differ with you." What a travesty on the grace of the words!

"Well, but it is easier to say, 'Be cheerful!' than to be cheerful." Yes; certainly. That is the difference between hypocrisy and Christianity. Of the scribes and Pharisees Jesus said: "Do not ye after their works: for they say, and do not." Our religion must be a religion that enables us to find the causes of our faults, and to remove them, that we may be doers and not sayers only. What, then, can we do to establish and maintain the habit of Christian cheerfulness? There are physical causes of gloom, and there are spiritual causes.

As young mothers, you have often said when the little baby was cross, "Baby is sick." This combina-

THE WATCHMAN MAGAZINE

tion of "sickness" and "crossness" continues throughout childhood. This you know without being told, but did you know that "crossness" of others too often affects the health of little children? When nagging, fault-finding, and harsh words are their portion, the lives of little children become dwarfed and narrow. Their growth is impaired, the nervous system is affected, the circulation of the blood is hampered, the digestive juices are checked.

HELPS TO CHEERFULNESS

HAPPINESS is as essential as food if a child is to develop into normal manhood or womanhood.

Praise, cheerful words, as well as the instilling of confidence in a God in heaven, act as a stimulant. The eyes become brighter, and even the pinched face will lighten up when love is manifested by a kind word. This has definite healing effect in overcoming illness.

To keep up such a cheerful program day after day, Mother herself must be at her physical best. "Sickness" and "tiredness" and "crossness" are boon companions even at the age of forty. Little hands will lighten the burdens if you are not too particular; and a word of praise and "Thank you" could accompany even a task poorly done. "If he ran the measure of his strength, what matters all the rest?"

See that your children and you yourself get enough sleep, and in cool, fresh air. If you can sleep outdoors in a sleeping-porch or elsewhere, that is best. Next best is sleeping with the windows open. Restful sleep is necessary to build up nerve tone; without sleep you can be cheerful only by the wasteful expenditure of spiritual energy.

Next, be sure that your food habits are right; that you have nourishing food, rightly cooked and appetizing; that you eat at proper intervals, neither too much nor too little.

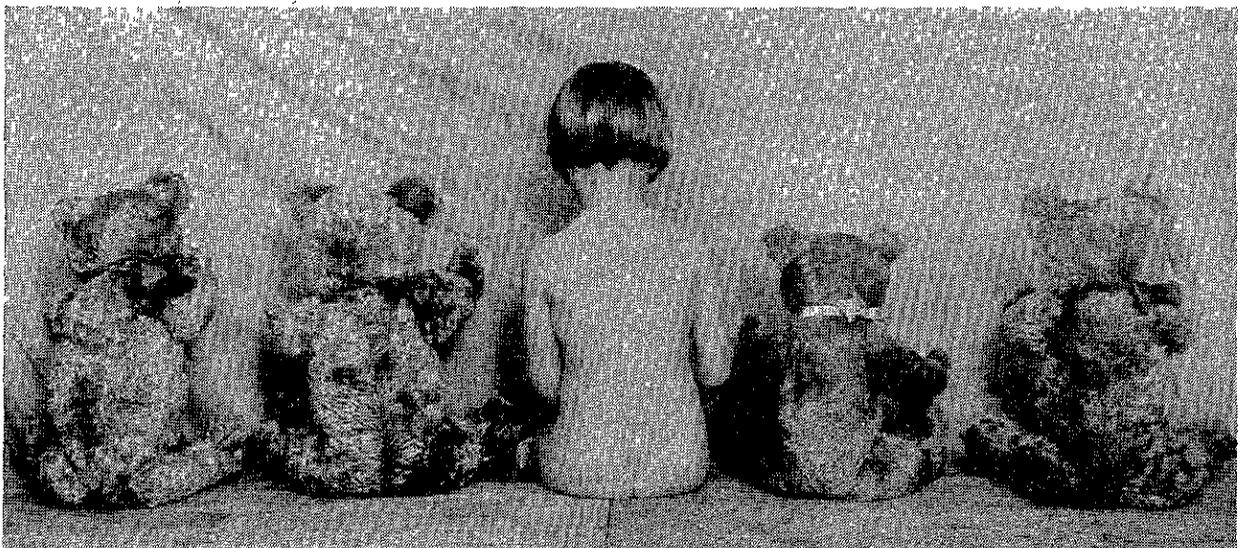
Exercise is necessary. The duties of the house, rightly performed, are to a woman in health good exercise, and an excellent aid to cheerfulness. It should be possible, also, for a woman to get outdoor exercise. The flower garden and the lighter work in the vegetable garden furnish opportunity for healthful, invigorating exercise. Bathe frequently; and secure regular and thorough elimination of body wastes. Keeping the body in working order is of the greatest importance in the maintenance of good spirits.

Plan your working program within a working limit. Eliminate every non-essential — fussy preparation of foods, elaborate trimmings if sewing, and the heavy cleaning in the daily housework if you find you have exhausted all your resources of strength at the end of an ordinary day. Even though it seems difficult to smile, to sing, and to be cheerful, if you do it the reaction felt will make for better health to yourself, to your children, and to your home.

HOUSING FOR CHEERFULNESS

MAKE your surroundings as cheerful as you can. If you have grounds about your house, even no more than a small yard, make them attractive with grass, flowers, and shrubs. Within the house, the color scheme of your walls has much to do with the state of your nerves. Make the inside of the house light. The walls of the living rooms should be a cheerful tint; and the less light the windows admit, the lighter should be the walls. How much flowers help to brighten and cheer the room, you know. Bring in cut flowers in season, those which you yourself have grown, if possible; in winter keep some potted and flowering plants. Well-selected and cheerful (not loud) pictures on the walls do their part in maintaining cheerfulness.

Do whatever you can to make music in the home. Sing. If you cannot sing, you (*Continued on page 33*)



Herbert Photos, Inc.

"Bare and four bear," if you would have cheerfulness in the home

CHRIST AND THE

Did He abolish it or confirm it?



HERE are some people who conclude that the work of God's spiritual Son, sent into the world to redeem a lost race, and God's spiritual law, set forth to all men as His rule for righteous living, are antagonistic the one to the other. Yet the fact remains that the two — and the Holy Spirit as the third great factor in bringing salvation to lost man — work harmoniously together hand-in-hand, each majestically fulfilling an important part in the great plan of redemption.

Who is responsible for sin entering our world? Was God's perfect law of righteousness to blame for Adam's sin in the Garden of Eden that day he transgressed God's command and partook of the forbidden tree? Was the Son of God to be charged with the responsibility of Adam's disobedient act? Had God's Holy Spirit failed in any particular, causing this spiritual fall of our first parents? No, it was brought about through the rebellious act of fallen Lucifer, enticing Eve and Adam into sin. And sin meant the transgression of God's holy, irrevocable law — God's own written will, detecting sin wherever it would appear within His great domain, the universe. This same spiritual, holy law had already been broken by Lucifer and a great host of heavenly angels before Adam and Eve had been deceived into joining with them in their rebellion against God. And the contest up there in heaven had been over this very same law, Lucifer contending that he and the other angels joining with him needed no law to govern *their* lives — they proclaimed for themselves liberty to do as they pleased.

COULD NOT BE REVOKED

BUT did God do away with His law because Lucifer — that prince among the angels standing next to His Son in command beside the throne of the universe — thought it unnecessary and revolted against it? No, indeed! Instead, He devised a plan involving the death of His only-begotten Son rather than set that supreme law aside. Think, then, how highly exalted was this holy law in that the Infinite God found no way to redeem guilty sinners other than to give His beloved Son a ransom for those sinners. He could not revoke His law to save them. That law stood as the very foundation of His throne. It *must* stand, it must abide unaltered, unchanged, in its spiritual perfectness, as God's great code of righteousness to guide in the life actions of all His created subjects.

And so here upon earth the contest opened. The Father and the Son had made the covenant that in

the fullness of time the Son of God would yield up His command in heaven, and come to earth as a man, live a life of obedience to this same holy, spiritual law, and give His life a ransom for repentant sinners, opening the way for the Father to justify and forgive their sins, in that He would lay them all upon His sinless Son (Isaiah 53: 4-6); thus declaring His own righteousness, "that He might be just, and the justifier of him which believeth in Jesus." Romans 3: 26.

LAW LEADS TO CHRIST

DOES God's majestic law have any part to act in the work of redeeming lost sinners back to God? David answers: "The law of the Lord is perfect, converting the soul: . . . the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Psalms 19: 7, 8.

