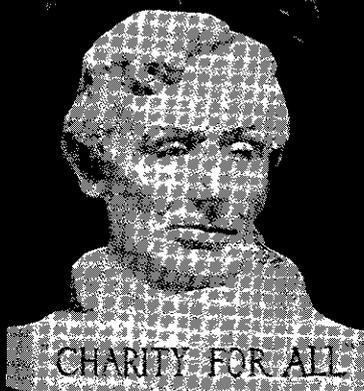


JUNE

The Watchman

AN INSTRUMENT OF THE TIMES



What Calendar Change Means to Religion.---Page 18.



The Watchman

Magazine
AN INTERPRETER OF THE TIMES

Edited by Robert Bruce Thurber



The NEWSPAPER for the NEWS

The WATCHMAN for the MEANING

Vol. XL, No. 6

NASHVILLE, TENNESSEE

June, 1931

TIMELY TRUTHS

The human soul is greater than the stars in their courses, providing it acknowledges obedience to the Creator of the soul and the stars.



Mahatma Gandhi, seer of India, is said to come nearer to Christ's way of thinking and doing than any man living. And he says that peace pacts will never end war.



A Jewish merchant, Hebrew scholar, has been made librarian of all the books of the Vatican. We have noticed lately a remarkable drawing together of Catholics and Jews. We do not profess to know the cause.



In Rockville, Maryland, a seventh-day Sabbath keeper was recently made to serve five days in jail for driving a few nails in a window sash on Sunday. And this is free and enlightened America.



There is nothing so indicative of the dangerous trend of our times as the complacency with which drunkards, drug fiends, nicotine degenerates, sex perverts, political grafters, and bandits are viewed by cultured church-goers.



Just when Lady Doyle, widow of Conan Doyle of spiritist fame, is sure that she has received a spirit message from her dead husband, the medium who won him to a belief in spirits confesses that it was done by fraud. Thus the devil continues to rope them in.

If the wealth of the United States were divided evenly, every man, woman, and child would receive \$2,977, and have an annual income of \$692. An equal distribution of wealth is not to be thought of, but when we view the two extremes of poverty and riches from this happy average, we think of the balancing of accounts that will be made in the judgment.



From the home town of THE WATCHMAN, Noah W. Cooper, a lawyer and enthusiast for Sunday laws, recently started on a Sunday-closing campaign through the South and East, expecting to finish with a grand finale at Washington. We are happy to announce that, though Mr. Cooper means well, Nashville is not shouting for Sunday laws, Sabbath laws, or any other laws that dictate a man's religious belief.



Scientists tell us that they owe to "hunches" the discovery of many of the most marvelous modern scientific facts. Peculiar that "hunches" did not stimulate discovery for the past six thousand years, since man has always been subject to them. We prefer to attribute our rapid advancement in the scientific field to the enlightening of men's minds by God's Spirit, to fulfill His prophecy that knowledge shall be increased in these days as a sign of the end.



Liberty of conscience is more to be sought after and guarded than uniformity of doctrine.

WELCOME

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You Can Read Any One of These Articles in Fifteen Minutes

What's On the Air?

The world stands spellbound at the accomplishments of the radio. And it expects even greater wonders. There is promise and portent in this marvel of the new age.

By Merlin L. Neff



HE world listened as the new radio station HVJ, of the Vatican State, broadcast the voice of Pope Pius XI on February 12 to the most numerous audience in the annals of church history. As Senator Marconi, the pioneer of radio engineering, declared in introducing the Pontiff, "This is the first time in history that the living voice of the Pope will have been heard simultaneously in all parts of the globe." One third of the earth's population might have tuned in on this message and understood it in one or another of the six languages into which it was translated.

Beyond the dream of the imagination is the congregation that was linked together by the intangible ether waves.

"If anything more were needed to convince a skeptical world that we are living in an age of miracles," declares the editor of the *Washington Evening Star*, "the worldwide broadcast of the two addresses of Pope Pius XI would supply the evidence."

A network of one hundred and fifty radio stations, with equipment valued at \$35,000,000, was used in the United States to rebroadcast this message. The cost to American radio companies, we are told, was approximately \$180,000.