And the Apostle Paul replies: "The commandment, which was ordained to life, I found to be unto death. For *sin*, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? [Was the law to be blamed because it slew the *sin* in him?] God forbid. But *sin*, that it might appear *sin*, working death in me by that which is good [the law]; that *sin* by the commandment might become exceeding sinful." Romans 7: 10-13.

And then Paul concludes: "Wherefore the law was our schoolmaster to bring us unto Christ *that we might be justified by faith*." Galatians 3: 24.

How plain it is, therefore, that while this law, itself "perfect," "spiritual," "holy," and "good," cannot justify us since we have broken its precepts, it *can* and *does* stand beside every sinner, earnestly pointing him to the slain Lamb of God who *is* able to justify him by forgiving him his iniquities and sins through the merits of His own blood shed on Calvary.

That law is God's mighty spiritual sword to slay *sin*. Its letter does kill sin — yet not necessarily the sinner. And how glad we should be that this is so. For how should we know what sin is without this great sin detector — the law? Paul fearlessly tells it aloud in public: "I had not known sin, but by the law." And how shall we? As we look into this perfect reflector of God's righteousness, we shall see the stains of sin on our hands, our face, our garments. And beside ourselves in that very same looking-glass, if we look long enough and closely enough, we shall see the lovely face of Jesus also

DECALOGUE

By TYLER E. BOWEN

reflected welcoming us to come unto Him to be purified, washed, and made clean. And this is to be an everyday experience of ours — this looking into God's looking-glass — not once for a lifetime. Our characters are to be proved and tested by this heavenly testing tube placed in our hands. "But now the righteousness of God" is "witnessed by the law"; "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Romans 3: 21, 22.

Notice this scripture: "When He [the Holy Spirit] is come, He will convince the world of sin." John 16: 8, margin. And how is the Spirit of God to do that? He convinces us of sin by pointing us to God's law that we have transgressed. "For sin is the transgression of the law." 1 John 3: 4. And before the Spirit of God can do its work of bringing a sinner to Jesus, where life is found, He must first convict him of sin. When in humility and contrition, sin is repented of, then it is possible, and not until then, for Him to convince the man of righteousness through the gift of Christ's perfect righteousness. The text reads: "When He is come, He will reprove [margin convince] the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to my Father; . . . of judgment, because the prince of this world [Satan] is judged." John 16: 8-11.

We must be born again. The old man, this body of sin we all have, *must* die. The letter of the law kills this old man. And it is to be an eternal death for him, too, if the new man is to live on with Christ Jesus unto everlasting life. And right here let it be said that every redeemed sinner who, through faith in his Lord Jesus Christ, shall enter the kingdom of glory will have gone through the experience of suffering this eternal death — the death of this old man of sin — and that, too, from choice. He has chosen to allow his old man to die here and now, that he might arise from that old man's watery grave to walk with Christ in newness of life.

BETTER DIE NOW THAN THEN

PAUL describes this death to sin: "Knowing this, that our old man is crucified with Him, that the body of sin [not the law] might be destroyed, that henceforth we should not serve sin. For he that is dead is freed [justified, margin] from sin. Now if we be dead with Christ, we believe we shall live with Him: knowing that Christ being raised from the dead dieth no more: death hath no more dominion over Him." Romans 6: 6-9.

Neither will death have dominion over that man who has been crucified with Christ and has arisen to walk the new life with Him. He may go to sleep, but that is not the death the Scripture is here talking

about. The difference between the man saved in Christ's eternal kingdom and the man eternally lost is that the one chooses to die his eternal death to sin here and now, while the other clings to his body of sin to perish with it when sin is to perish in that lake of fire. For let it be known, *sin is to perish, eternally perish, from off the earth, out of God's universe.*

THE TWO DEATHS DESCRIBED

OF THE one death we read: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

Of the other death we read: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone. . . . And death and hell [the grave] were cast into the lake of fire. This is the second death." Revelation 20: 9-14.

With the choice before us of clinging to the sinful pleasures of this fleeting life, or of choosing an eternal inheritance in the kingdom of God, no wonder the Lord through His prophet cries out: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die? . . . I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves [be converted], and live ye." Ezekiel 18: 31, 32.

And, again, hear Jesus' pleading voice calling from the temple courts just before He went to Calvary bearing your sins and my sins: "If any man thirst, let him come unto Me, and drink." John 7: 37. And before this He had pleaded: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6: 35. And to know that He has power on earth to forgive sins we have only to read how, when that dying man by faith was let down into His presence through the tiling of the roof, in compassion the Son of God said to him: "Son, be of good cheer; thy sins be forgiven thee." And to this word — the sweetest music ever heard by this palsied one — Jesus added, to convince all looking on, even those who murmured because of this forgiving message to the sick one: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house." And did he? "And (*Continued on page 31*)

Dave Masters asks the question

IS THERE A GOD?

and gets his answer. A heart-gripping
story of crisis in a young man's life.

By Harvey R. Davies

"**S**AY, Dave, you're not really leaving the Seminary, are you?" Dave looked up from his half-packed trunk and grinned rather sheepishly at his roommate, standing breathless in the doorway. "Did you come all the way over from 'Lab' just to ask me that?"

Arthur, however, remained serious. "I mean it. Sanborn came to 'Lab' late and said you were leaving for home this afternoon. But you're not going, are you, Dave?"

No answer. Dave placed a neatly folded laundry bag in the trunk. How he hated all this fuss. Probably he'd be bothered to death till he was aboard the train.

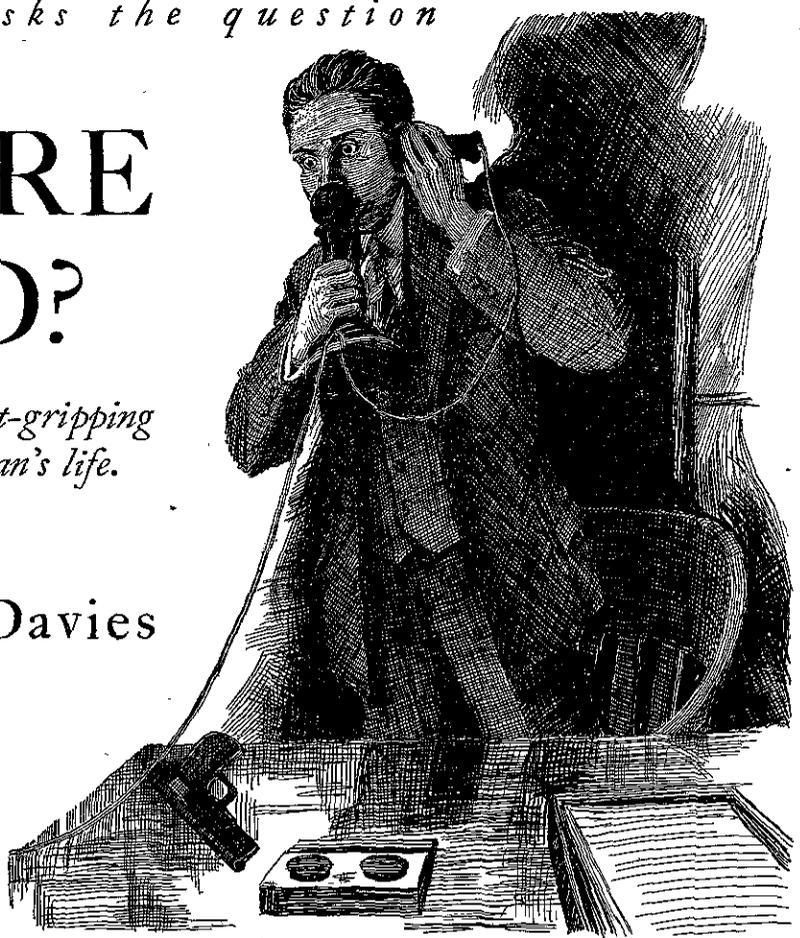
The familiar Arthur, who had been his college roommate for four years, idled into the room, dropped his books onto the study table, and observed that Dave's bronze desk set had been removed. He threw himself onto the bed, and, lying on his back with his arms behind his head, stared ruefully at the ceiling. Dave had seated himself on one corner of the trunk. The packing process would be delayed awhile.

"Look here, Dave, you can't do this. What'll your dad and your mother think?"