As the magic of the radio brought the words across the Atlantic Ocean, rich and poor alike stood listening. "Devout throngs," pictures the *New York Times*, "crossed themselves and even knelt as the

soft, kindly voice of Pope Pius XI came to them . . . from the metal throat of loud-speakers, usually raucous with jazz."

ANNIHILATION OF TIME AND SPACE

IN THE Vatican the Pope was seated in a cardinal and gold chair as he talked through the microphone. The dedication of the new broadcasting station that was presented to the Pontiff by Guglielmo Marconi took place on the ninth anniversary of the coronation of Pope Pius. The tall towers of this ultra-modern radio station are erected just inside the ancient walls of the recently constituted state of Vatican City—a striking contrast between modern invention and medieval architecture.

This is but one of the many events that the time-and-space-annihilating radio has broadcast in the past few years. The miracle of its power is but eleven years old, for it was in 1920 that the first regular transmission of programs by wireless telephone was inaugurated in Pittsburgh. From those early days of experimental and novelty receivers that faintly brought the human voice and phonograph records to the head-phones, has grown the mammoth industry of radio as we know it at present. Some twelve million sets are found in the homes of Americans today, bringing in the finest music of orchestras, singers, and pipe organs. It brings the voices of the leading personalities of the world into our living room.



Wide World Photos

For the first time in history, the supreme pontiff of the Roman Catholic church sent his voice out over the radio in the largest hook-up that has ever been attempted. There is now a powerful radio station at Vatican City.

Radio is one of the big business industries of the nation. Chains of stations throughout the various states are linked together to receive the best talent that money can secure. Two nation-wide systems, the National Broadcasting Company and the Columbia Broadcasting System, had gross receipts from advertising last year that mounted far into the millions of dollars.

The vast system that is found in these two companies may be estimated from the following facts: The Columbia System has seventy-six broadcasting stations connected by a network of 13,500 miles of telephone wire. The National Broadcasting Company has over 10,000 miles of line connections for which they paid the telephone company last year a rent of approximately \$2,750,000.

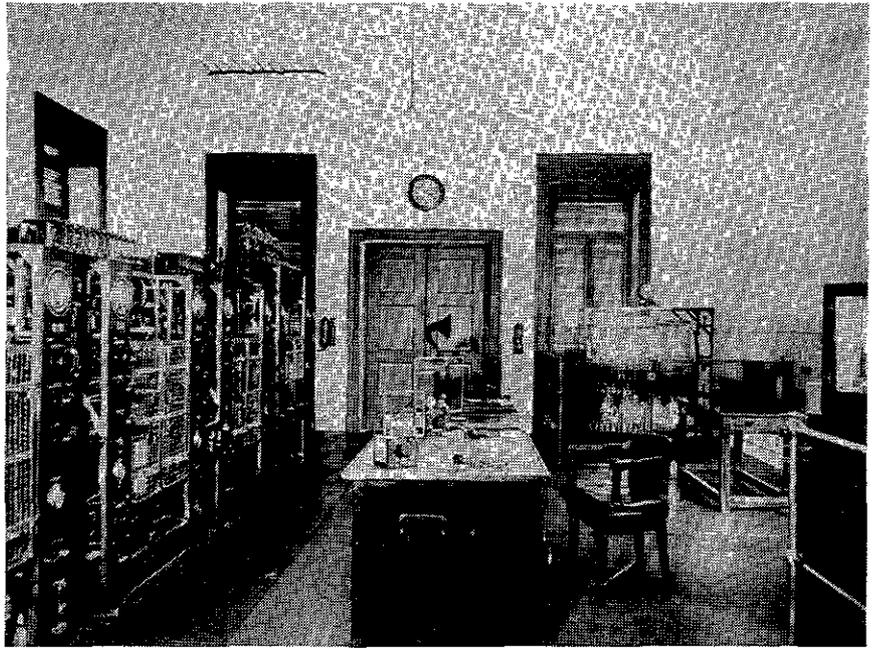
The presidential campaign of 1928 was a feat that showed radio its powerful influence upon the nation. The voices of the candidates were heard frequently in their campaign speeches. Since that time we have heard the inaugural events, the voice of our president, and various other political officers speaking to us from the nation's capital. In times of catastrophe the radio has played a part most dramatically. When the Ohio State Penitentiary at Columbus was in flames, a microphone was installed in the prison yard and seventy-six stations were sending out the actual sounds of the tragedy. When the Graf Zeppelin arrived in the United States, the announcers walking beside the silver, cigar-shaped craft, described the event to millions of listeners. As the drought-stricken areas of our country came to dire want, the Red Cross went to the rescue with a drive for ten millions of dollars. In this emergency the radio did its duty. Many radio listeners remember the voices of four famine sufferers in Arkansas recounting the pitiful plight of that state to a sympathetic audience in every state of the Union.