"They know I'm leaving. Dad telegraphed me seventy-five dollars this morning."

"Well, I suppose every fellow gets homesick once in a while. Lots of times I—"

"It's not that," Dave interrupted, "you don't understand, Art. Do you actually think I'm soft enough to let homesickness get the best of me?"



Going to the window, Dave looked out on the green of the campus and noted its March freshness. Directly in line with the afternoon sun was the administration building, very dignified and righteous with its ivy-covered walls. Mansfield Theological Seminary certainly was a beautiful spot. Beyond the several buildings that clustered like hungry children about Curtis Hall, was the Wabash, swollen from recent spring rains.

Slowly he turned his gaze to Arthur's inquiring stare. "Oh, well, I might as well tell you, Art. I just — oh, I just don't believe in God any more. That's all."

Arthur took it just as he expected he would. Didn't stir. Didn't say a word. Dave wished he would. Wished he would call him a fool — call him anything. But he didn't. Just an uneasy silence in the room that seemed to live and grow and die away and repeat itself eternally. From other parts of the building came an undertone of voices in conversation, a snatch of accordion music poorly played, and the dull click of two or three typewriters.

"Why? What's happened?" There was a trace of sympathy in Arthur's voice.

"Nothing's happened, Art. I've just decided to grow up mentally. These old

fogies" — Dave jerked his thumb toward the administration building — "these old fogies are still in the medieval ages. They think so far and no farther. If I stay here I'll get the same way. You know, I didn't choose the ministry for a vocation. I had it forced on me. Ever since I was a kid in rompers I've heard nothing but, 'Oh, yes, our David is going to be a minister when he grows up; aren't you, Davy?' and I've come to the place where I'm going to think for myself. I went through the four years of the college here to please my parents, but you're not going to see me stay here any longer and rot in the dismal Theological Seminary if I can help it." With that, Dave fished into a bureau drawer, drew out a half dozen pairs of socks and dropped them into the trunk.

"Yes, but what's that got to do with your belief in God?"

"Just this, Art." Dave sighed wearily, as though the task to perform was beyond the comprehension of his listener. "You know that in our History of Philosophy class we've been reading about Aristotle, Plato, and Socrates in the Greek period, and in the modern period such French philosophers as Rousseau, Voltaire, and others; and then there are the Germans — Kant, Schopenhauer, and more, too. Well, I decided that it didn't do much good to

talk about them unless a fellow has some idea of what's on the inside of their books. So I've been reading up on some of the great thinkers. And believe me, Art, they certainly used every bit of gray matter they possessed. Even if a man doesn't believe what they wrote, he'll have to admit that the great advances in the world of thought were made by these men—just a handful of them, too. Well, I'm beginning to think that maybe they hit the nail on the head—that maybe they've found the 'ultimate truth' that you hear so much about. You ought to read Rousseau, Art, to get an eye-opener on Christianity. I've come to the conclusion that Jesus Christ was wrong on about everything except the idea of justice, and Plato can improve on Him in that."

"Honestly, Dave, I don't see where you ever got such funny ideas."

"Well, Art, you just read what the thinkers have written and you'll come to the conclusion that the funniest idea that ever was is people all over the world wasting time, energy, and wealth, in pursuit of an empty bubble called Religion. Some day, and it won't be long, Art, everyone's going to see through the foolishness of it all, and then—"

"And then—what?" asked Art.

"And then—why, and then there won't be any more religion?"

As Dave said this he laughed. But Arthur was as earnest as ever, and throwing his head back so he could see the breeze-swept blue of the sky, he asked, "Do you think men would be any happier that way?"

Dave returned to his packing as he replied, "Now, Art, you know that that hasn't a thing to do with the basis of the matter. You remember how bappy you were when you were a child. But you wouldn't want to go back and be a child again, would you? Let's not argue. It won't get us anywhere."

As Dave continued his packing, humming a fragment of one of the football songs, he heard his roommate slowly frame the question, "But if there's no God, then why are we here?"

WITH two-thirds of the journey to Boston over, Dave Masters leaned back in his parlor-car chair, and thought over some things that needed to be thought over. As he had boarded the train at Buffalo, he had felt more than ever like a runaway. His thoughts went back to the antiquated railroad station in the college town and very clearly he could see in his mind's eye the crowd that had been there to see him go. Doubtless some had thought him a coward. Even Arthur, standing in the very center of them, seemed reproachful as he waved good-bye.

Then there was the future. At home were his parents. Being an only son, they had indulged in, spoiling him,

giving him a conservative college education and had continued him in the Seminary with the present results. Their disappointment would be keen but they would say nothing—only suffer in silence. He had a momentary insane desire to rush out of the parlor car and hurl himself from the rapidly moving train. Simple solution to it all. But what courage such an action takes! He closed his eyes and wished himself away from everything.

THE office was small, but richly furnished, and an atmosphere of extravagance was diffused throughout the room. The carpet and upholstery of the two lazy armchairs were a deep wine trimmed with black. The soft velour curtains, of the same handsome color, swayed ever so slightly in the gentle draft of early November air that came through the partly open window. A light rain was falling. The people on the street, fifteen stories below, were scarcely perceptible through the thick, heavy blanket of gray smoke that covered the city.

Faintly visible through the opaque glass of the door could be seen the word "PRIVATE," and below that, in smaller printing, "David Masters, President." The outer office was empty and quiet now. The hands of the electric clock were steadily clicking toward half-fast five.

But the private office was not empty. A young man, certainly not twenty-five years of age, was seated with his head between his fists behind the broad, polished, mahogany desk. He changed his position a little, allowing his left hand to rest on the surface of the desk, the fingers drumming away with a nervous motion. Beneath his hands the desk was marred from finger-nail nicks of many previous tappings.

Although it had grown dark outside, the electric sign astride the buildings across the street furnished the only light in the room. A bright shaft fell across the seated figure. The drumming of fingers ceased, leaving an empty silence in the room. Quite suddenly the man rose to his full height, opening the top drawer of the desk as he did so. He swayed slightly. Then, with a firm thrust of his arm, he removed a cold, glittering object from the open drawer. Moving to the window, he held up the object to the light to examine it. There was a sharp click. He held in his hand an automatic pistol. As he raised it to his head, the phone rang.

There comes a time in the life of every man who shoulders responsibility—a worn, threadbare measure of existence—which strong men call a crisis, and which weak men seldom survive. A time when there seems no horizon, no day nor night, no space—nothing but blank despair. Dave Masters had come to such a time. Often the intervening hand of a divine Provi-

dence is felt in that period. Oftener still, God, "not willing that any should perish," manifests Himself through human agencies. This we do not call a miracle—instead we merely pass it by as a coincidence. Who shall say that it was not the hand of God that revealed itself, as David Masters paused in the act of suicide at the sound of a telephone bell?

Quivering with nervous tension, he lowered his arm. The telephone rang again—insistent. Guided by business habit, now become mechanical, he strode to the desk, picked up the shiny black instrument, put the receiver to his ear, and barked out the word "Hello."

The voice at the other end of the line was eager and nervous. Strangely familiar, too. A question came, "Is Mr. Masters there?"

"Speaking."

"Oh, that's you, is it? I didn't recognize your voice. This is Art. Just arrived from Pittsburgh. Thought I'd surprise you."

"You did—all right."

"What's that?"

"Nothing. Where are you now?"

"At South Station."

"Stay in the waiting-room. I'll be right over."

The receivers clicked onto the hooks simultaneously, and while Arthur Dorr, with considerably too much baggage to allow comfort, bought an evening paper and seated himself between two portly matrons, Dave threw himself into his coat and hat, tore down the fourteen flights of stairs—elevators were too slow—and jolted into a taxi.

MANY people stopped in their course through the large station to watch the enthusiastic greetings of these two fine-looking young fellows. Dave nearly shook Arthur's arm off, in spite of the fact that Art was almost breaking his hand in a viselike grip.

Seated together in the local that commuted to Newton, where Dave lived, questions filled the air so quickly that only a few of them could be heard, much less be answered. Dave was anxious to know all the news of his former schoolmates and Art was pumping him with questions, eager to find what changes had come to his friend in the past two and a half years.

"I should have written to you, Dave, but our dormitory burned down the week after you left, and in the general excitement that followed, I put off writing to you for so long, that I hadn't the face to begin correspondence after that length of time. After I graduated last June I thought some of coming to Boston to see you, but I had a great many things to attend to, especially matters pertaining to my appointment."