UP, DOWN, AND SOUTH

WHILE Commander Richard Byrd and his party were exploring in the regions of the South Pole, they were able to listen every day to the events of the homeland through the magic of the air. Men have flown high in the clouds and talked through microphones to people everywhere. Down in the depths of the Atlantic Ocean an announcer told the thrills of a submarine voyage to the world above.

The latest development in radio, which well illustrates the stupendous advance that has been

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Wide World Photos

The broadcasting room of the new Vatican radio station.

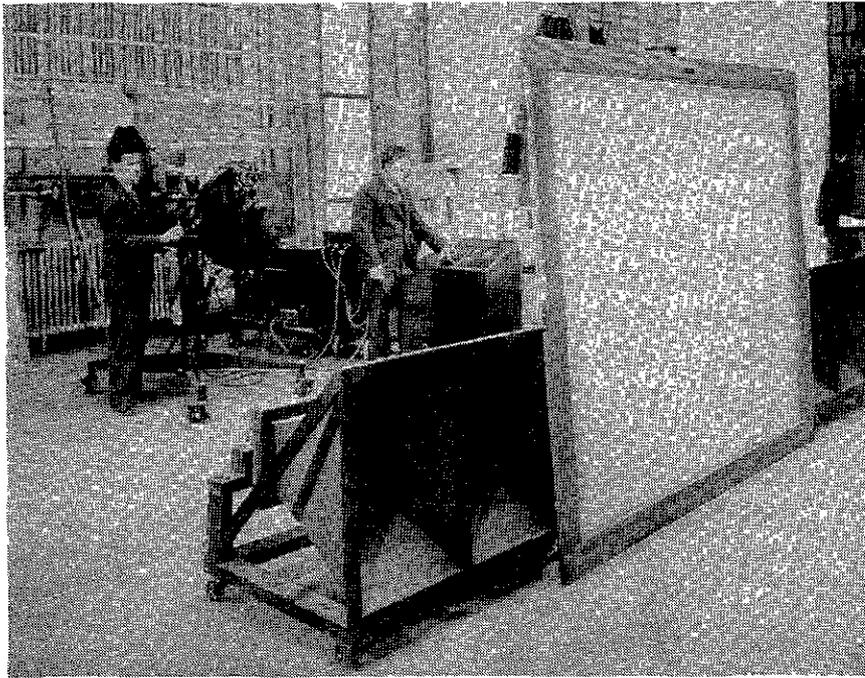
made, is the plan for a Radio City in the heart of metropolitan New York. This group of buildings is to cost \$250,000,000. It is planned to cover three city blocks with skyscrapers, auditoriums, churches, and theaters, where the programs of the nation will be broadcast. In these buildings the studios, engineering rooms, offices, and radio business enterprises will be centered.

THE RADIO CITY

A CORRESPONDENT for the New York *Times* describes the plans in these words: "The big central building, as already announced, will be sixty-eight stories in height, not so tall as some New York skyscrapers, but with its 2,000,000 square feet of floor space it will exceed any other in capacity. This main office building will be flanked by two others, each forty-five stories high. . . . There will be twenty-seven studios, the smaller one extending through two stories and the larger ones through three." After this description of the Radio City to be built in the very near future, one is convinced that radio broadcasting is one of the rising industries of modern inventive genius.