"What appointment?"

"That's what I'm here for. Of course, it would be just like me to forget to tell you about it. My home church is

sending me to Labrador for mission work among the Eskimos. I thought it would be just as convenient to go to Halifax by way of Boston, and thought if you were here you would still remember that we were roommates for nearly five years."

Arthur looked at his companion waiting for him to speak. When he did speak, the words he said were totally unexpected. "You know, Art," Dave began, talking very distinctly and slowly, "do you know, when you called me on the phone from the station, I had my finger on the trigger of a pistol, ready to blow my brains out."

"Dave, what—!"

"I'll tell you," Dave cut in. "After I left the Seminary and came back home, I started working for a landscape gardening company. I soon saw that I had ideas as good as anybody's in that line. After about a year, picking up all I could in books, magazines, and practical experience, I borrowed ten thousand dollars from Dad and started a business of my own, calling it the "Masters Garden Decoration Co." That was a year and a half ago. In one year I was able to pay back my father, which he promptly proceeded to lose in the stock market — every cent of it. Last spring I bought a stretch of land out in western Massachusetts and planted young trees on it — thousands of them. I engaged sufficient men to work it, and bought all the equipment necessary for its cultivation. Two weeks ago, when we had those heavy rains, the river ran high and washed the whole thing away. There wasn't enough left from it to make a Christmas wreath with." Dave looked out the window. He observed the countless lights that flashed by as the train sped along. "That flood cleaned me out financially, Art. What's more, there are creditors who need their money as much as I need mine, and I haven't a cent to give them. I'm right up against the wall — bankrupt. I thought the way out was to end it all. But I guess it doesn't help a man much to be shot. And Mother and Dad — they're still without help."

The train drew into the station and the two alighted, jostled by the home-bound crowd. As they turned down a long avenue, lined by tall, naked trees, Arthur asked, "How do you feel toward God?"

RECEIVING no reply, he continued, "Whether or not there actually exists a God, we can never prove by formal reasoning. But God isn't a matter of reason, God is a result of faith. I believe in God because the evidences I see of Him I do not ascribe to some law of averages, or coincidence, or mere chance."

"Do you think that it's for adventure that I'm going to Labrador? I know what it will be like there, Dave. Possibly I may not last long after I get there. But while I see the evidence of changes in

men's hearts that are caused by some power above that of man, I am impelled to go.

"Do you remember what you told me about the philosophers and the thinkers of the world and their attitude toward the Supreme Being and Christianity? I read them, to find out what you meant by the 'ultimate truth,' but I find that your philosophers use nothing but reasoning — pure reasoning. If anything is medieval, that is. The medievalists thought that the great minds of their time, by thinking and reasoning deep enough and long enough, and using all their carefully constructed logical processes, would finally arrive at the truth. The result was the Catholic church of today. There's an example of 'ultimate truth.'"

Wet Propaganda is forcing the subject of **PROHIBITION**

into a political issue in the fall elections in the United States. The challenge is being taken up by the dries in no mild way. The WATCHMAN MAGAZINE, as always, ranges itself on the right side. Read our arguments in the October number. Editorial, and article by
W. E. Gerald

"And then again, not all of the bright minds had agnostic ideas. Descartes, the greatest of mathematicians, believed in, and even attempted to prove, the existence of God. Newton was as firm a believer in the power of God to save men as in the infallibility of the law of gravitation. From what I've observed, Dave, the really great thinkers either believed in our God, or else would have had they known of Him.

"And why should you want to be guided by what the great thinkers of the world say, anyway? Jesus paid little attention to the educated classes. They didn't feel that they needed Him. He talked to the ordinary people, and still directs His message to "whosoever will." The name of Christ is still the greatest single factor for good in the world, in spite of the fact that He failed to incorporate Plato's or Aristotle's or Socrates' philosophy in His teachings. It's only because I know that Jesus Christ can change the hearts of men and uplift their lives that I am going to Labra-

dor to help those poor, ignorant Eskimos."

Dave was astonished to hear Arthur talking like this. Good old Art — whom he would never in college have accused of reading anything outside the prescribed text for each class — talking about philosophers and philosophy, and talking with a feeling of real acquaintanceship with them, too. It was unheard of. Dave looked back on his past two years or so. Certainly the days, though busy, had had little of the sunshine of life that had been his in his college days — in the days when he felt a thrill of looking forward to furthering the Christian cause, and when he felt a dependence on God, in spite of the vigor of his youth.

After all, he might be wrong. These agnostics might be wrong. If there were a God, if Jesus were truly His Son, if salvation were still an effective force, capable of transforming men's lives, then he was a fool to hesitate about a belief in God. The great, unalterable Fact of Christianity stared him in the face. The gospel light *did* change men's hearts. The teachings of Jesus *did* reconstruct broken-down, sinful lives into good, clean, upright men and women. Whether he believed in the efficacy of the gospel-power or not, it still existed and always would. His denial of it would never affect the truth of this great fact. His self-constructed argument drove itself home. Could this same power work a change in his life?

THE thing that had perplexed him all along was the age-old question of the philosophers, the very same question that Arthur had asked him the day he left the Seminary, "Then why are we here?" Day in and day out, for the past two years and a half, he had pondered over it, able to find no answer better than that of the Epicureans — to satisfy the desires of the mind and body — and he turned away in disgust from such doctrine.

Probably, then, Christianity furnished the only satisfactory answer to the question — to help and serve others as his roommate planned to do. Unselfish and yet wonderfully practical, there was no argument against it.

With an impetuous desire to reach a conclusion to the matter, he stopped, set down the two suitcases on the wet sidewalk and said, "Let's pray about this, Art."

"Where?"

"Right here."

"Are you crazy, Dave?"

"No, Art, I was never more serious in my life."

A few pedestrians, hurrying home to supper, were not a little surprised to see, that evening, a heap of baggage piled on the wet sidewalk, and, a few steps away, half hidden from the street by the wall of a driveway, two young men, hatless and silent, kneeling to pray in the November rain.



The Watchman's Torch

THE GREATEST PRINTING SERVICE for the blind has been done by the American Bible Society, which since 1833 has issued 78,640 volumes of Scriptures in embossed printing for the sightless.

"DARKEST AFRICA" now has passenger air transportation, the Belgian Government of the Congo having provided six airplanes for service over the jungles. Now when Livingstone is lost they will send Lindbergh to hunt him, instead of Stanley. Or rather, Livingstone won't get lost — he'll be in constant touch with the world by radio. On every hand the prophetic characteristics of "the time of the end" increase.

A UNIVERSAL LANGUAGE has been a futile dream ever since Babel — Volapuk and Esperanto notwithstanding. But a universal alphabet seems to be growing in favor. Turkey has already adopted the "Latin alphabet" — corresponding to the letters in which English is written — while steps to its adoption are being taken by Japan, Jugoslavia, and Soviet Russia. All these advances toward simplification of language barriers are helps toward speeding the good news of the soon-returning Christ to all nations.

DR. WILLIAM MAYO, of Rochester, Minnesota, says that water is the best drink there is. "From the point of view of health," he maintains, "there never has been any question but that abstinence from alcoholic drink proves extremely beneficial." Benjamin Franklin, that venerable old statesman whose writings are today published in almost every written tongue, said many years ago, "Temperance puts wood in the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, clothes on the back, and vigor in the body."

A CODE OF ADVERTISING ETHICS has been adopted by a group of representatives of the motion picture companies. The code prohibits all false or misleading statements; any ridicule of religion; unfair treatment of any country or its people; disrespect of officers of the law; portraying the use of liquor; specific details of crime; the use of profanity, vulgarity, or nudity. *But all this is in advertising.* Can the pictures themselves truthfully be said to be free from any taint of the above offences? It is not that pictures *move* or *talk* that makes them unfit for the patronage of Christians; it is the essentially false and evil quality of their subject matter. And not only are American youth debauched, but international peace is made more uncertain by the films that picture America as a goddess, law-ignoring land of libertines.

EVERY SEVENTEEN MINUTES of each day and hour of 1929 a person was killed by automobile accident in the United States. The total reached the appalling sum of 31,500. This figure does not include the million injured people who had hopes of recovery, or the host of sympathetic sufferers who sustained the loss of loved ones. Nor does it give us the cost of the damage done to the wrecked machines. Today the loss of life in street and highway accidents, according to President Hoover, is "a national concern of grave importance, . . . a humanitarian and economic problem which touches every man, woman, and child in the land." The sum total paid by the American people every year to the demon Carelessness mounts up to a startling aggregate. This overcrowded condition has been described in the Bible. "The chariots shall rage in the streets, they shall justle one against another in the broad ways." Nahum 7:4.