But this is not the end of radio magic. Electrical engineers are looking toward the practical development of television within a short time. They tell us that every home will not only be able to hear the singers, speakers, and events of radio, but they will also see them. Television is a reality in 1931, for it was during the first days of this present year that station W9XAP in Chicago sent out upon the air the world's premier broadcast of a synchronized sight and sound production. Some two thousand persons who had television equipment, within the radius of a thousand miles of the mid-western city, heard and

THE WATCHMAN MAGAZINE



Herbert Photos, Inc.
A screen in a Schenectady, New York, theater, for use in projecting television pictures. Soon in every city will be shown pictures of events while they are being enacted, made possible by this latest remarkable invention.

saw men and women speaking before the microphone. At the present time there are twenty-seven stations broadcasting television programs daily.

These are but a few of the discoveries that modern science has made in the field of radio engineering. The world is being rapidly compressed into a small ball as time and space are reduced by man's inventions. It would seem that national boundaries and disputes should be more easily settled with radio, cablegraph, and telegraph facilities; but these possibilities have not been realized. Instead one discovers that nations of Europe are incensed over the propagandistic messages that are broadcast by Soviet Russia's radio stations. Drastic steps are threatened by some countries to counteract the speeches from Russia. And so the wonders of radio have become national problems when not controlled by international law.

VAST POSSIBILITIES FOR GOOD

A WORLD of good can be found in the proper use of the radio. But like every other useful and powerful benefit to mankind it may be turned to poor uses. While there is much of educational worth being sent out over the air, there is likewise much that is worthless. The whine of jazz and frivolous songs is not a benefit to sober, thoughtful thinking in a perplexed world.

The inventions of mankind should give every believer in Almighty God new confidence in His love and power for mankind. If the voice of man can be heard instantly in the far-distant corners of the earth, should we think it an impossibility that the sincere prayer of man can reach to heaven?

JUNE, 1931

Modern science has strengthened faith in the power of God. As one writer has said, "It is a marvel to me that through all yonder welter of tossing wave and howling wind and driving spray and rain, ships far apart are talking with one another and with the land. It is a marvel to me that from a corner of this lobby, words and melodies are coming to us 'out of the air' from far-distant places. Is it, really, any greater marvel that in some way not vastly different, no more supernatural, God may hear prayer?"

Or is there greater mystery in prayer than in the radio? One has said, "Prayer is the opening of the heart to God as to a friend."

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

If petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;

If songs like crimson roses
Are culled from thin, blue air,
Why should mortals wonder
If God hears prayer?"

I have stood in the broadcasting stations watching the announcers talking into a small box-like arrangement. I watch them talk, and it seems like a miracle—in fact, it is a miracle—that their words can be heard a thousand miles away quicker than they can reach my ear in the next room. But it is true, for the electric energy travels faster than the sound waves in the air.

Such wonders as radio broadcasting and the more recent television produce such astounding results that men are not surprised at any invention that may be produced. The thousand uses of radio in business, in crime detection, in airplane travel have only been touched by the modern experimentations. God has given man these powerful agencies. The world listens today to programs of every type and description; but many thousands of individuals fail to hear the voice of God speaking from His word.

It is time for men and women to see in the scientific developments of the twentieth century the omens of a supreme God, the creator of the heavens and the earth. In the midst of every kind of labor-saving device, in the midst of radios and phonographs, in the busy whirl of automobile (Continued on page 32)

PAGE FIVE

The Divorce Mill GRINDS

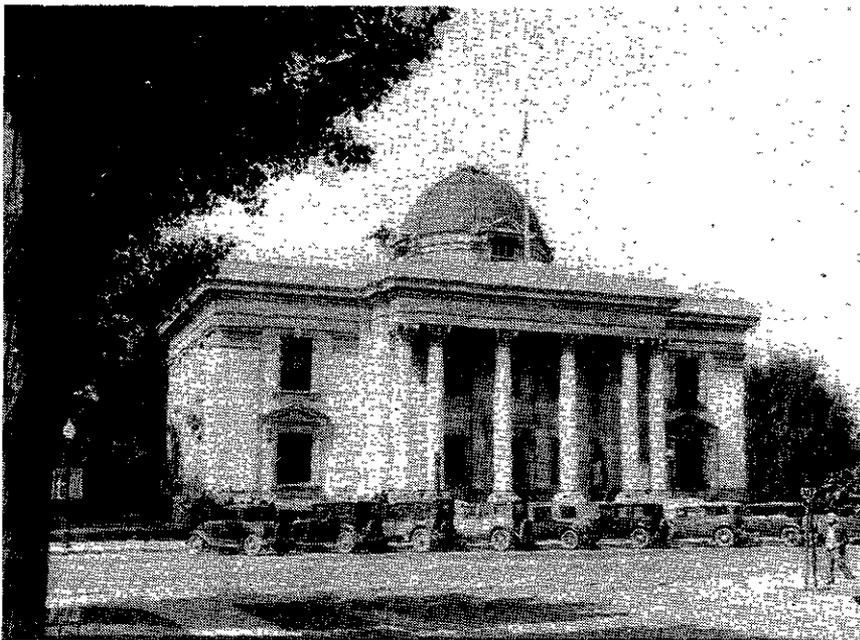


Photo by V. Tibbets

The court house at Reno, Nevada, where divorces are granted by the thousand.

WE WERE driving east on the Lincoln Highway near Fallon, Nevada. "There's the 'Half-house,'" someone exclaimed. "Two brothers built it to occupy it jointly. They quarreled, and one brother not only moved out, but took his half of the house away with him."

And I thought: "How typical of the many thousands of divided homes in America—though a divided home is far more pitiful than a divided house."

It is Monday morning in the district court room in Reno. "Hear ye! Hear ye! District court of Washoe County is now called to order." Then in rapid sequence one home after another is legally divided. The total number of divorces in Washoe County (of which Reno is County seat) in 1930 was 2,117, of which 1,371 were applied for by women and 746 by men. Only two decrees, or .000944%, were granted on grounds of adultery—the only Biblical basis for a divorce. The statistics for 1929 show Nevada leading the other 47 states with an average of 28 divorces per 1,000 population. "Cruelty" heads the list of excuses; "desertion" follows closely; "failure to provide" is prominent; and an occasional trace of "infidelity." All of which forcefully reminds us of 2 Timothy 3: 3, which points out being "without natural affection" as a special omen of the speedy return of our Lord and Master, Jesus Christ.

An old-time popular song had the words: "When the old mill wheel turns round, I'll love you, Mary"; but today it should read: "When the divorce mill wheel turns round, I'll leave you, Harry." A large

number of the products of the divorce mill (being "without natural affection" for the recipients of their first love) leave the court room with the decree in one hand to find just outside the door the other love waiting to place a marriage license in the other hand.

Which reminds me of words in another old song: "They tell an old, old story how a honeybee one day unto a flower whispered 'I love you.' He kissed and sweetly promised her that he'd return again, but soon forgot the old love for the new." The home is the foundation of the nation. If the foundation crumble, what will be the destiny of the nation? "Honeybee love" is fast undermining the society of the nation.

I talked with an old mining prospector last summer. He lived alone considerably, but he knew men. "I've just been taking a little trip," he said. "I observe that the expression on people's faces isn't like what I used to see twenty-five or thirty years ago. Then they were happier, more contented, and serene. Now they look anxious, troubled, high-strung—on a tension." "My friend," I replied, "an important explanation of this change lies in the fact that the custom of our forefathers of maintaining a family altar where parents and children met daily for Bible study and prayer, has been largely abandoned, and the home has become as a ship without a rudder."

This crumbling of the foundations may be in part accounted for as seen by another observer: "Scat-

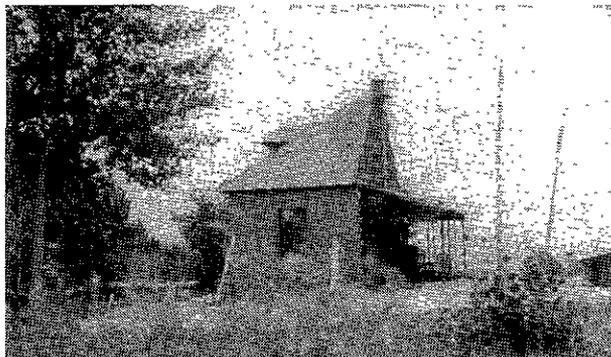


Photo by V. Tibbets

The half house, typical of the half homes brought about by divorce.