SEPTEMBER, 1930

PHOTOGRAPHY PLAYS ITS PART in the spread of God's word. In Algiers the beautiful handwriting of a native scribe, who copied the Gospel of Luke, has been photographed and from this the American Bible Society is printing its Arabic version of this Scripture portion. The "handwritten" effect is more appealing to Algerian readers than that of printed books. It is the same Word of Life, whether spoken, written, printed, or photographed.

THE AIR MAIL IS TOO SLOW; it must be speeded up. So a device for exchanging mail bags with an airplane without its stopping has been invented by Dr. L. S. Adams and demonstrated at the Youngstown (Ohio) municipal airport. The pick-up machine costs \$3,000. By thus saving the cost of an airport (\$50,000 to \$1,000,000) every small town in the country that can induce a mail plane to fly over it can have air mail. The machine can be placed on the roofs of skyscrapers to eliminate the time lost in carrying mail between office buildings and flying fields. Though the marvels of modern communication increase daily, they are yet crude compared to the instantaneous communication between our heavenly Father and His praying children. "His ears are open unto their cry." He is "a very present help in trouble." He promises, "Before they call, I will answer." He understands "my thought afar off."

IT IS CHURCHES AND TRAM CARS that are fighting each other in the Soviet Union, rather than religion and non-religion, claims a correspondent of the *New York Times* from Moscow. It is largely an awakening from superstition, idol worship, and priestcraft that kept the people in sodden ignorance, that is taking the form of the atheistic wave sweeping Russia. The faith of the Russian peasant is being shaken by such so-called demonstrations of the non-existence of God as this: when the bones of holy relics are cast out of churches the supposed blasphemers are not struck dead. But relic worship is no more the true worship of the true God than are various other superstitious rites never commanded in the word of God. The terrible pity is that the true God and His Son, our Saviour, are so confused in the peasants' minds with the church and priestcraft that are the very counterfeit of true religion that they cannot perceive that advances in education, in labor-saving machinery, and in standards of living are gifts from God instead of rewards for rejecting God.

THE RHYTHMIC RATTLE of corn ears against the bangboards of farm wagons as the huskers strip the harvest fields by hand will soon need to be "canned" for preservation in the phonograph if it is not to become a memory. As the "music of the flail" has become a poetic symbol of past ages, as the wheat harvester has given way to the machine harvester, so the corn husker must at last yield his hand supremacy. The Gleaner Combine Harvester Corporation of Independence, Mo., expects to put hundreds of its new corn combines into the "corn belt" this fall, where already 18,000 of its wheat combines in June helped harvest nearly twice as many acres of wheat with two thirds as many men as could be done in the past. But as the new sounds of the harvest field ascend to heaven there arise also the cries of the oppressed of earth — "the cries of them which have reaped," but are now unemployed — and their cries reach the ears of the Lord of Hosts. The inequalities, the injustices, the crush of machines against human souls, will all be soon adjusted by His impartial hand. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

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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.

The Valley of Dry Bones

Does the vision of the valley of dry bones in Ezekiel 37: 1-4 refer to the resurrection day?

Yes, we believe it does. From verse 11 onward spiritual Israel is referred to, and there is a prophecy of a general resurrection of the "whole house of Israel." The one great resurrection of all the righteous occurs at the second advent of Christ. (1 Thessalonians 4: 15-17; John 5: 25-29.)

Zechariah 14

Please explain Zechariah 14. You teach that when Christ comes the earth will be depopulated. How about verse 2?

This chapter contains different prophecies of the future of Israel. Some of them were given on conditions, such as are found in Jeremiah 18: 7-10. These conditions ancient Israel did not fulfill; therefore the predictions will not be fulfilled. Some of these prophecies seem to refer to times then, and not to spiritual Israel at the end of this age. Verses 1-3 no doubt have their application to the time of the battle of Armageddon just before, and at the time of, Christ's second coming. We understand that Armageddon will be fought in the vicinity of Jerusalem (the plain of Megiddo, in Palestine), and modern Jerusalem will be involved in it. The varying fortunes of the battle are described in verse 2. But verse 3 gives the climax. God comes down finally in the real battle of Armageddon, and it results in complete destruction of all the participants, and the earth is thus depopulated. Study Revelation 16: 12-16; 19: 11-21; Jeremiah 25: 32, 33.

Backsliders

Do you think that to backslide from the Christian life means that you are lost?

While he is backslidden, the backslider is in a lost condition; but until probation closes for the whole world, or until a person by his willful persistence in sin grieves away the Spirit of God forever (commits the "unpardonable sin"), there is always opportunity for one who has departed from God to return to Him. God is "longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34: 6, 7. In the Lord's prayer He tells us to expect Him to forgive us as we forgive others, and Jesus said we should forgive others seventy times seven (Matthew 18: 22), which means indefinitely. God urges backsliding Israel to return to Him (Jeremiah 3:12), and He promises to "heal their backslidings" (Hosiah 14: 4). God is still "married" to the backslider (Jeremiah 3: 14), and does not consider backsliders cut off. But we must know on the other hand that there are conditions on which the continued forgiveness of sin depends; and that there is a limit to God's forbearance and forgiveness. The Bible plainly teaches that God "will not always chide: neither will He keep His anger forever." (Psalm 103: 9.) But one cannot expect to sin over and over again presumptuously and deliberately, and expect forgiveness as an easy way out of condemnation. Forgiveness is dependent on true sorrow for sin and a turning away from it. Read carefully 2 Corinthians 7: 9-11. There are lengths to which men may go in departing from God where it is impossible to bring them back. (See Hebrews 6: 4-6.) In this regard God gives less mercy to those who have known Him and backslidden than He does to those who have never known Him. We cannot deal here with the unpardonable sin; but will say in short that it is not a certain sort of sin, but a persistence in sin—or the last sin—that grieves away God's Spirit never to return. But be assured that if we are fearful that we have backslidden beyond return and are concerned about it, that is one good sign that there is still hope for us, since he who has gone too far neither knows nor cares. For God's Spirit has left him, and it is only through that agency that anyone is drawn to God or made sorry for sin.



Science Cannot Save Us

(Continued from page 9)

and this 4 obsessed him and represented unconsciously Jewish and family tradition and his family religion. This venturesome juggling of figures is like the trick of taking rabbits out of a hat.

We believe that it is a tragedy now to emphasize the errors of "repression." Rather should the evils of indulgence be pointed out; that is the curse of the age. Says one, "The greatest of all the sins of parenthood is to stand between the child and self-realization — to obstruct his psychological freedom." This is a case of a whole philosophy of life being built on a half truth. Right here the Freudians and the behaviorists join hands in paving the way for a new crop of libertines and ghouls, feeding on the corruptions of degenerate hearts. Such a system will inevitably produce a generation who are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Timothy 3: 2-5.)

OF TERRIBLE IMPORTANCE

THIS question is not one of merely academic interest; it touches the very foundations of society and religion. The wide acceptance of this pernicious theory is filling our penitentiaries and reformatories. In 1927, Judge William MacAdoo, chief magistrate of the city of New York, declared that psychoanalysis is one of the most active evils affecting modern youth. Parents are being led to believe that to "suppress their children's desires will give them dangerous complexes. Hence the complete collapse of parental authority."

The fact that people have been cured by psychoanalysis means absolutely nothing at all. Remarkable cures have also been effected by the left hind foot of a rabbit. Thousands of people, supposedly intelligent, believe in numerology, astrology, and a score of other queer quackeries. There is much in the power of suggestion and auto-suggestion. "Know thyself" is good counsel, but we might as well reconcile ourselves to the fact that "the heart is deceitful above all things, and desperately wicked." (Jeremiah 17: 9.)

An uncompromising stand must be taken against a philosophy that teaches that "holiness is a kind of hysteria" and that "God is merely the behavior of the universe." The most effective remedy for a false psychology is the application of the psychology of Scripture: "Be ye transformed by the renewing of your mind." (Romans 12: 2); and "Let this mind be in you, which was also in Christ Jesus" (Philippians 2: 5).

Junk Our Churches

(Continued from page 11)

And in Luke 17:26, we learn that "as it was in the days of Noe, so shall it be also in the days of the Son of man."