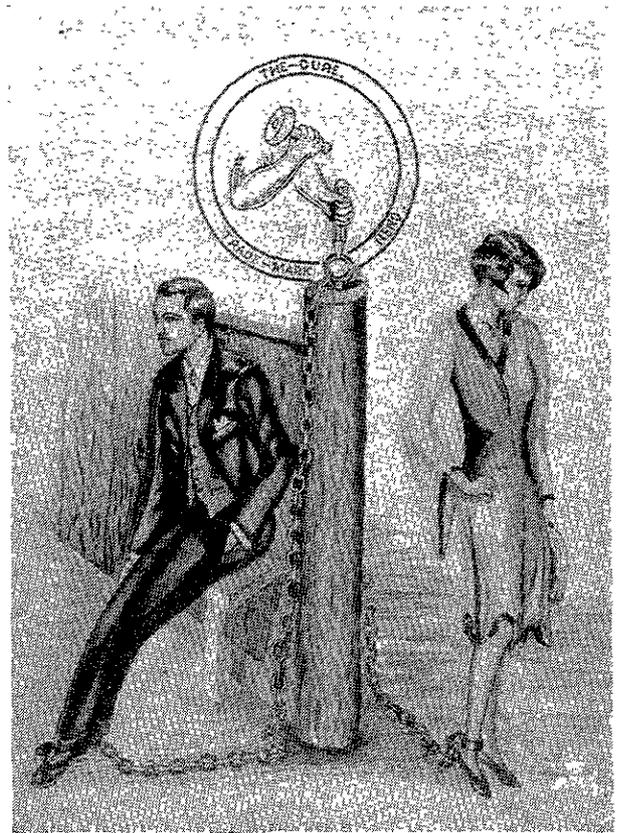
In view of the race that is now on among some of the states to attract the lucrative divorce business of the county (see comment, page 17) this article is timely and enlightening.

tered all over the country one may find communities where religious services were formerly held, but where material changes have occurred as a result of the automobile and other things. In parts of the Middle West, and this may also be true in many other sections where the writer has not visited, there stand the empty churches, some of them closed, and some of them transformed into garages, shops, storage houses, etc., while the church organizations have been removed to the towns and cities with the expectation that the farmers in their automobiles will attend. In the majority of cases, however, they do not do so, and consequently religious life is rapidly disappearing in many places."

MARRIAGE AS GOD INTENDED

ARENO lawyer asserts "that we have no right to expect happiness from a contrivance invented by lawyers." I read in the opening chapters of the Bible that God Himself "invented" marriage, and performed the first ceremony. I read further that "God made man upright; but they have sought out many inventions." (Ecclesiastes 7: 29.) Divorce was invented by humans through the "hardness" of their hearts as Christ himself expounded. (Matthew 19: 8.) Marriage — like most other phases of human life — has been perverted.

Greed, fear, and suspicion — the handmaids of divorce — stalk throughout the land, supplying the divorce mills with their harvest of broken hearts. A religious writer, from a long life of intimate observation of life has given the following reasons why women lead in seeking divorces: "Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband — more rightly could they be called brutes." A woman who becomes a slave, consumed and sacrificed on the altar of the husband's base passion, "soon loses respect for the husband. . . . The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place. No man can truly love his wife when she will patiently submit to become his slave. . . . Soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions."



A popular picture post card sold in Reno, Nevada.

Many candidates for matrimony look on marriage as an airplane joy ride, and are undaunted by the fogs they encounter, trusting in the emergency parachute to land them somewhere on *terra firma*. There was wisdom in the old Spanish proverb: "Before you marry, look well to what you are doing." Happiness and contentment in marriage are contributed to by avoiding too great disparity in age; by weighing the sentiments and watching development of character in the intended life companion (such as "modesty, simplicity, sincerity, and an earnest purpose to please and honor God"). It is therefore obvious that the marriage contract should not be entered into hastily, for the wrecks of ill-assorted and premature marriages line the seashore of life. The contracting parties should have experienced practical ability to shoulder the duties and burdens of married life. Parents worthy of confidence should be consulted for counsel.