Noah's age was characterized by a lack of faith in God. What but a lack of faith in Christianity's Author has caused Russia to convert 2,000 of her places of worship into restaurants, hospitals, and factories? What but a lack of faith has caused her to abandon the uplifted Christ of Calvary's cross, and substitute the results of her puny scientific researches? We answer, Lack of faith in God's word. But, what more can we expect in our age? Did not Jesus, looking down the great hall of time to our day, predict that there would be a great lack of faith? Indeed, He did! (Luke 18:8.) And did He not predict that because of the iniquity that should abound in the last days, the love of many would wax cold? (Matthew 24:12.)

If we junk our churches, if we throw away our faith in God's word, where shall we worship, in what can we hope? Listen to what the great apostle of Christianity has to say: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4. Ah, there is hope and comfort for the Christian in the Scriptures, but for the soul who throws God's word overboard, tears down His tabernacles, and puts them to secular and materialistic uses, there is only despair.

Let anti-God societies flourish, let them more than double their numbers in one year, let them tear down the churches of the world, and let them try to do away with God's word; they are but losers in an unequal race. Long after they are gone, man shall read the promise: "The grass withereth, the flower fadeth: but the word of our God shall stand forever."

Christ and the Decalogue

(Continued from page 25)

he arose, and departed to his house." Matthew 9:2-6.

What blessed assurance is here given us that Jesus has power on earth to justify and forgive our sins, as in humble contriteness we come unto Him! Let us arise and go unto Him, confessing and forsaking our sins, that they may perish forever, as by faith we enter into the redemption freely offered us through the atoning blood of our Lord and Saviour Jesus Christ. Let us ever remember that it has been through God's immutable, unchangeable law that these sins of ours have been revealed unto us, and that it was this blessed law that sent us for cleansing to Him of whom it is written: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

How's Your Health

The Doctor
Answers Your
Questions



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

Treatment of mouth ulcers.—What is the treatment of ulcers in the mouth? I. T. M.

The local treatment is painting the ulcer with a saturate solution of silver nitrate, and then neutralizing with a strong salt solution. The general treatment is to remove the cause, which may be one of the following: fever, indigestion, constipation, bad teeth or gums, infected tonsils, poor dental hygiene, colds, etc.

Perspiration.—Why do I feel better when I perspire freely? F. B. W.

When you perspire freely, you rid your body of much poison, and good pure blood flows to the different parts of the body, giving these parts food and oxygen, and contributing to the general good feeling and well being of the body. A person who seldom perspires keeps a large amount of body poisons in the system, and in consequence feels groggy and weak and ambitionless. He has less resistance also.

Fever blisters.—What is the cause of fever blisters, and small ulcers in the mouth? I. T. M.

In case of sickness, and in cases of fever especially, the alkalinity of the mouth is lowered, and this favors the action of germs, which are ever present and ready to act when conditions become favorable. They may also be due to a condition in the stomach which changes the alkalinity in the mouth. Sometimes from the presence of infection, as in colds, tonsilitis, bad gums, or teeth, the same result will come.

Poor appetite.—What can I do for a poor appetite? A. P. A.

First of all, quit worrying about it, and quit pampering yourself with dainties to tempt the appetite. Get proper elimination through the bowels and kidneys and skin, and then the body will need food and soon call for it. Exercise in the open air will help elimination, and then build up a desire for food. The fresh fruits, especially the citrus fruits, God meant as appetizers and tonics, and should be chosen by us for these purposes. Orange or lemon juice $\frac{1}{2}$ to 1 hour before a meal will build up the appetite, and also favor elimination. The fluid taken leaves the stomach quickly and washes out any remnants of previous meals,

and the lemon stimulates the gastric glands to action. Also see that your food is good and wholesome and such that meets the demands of the body and then the body will want the food.

Heat and Thirst.—Why do I feel warmer and soon thirsty after drinking ice water on a hot day? A. H. D.

Ice water causes a contraction of blood vessels internally, and a driving of the blood to the surface of the body, and thus causes heat elimination and sweating, and of course, you feel warmer. Also soon you are very thirsty because of the elimination of fluids through sweating, leaving an increase in the demand of the body for water. Cool water will not do this, and hence satisfies the thirst, and does not give the sensation of heat.

Itching.—I have quite a general itching of the body, and when rubbed or scratched, the skin becomes swollen and red. What is the cause and remedy for this condition? A. T. J.

You very likely are eating too heavily of base-forming foods, and having poor elimination. Eat plenty of fruits and vegetables, and drink large quantities of fruit juices such as lemonade or orangeade, and see that there is good elimination through the bowels, kidneys, lungs, and skin. Exercise freely and breathe deeply, drinking much, and you will find the condition gradually leaving.

Teeth grinding.—What causes teeth grinding during sleep in a child of nine years? What remedy would you suggest? B. T. H.

This is a nervous condition resulting from any one of several possible causes. The old-fashioned idea was that it was caused by worms. While worms might indirectly cause the nervousness that produced the teeth grinding, the more frequent reasons are to be found in irregular and late eating, exhaustion, fright, or anything leading to nervousness.

The cure would be to do away with everything that brought about the bad conditions. See that the evening meal is simple and easily digested, and eaten sufficiently long before bedtime. Avoid hilarious playing in the evening, or scenes of an unpleasant nature that leave the emotions unstrung. Have an early retiring hour, to avoid overstimulation.

Marvels

(Continued from page 5)

seem saturated with corruption and fraud. The methods employed by business monopoly and labor unionism appear alike ruthless and wicked. Conditions in the social world are unspeakable. Family ties are loosening, until one in every three marriages ends in separation and tragedy. Cigarette-smoking, pleasure-infected, jazz-crazed fathers and mothers are unable to guide their children in purity and obedience. The ideals and standards of our forefathers are sadly shattered. Disregard of law increases until our state and national prisons are filled to overflowing; and, startling to relate, the large proportion of criminals are now boys and girls between the ages of seventeen and twenty-three. The activities of the robber, bandit, racketeer, and confidence man know no armistice, and are costing the American people more annually than was expended by our government in the darkest days of the great European conflict.

From eminent writers, we glean many statements like the following: "It is time to be alarmed, for the world is threatened with the collapse of civilization itself." "We are headed toward chaos." "Events have escaped the control of statesmen and governments." "We are walking in a fog." "Confused, beaten down, dazed, and discouraged, a bewildered world is calling as never before for the voice of a Prophet — a Prophet to tell us the meaning of the times and the conditions."

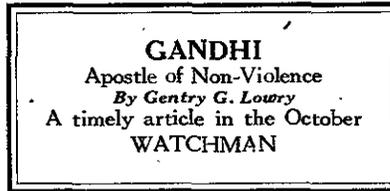
A SIGN OF THE END

FRIENDS, the Book of God tells the meaning in the following remarkable prophecy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3: 1-5.

Truly the situation in the religious world today constitutes a notable sign of the times. We still erect beautiful churches and stately cathedrals, install deep-toned pipe organs, employ high-salaried choirs, and listen to scholarly sermons by men of profound learning. But true to the picture given by Christ and His apostles (see Luke 18: 8; 2 Peter 3: 2-5), popular religion is now generally content with the empty shell — "a form of godliness"; while genuine faith in God as the Creator, and in Christ as the Redeemer, is becoming more and more rare. Evolution and infidelity, disguised under the more

pleasing title of Modernism, have crept stealthily into the church to dethrone Christ and deny the transforming power of the gospel. As the love of God dies out, and the vision of the cross fades from sight, the mission outlook becomes ominous; for why should men part with their money, their sons, and their daughters to support a merely human program of social uplift? With a faltering faith, dwindling contributions and few volunteers for missions, some large societies face disaster and possible extinction.

One of the smaller denominations, however, whose workers and members confidently believe in a crucified, risen, and soon-coming Christ as set forth in the Bible, are rapidly extending their work in one hundred forty-one countries. During last year alone, 1929, they en-



tered sixty-eight new language areas with the grand old story of redemption, making a total of 347 tongues in which they are proclaiming the good tidings. This, too, is in exact accord with Christ's program. "And this gospel of the kingdom," He said, "shall be preached in all the world for a witness unto all nations, and then shall the end come." Matthew 24: 14.