Take Christ as your chief counselor. Study His word and pray, maintaining the family altar. "It is only in Christ that a marriage alliance can be safely formed. Human love should draw its closest bonds from divine love. Only where Christ reigns can there be deep, true, unselfish affection." Happiness, joy, and contentment inevitably result.

DON'T confine your sympathy to the degraded and benighted savage for being duped by

Medicine Men

Our high civilization has them, too, by the thousands. Beware of the quacks of quackery.



HE Chinese believe there are miraculous healing properties in desiccated lizards, dried centipedes, and powdered snakes. Powdered deer hoof has, to them, virtues almost unbelievable. Dried buffalo hide, wings of the bat, or cobwebs will cure a multitude of ailments.

The deer has medicinal properties out of the ordinary. In the city of Hankow is located a busy, prosperous pharmacy that keeps a herd of deer to supply pills for the superstitious people. And when a deer is slaughtered, the druggist is as careful as our packing houses to see that no part of the animal is wasted. Every bone, muscle, and hair can be used as a remedy for some malady. Powdered deer hoof is a sure cure for certain fevers. If you happen to be weak and run down, and need a tonic, the druggist will likely prescribe powdered antlers. These powders are mixed with herbs and made into pretty little pills, for which the credulous people pay a good price.

A visitor to this Hankow pharmacy found in the workroom twenty or more ragged, untidy men, all blind, grinding, mixing, and molding the mixtures into tiny pellets. Only blind men were hired, for they could not see what was put into the different concoctions and so could not steal the formulas. Some of these men had actually put out their own eyes that they might obtain employment.

Bears' paws, after going through several solutions and processes, are ground up and given to patients suffering from gout. For skin diseases, including leprosy, infants' brains, baked just so, are a guaranteed cure. Desiccated lizards, snakes, or centipedes, when properly compounded with ginseng and honey, are prescribed for Bright's disease.

Not only in a time of sickness or suffering do the Chinese go to their druggists and medicine men. If an individual faces some task that demands unusual courage, his druggist prescribes a pill warranted to supply the fortitude he needs. The more courage he needs the more pills he must buy, of course. If a soldier is going to war

PAGE EIGHT

By Charles L. Paddock

he hurries to the pharmacy and demands pills made from the powdered heart of the tiger. An even greater courage producer is powdered heart of a bandit. An advertisement in a local drug store reads: "The famous bandit Ah Tsong is no more. Should you like to eat of the heart of the brigand Ah Tsong and henceforth fear no man? Come with surprising promptness, for only three of these pills are in existence."

Surgical operations are performed on the street by shabby, greasy-looking surgeons. For a stomach ache, steel bodkins, much like our knitting needles,



Keystone View Co.

There has been but one Doctor who never lost a case.

THE WATCHMAN MAGAZINE

are heated to a white heat over a charcoal fire, and then thrust deep into the body of the sufferer. A half dozen punctures are usually sufficient for a severe case of stomach trouble.

You gasp as you read. Our hearts go out to the poor, superstitious Chinese people. Why doesn't some one enlighten them,—tell them there is no efficacy in cobwebs, dried lizards, desiccated deer hoof, or the powdered heart of a tiger?

If we have sympathy to bestow, we might spare at least a portion of it for our own enlightened land. There are probably one hundred hokum cure-alls in our drug stores today for every one that China possesses. We have our pills, powders, and bottled goods.

AMERICAN MEDICINE MEN

WE, TOO, have our medicine men, and they are foisting on a credulous public all sorts of flim-flams and hokus-pokus remedies. Their sly advertisements, which are legion, may be read in any periodical unscrupulous enough to accept the copy of unprincipled advertisers. By plausible words, exaggerated claims, and glowing testimonials, they convince a gullible public that at last a long-looked-for panacea for this, that, or the other has been found. A sick man is easily duped and doped.



Keystone View Co.

In Korea the people depend upon hideous gods for healing. Is America free from similar superstition?

It would take volumes to tell of all these worse than worthless nostrums and remedies; but we will mention just a few of them here for the benefit of our readers. A certain widely advertised cure for tuberculosis is accompanied by the usual "before and after" photographs, and a testimonial of "How I freed myself from tuberculosis." Enough of the remedy for four weeks' treatment is offered for \$5.50 with a fake guaranty that the money will be refunded if no benefit is noted at the end of this time. Chemists find it is made from "a large proportion of kerosene, and a smaller proportion of turpentine, with a small amount of aromatic oil," which you could buy from your druggist for thirty-five cents.