The above are but a few of the many Scriptures pointing unmistakably to this generation. The Bible holds the key to the present world situation; and the genuine Christian optimist observes the "sure word of prophecy" marvelously fulfilled in the trend of human events. The physical world, the social world, and the world of youth, of pleasure, of matrimony, of wealth, of labor, of politics, of war and peace, of crime, of invention and discovery, of transportation and communication, of awakening paganism, of religion, and of foreign missions, all speak with united voice, declaring that we approach the end of the age and the second coming of Christ.

As men cannot deny the shining of the sun, no more can they ignore the rapidly mounting facts and figures in this marvelous twentieth century drama; for every feature and detail of prophetic forecast is now developed in the history and conditions of our day. Upon the ruins of this present civilization, the God of heaven is about to establish a new civilization — pure, perfected, and eternal. The great consummation is just ahead. Now is the time to transfer our citizenship from this sick, tottering, uncertain world to a residence in the "better country" with its fadeless joys, its radiant health, its perfection of knowledge, and all things else desirable.

Is Conan Doyle Dead?

(Continued from page 7)

exquisite happiness, as is taught by our Spiritualist preachers, why did not the apostle Paul plainly say so, instead of stating that they are *asleep* and will be *raised from the dead* at the second coming of Christ?

Jesus himself spoke of the death of Lazarus, His friend, as a *sleep*. When His disciples questioned Him more closely, He plainly said, "Lazarus is *dead*." John 11: 14. Jesus recognized that there would be a resurrection day. (John 5: 25, 28-29.) Were the spirits of the deceased already enjoying eternal bliss in the astral world, a resurrection would be unnecessary.

If it were true that those who have passed away are actually living in a new and wonderful spiritual world, then why did Jesus not tell Martha that she should not mourn her brother's loss as he was much better off than if he were here on earth? Instead, Jesus went down to the grave and called Lazarus forth as a living testimony that He had power over death and the grave.

The apostle John, in The Revelation, tells of the resurrection of the righteous at the second coming of Christ and of the resurrection of the wicked later, at the end of a period of one thousand years. During this time the righteous are living and reigning with Christ. This record is found in Revelation twenty.

SPIRITUALISM OR THE BIBLE

IF WE were to accept the doctrine of Spiritualism as a part of the Christian religion we would have to discard all the teaching of the Bible, in both the Old and New Testaments, regarding the state of man in death and the Scriptural hope of resurrection, of which the death and resurrection of our Lord and Saviour Jesus Christ was a token. Easter, with its beautiful lesson of the promise of that glad and glorious resurrection day when all the loved ones who have died in Jesus will be joined once more, never to be parted, will have to be discarded as a relic of a mistaken and ignorant age of archaic religious blindness.

While Spiritualism is growing, and while Satan by his smooth and seductive sophistries will try if possible, "to deceive the very elect," it is comforting to know that there will be a remnant on the earth when Jesus soon appears in the clouds of heaven who will still be clinging to the word of God in its simplicity and truth.

If you believe the Bible is the word of God, that it is our only spiritual and moral guide, you, too, will be compelled to discard Spiritualism as un-Christian and un-Biblical as well. For there cannot be found one single text between the covers of that Holy Book that, when considered in its context, can be con-

strued to teach that when people die they continue in consciousness in some spiritual world. On the contrary, the Bible, in both the Old and New Testaments, consistently teaches that "the dead know not anything," (Ecclesiastes 9: 5.)

Job says: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

If Spiritualism is not Christian, what, then, is it? The first lie that was ever told on this earth was the lie the devil, in the person of the serpent, told Eve when he said, "Ye shall not surely die." Genesis 3: 4. It was the acceptance of this lie in place of the word of the Lord that brought sin into the world, and through sin, death. Yet in every age Satan has found some means of deceiving men and leading them into accepting again as truth his demonish lie.

Modern Spiritualism is not Christian. It is not Biblical. It is just a modern attempt of Satan to dress up the same old lie that he told Eve in the garden of Eden, in a final effort to deceive as it were "even the very elect."

He is a smart and shrewd old devil. He introduces the modern revival of his age-old play in a Christian setting. This will be his greatest and final act in the drama of the conflict of the ages. Let us not be deceived by the beauty, the charm, the attractiveness, of this new masquerader in the garments of Christianity. But, remembering that the serpent was the most beautiful and subtle of all the beasts of the field, let us search the Scriptures that we may be so thoroughly grounded in the word of God that we may not be found wanting in the day when Jesus returns to claim His own.

Rankling Race Problem

(Continued from page 15)

possible from the standpoint of head-in-the-sand pacifists, it is surely coming. Just what the immediate inciting cause, or causes — such as the incident of Sarajevo — may be, none can predict. But already the colored races — sometimes reasoning with cold logic, sometimes stirring themselves up to a heat of high, fanatical frenzy — believe they have many an old score to settle with the white races, many a *casus belli* that will ill brook delay.

Thus the world is sweeping onward toward Armageddon, the real Armageddon of prophecy. In the sixteenth chapter of the book of Revelation, we read of seven terrible plagues that will fall upon the earth in rapid succession. The sixth of these fearful catastrophes is the advance of "the kings of the East" and the gathering by unclean spirits

of "the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Vs. 12-14. In verse sixteen we read that the battle place will be that of Armageddon, the ancient battlefield in the valley of Esdraelon in northern Palestine. There the great nations will be gathered together for a war to the hilt. It will be "*der tag*" — the day for the complete decision of the age-old problem of the supremacy of the world. And the outcome? Ah! Here the eye is focused on the sublimest event of all ages — the glorious appearing of the Son of God, who will come to reign as King of kings and Lord of lords. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they

The Next Great Event

We are always eager to anticipate news. Here is a prophecy that will interest everyone.

R. F. Cottrell in October WATCHMAN.

see his shame." V. 15. God himself will intervene and seize the reins of world government. Many accurate prophecies point to the imminence of the Saviour's return and the end of this present sin-deluged world. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

Cheerfulness

(Continued from page 23)

can at least "make a joyful noise unto the Lord," and if it helps to make good cheer in your home, the Lord will accept it as a grateful offering. It pays to expend time and effort and money, to a reasonable degree, to learn to play good instruments, — piano or organ, and individual instruments of music. For music is of great value in maintaining good cheer in the home.

While good health makes for cheerfulness, it takes the right mental attitude to insure cheerfulness. And even good health itself is dependent in great degree upon a healthy state of mind. As our little children have faith in us, in our power to provide for them and protect them, and so in great part maintain a cheerful outlook, so are we to have unwavering confidence in our heavenly Father, and maintain that connection with Him which will banish our anxious cares. "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness;

and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." Matthew 6: 31-34, A. R. V.

Begin each day with the assurance that God is with you. It is His promise; take it. "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." Psalm 55: 22. "Casting all your care upon Him; for He careth for you." 1 Peter 5: 7. Our heavenly Father has not called you to be a parent without planning for grace to sustain you under your burdens. With full confidence ask for a due measure of His faith, hope, love, and good cheer for this day, and you will have it.

The daily study of the Bible is of great value. A few minutes spent in memorizing Bible passages will preserve them for your use at times when you cannot read; and you will find that the turning of your mind upon these words of God will serve in many a crisis to keep your spirit within its bounds of word and thought.

And let God's great house of nature be your study and your joy. Some of you are shut up in cities, and perhaps you have counted yourselves fortunate to have all the conveniences of city life. I would not lead you to be discontented, save with that noble, cheerful discontent that leads to a betterment of conditions. But I do say to you with all earnestness — and to you likewise who live in the country, who too often dwell amid the handiwork of God with little thought of its purpose in your spiritual lives — I do say to you all, that you should seek frequent opportunity to be alone with God, or with your children and God, in the midst of God's creation, cut off from the works and the pride and the self-glorification and the evil of man.

Return of the Jews

(Continued from page 13)

conditions that would arise in every age, and the forces that would be aroused to insure the fulfillment of His word; and the leading of His hand can be seen in the following extracts from newspaper comment on Palestine conditions: "Warning that Palestine and Arabia cannot regain peace and tranquillity until Great Britain abandons its policy of making Palestine a national home for Jews was given today by Amir El Hussein, grand mufti of Jerusalem, and president of the Moslem Supreme Council. . . .

"We are faced at this moment with a grave national rebellion in which we have the sympathy, and if need be, the support not only of Moslem Arabs of Syria, Egypt, and North Africa, but of the whole of Arabia, a total of 60,000,000 people.

"There will be peace in the immediate

future as far as we can preserve it. We will not oppose British bayonets, but what Great Britain must understand is that the grave events you have witnessed

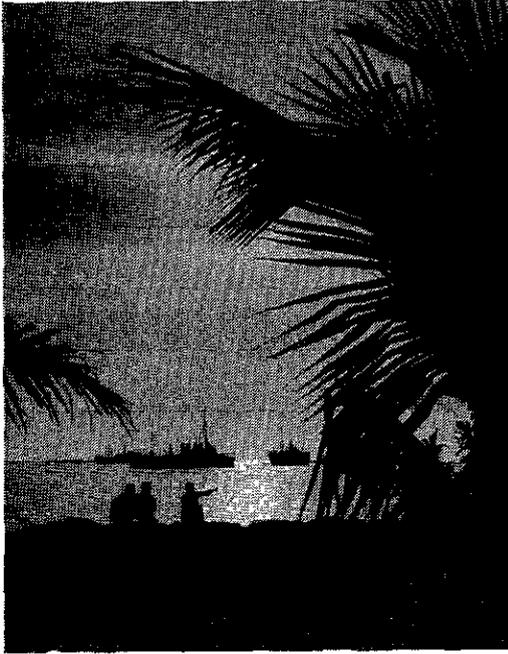
here have little really to do with the Wailing Wall.

“They go back much farther, indeed, to the Balfour Declaration [that which

advanced the Palestine national home idea] of 1917. You may suppress the present disorders and restore tranquility for the moment by force of British arms, but ultimate peace of Palestine and Arabia will never be made while Great Britain continues the policy of the Balfour Declaration.”—*Associated Press dispatch, Jerusalem, Sept. 2, 1920.*

Great Britain needed the services of Dr. Weismann, the chemist, and promised him Palestine as a homeland for the Jews, while fomenting a “revolt in the desert” by promising national independence to the people of the same territory because she needed greatly their military support to further her plans in the near East. Now she is faced with the impossible task of fulfilling these conflicting promises and placating the millions of dissatisfied Arabs. Moreover, Great Britain must look to her interests among the hordes of Moslems and their sympathizers in the Far East.

There will be no gathering of Israel, no Kingdom of Israel, until that time “when the Son of man shall come in His glory.” Matthew 25: 31. At that time will be fulfilled the promise: “The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.” Luke 1: 32, 33.



By Erving Lulloway, N. Y.

HELP CHEER “OUR BOYS” IN FOREIGN PORTS

MORE than one good American boy has sailed away with the Navy or Marines to see the world, only to find himself lonesome and homesick in some foreign port. This is just the time when a boy needs the cheer and help of a strong friendly hand and a voice from home. This is just what our missionaries in various foreign lands are doing.

From W. P. Henderson, one of our faithful missionaries in far-away Shanghai, comes this word: “We are carrying on missionary work among the U. S. Marines and British troops stationed in Shanghai. We also work for the civilian population and have many interested readers. We do not have nearly enough papers to supply all. We have always admired your good paper and wonder if it would be

possible to send us a club of THE WATCHMAN MAGAZINE from your ‘Lend-a-Hand Club.’ Just today we have a letter from a man who returned to England and has gone into Christian work as a result of the missionary work we did among the troops while he was here in Shanghai.”

THE WATCHMAN MAGAZINE receives many such worthy appeals from various parts of the world. The only way we can respond to these urgent requests is through the co-operation and generosity of our readers who contribute to the “Lend-a-Hand Club.” From gifts ranging from ten to one hundred dollars each, in response to previous appeals we are now providing a number of clubs. Won’t you please lend a hand?

Moses (Continued from page 19)

I have not killed,
I have not devoted anyone to death,
I have not done wickedly against any one,

I have not broken my marriage bond,
I have not practiced unchastity in the temple of my god,

—*Id., p. 198, 199.*

In these quotations there is clearly a recognition of the difference between right and wrong. We have not found a moral law in cuneiform or hieroglyphic literature that repeats exactly the whole Decalogue, and there is not much hope that we ever will. But we have found in their religious inscriptions evidence of the knowledge of all, or nearly all, the Ten Commandments.

Much more material of a similar character might be added, but this suffices to show that there was a knowledge of the moral principles of the Decalogue among the nations of the ancient world long before this divine law was given to Israel on mount Sinai.

Lyndon L. Skinner, Secretary
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Greatest Mystery Story

(Continued from page 21)

tween heaven and earth — earth has become a relative of heaven.

In order to bring men to God, it was necessary for God to go to men, and thus He came where men were, that men might go where He is. He was made sin who knew no sin that He might free men, who were the slaves of sin. But God waited until humanity was at its lowest ebb in order that He might save the most degenerate sinner. Not of the strong body, soul, and spirit that Adam originally possessed did Jesus partake, but of a physical body weakened by sinful practices and hereditary tendencies, a mentality weakened in will-power, intellect, conscience, and discernment, and a spiritual nature weakened by doubt, unbelief, and hate. Yet he came through all of Satan's attacks unscathed, and was "holy, guileless, undefiled." Hebrews 7:26, A. R. V.

DIVINITY HIDDEN IN HUMANITY

CLOTHED in human flesh, God became tired and thirsty. (John 4:6.) Clothed in human flesh, God became sleepy. (Matthew 8:23, 24.) Clothed in human flesh, God became hungry. (Matthew 21:18.) Clothed in human flesh, God perspired. (Luke 22:44.) Clothed in human flesh, God died. (1 Corinthians 15:3; Acts 20:28.) These were some of the physical limitations of the God-man.

Then there were the mental limitations of the God-man. Clothed in human flesh, God increased in wisdom. (Luke 2:52.) Clothed in human flesh, God did not know there were no figs upon a certain fig tree (Mark 11:13.)

Then there were also the spiritual

limitations of the God-man. Clothed in human flesh, God had need to go to religious services, (Luke 4:16.) Clothed in human flesh, God had need to pray. (Matthew 26:36; Luke 9:28.) Clothed in human flesh, God was constantly dependent upon His heavenly Father. (Matthew 26:38-44; Luke 22:42, 43; John 11:41, 43.)

In the life of the Saviour, there were flashes of His humanity and divinity in glorious combinations. On the occasion of the resurrection of Lazarus, Jesus showed His humanity by weeping with humanity. (John 11:33, 35, 38.) Yet here it was that Jesus performed His greatest miracle, the resurrection of a body dead four days and buried. Verses 43, 44.

Again, Jesus was asleep in a ship at sea. Because He was the God-man, He needed sleep and thus asserted His humanity; but on the same occasion He showed forth His divinity by His power over the elements. (Matthew 8:24-27.)

Jesus realized that to keep the enemy of all men from taking Him captive at his will He must commune with heaven, the source of His power while on earth. He thus asserted His humanity by taking Peter, James, and John up on a mountain to pray. (Luke 9:28, 29.) It was on this occasion that the Father declared the divinity of Jesus by His own voice, and Jesus was transfigured with godlike glory. (Verses 35, 29.)

Truly, Jesus "the dayspring from on high hath visited us" (Luke 1:78), and by veiling divinity in humanity has become "the umpire betwixt us [God and sinners], that [He] might lay His hand upon us both." Job 9:33, A. R. V. This was the only way God could save man. So God partook of our human nature, that we who are of human nature might partake of His divinity.

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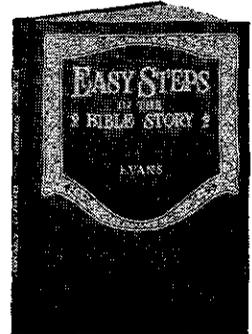
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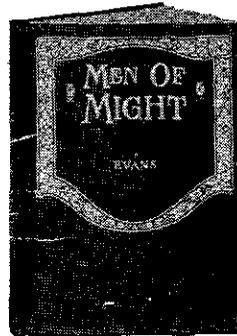
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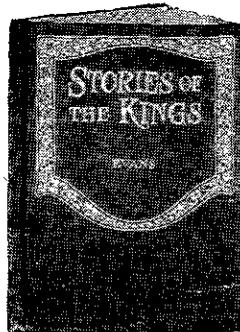
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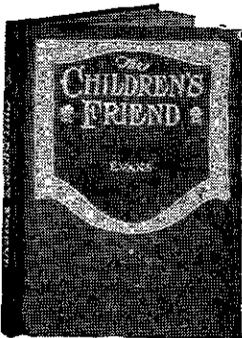
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