Obesity cures are legion. Hokum bathing compound will "reduce your weight and improve your health. Leading physicians recommend — as a positive weight-reducer and as a preventive of rheumatism, gout, kidney trouble, and all forms of skin diseases." The price for a box of ten ounces is \$3.00, which analysis reveals to contain dried washing soda, with a trace of common salt, valued at a few cents.

Another wonderful discovery is "selling from sea to sea." This remarkable toilet cream is merely rubbed on, and the surplus fat miraculously disappears. It sells for \$1.50, but the government chemist tells us it costs only five cents to manufacture it, it being largely soap and water, with a little perfume added.

"If you want a slim, youthful figure, drink —, which comes in powder form." If you will pay your dollar for a box of this vegetable drink, which is pleasant and healthful, you will be reduced to a "condition, of delightful slimness." On examination, it is found to be composed of sugar, colored pink, tartaric acid, and baking soda, the approximate cost of which is seven cents.

HARMFUL AS WELL AS WORTHLESS

IF ONE could believe only a portion of the claims of these charlatans, there need be no fat people on our globe. Another remedy promises to "make your fat vanish by the gallon." "Eat anything you like, go through no exercise, take no weakening baths, wear no special clothing. Eat what you want when you want it. Drink what you want when you want it. No exercise of any kind. Sit in your chair at home or in your office — and the fat will vanish from you by the pint, quart, and gallon. It goes away rapidly. It melts from your cells." This wonderful remedy costs only \$10.00, but government analysis finds it to be "palpably and utterly worthless." So much for obesity cures. There is no end of them, and most of them are not only worthless, but often harmful. If you want to reduce, you had better con- (Continued on page 28)

A Modern Gospel for a Modern World

Does Christ fit our times? Shall we hold the faith of our fathers, adapt it to changing conditions, or adopt a new religion?

By EDWIN R. THIELE



THE question is frequently raised as to whether or not Christianity in its missionary message and appeal should change with the changing world. Everywhere, we are told, the world is changing, and therefore, Christianity, too, must change in order to keep abreast of the times. New conditions, new concepts, new modes of life, it is held, require a new religion reflecting the spirit of our modern age,—Christianity must be made over to suit this skeptical, militant, bitter, distrustful, disillusioned, sex-conscious, jazz-tinctured modern world.

Neither in the homeland nor upon the mission field, it is said, will the old type of Christianity prevail. Evidence is adduced to show the intrinsic opposition of the whole spirit of our modern age to the Christianity that has come down to us from the ages of long ago. Citations are given of the resentment shown to the preaching of the Christian message by Buddhists, Hindus, Mohammedans, etc., as evidenced by the organization of anti-Christian movements and the passing of legislation inimical to missionary endeavor. Since there is such a widespread opposition to the Christian message, we are told that Christianity must either change its front or consider itself doomed.

But is Christianity, however, in its basic nature such that it can change with the changing times? Is the minister of the church of Christ a being who can alter his message at will to suit the fickle fancies of an erratic, wayward world? Is opposition to the Christian message to be the determining factor as to whether Christianity shall, or shall not, be proclaimed?

FUNDAMENTALS DON'T CHANGE

IT MUST be borne in mind that although some things in this world may be varied and adapted at will, others are of such a primary, fundamental nature that change is altogether impossible, and any attempt at change would only result in disaster. Styles in clothing and in automobiles may change, but the law of gravitation remains absolutely stable and unalterable. One may change the fittings in his house from gas to electricity, but the moon and stars continue to rule the night and the sun the day. A man starting out for a day's fishing trip may,

without any great consequences of disaster, decide to play tennis or golf instead. But it would be a matter of much greater concern if a fire department squad on its way to a blazing home would decide that it would rather stop and engage in a game of cards. It would not be so vital a matter if a cook preparing dinner should decide that he would prepare roast instead of stew. But it would be a matter of rather serious proportions if a captain, charged with the recapture of a certain strategic position held by a rebel host would, in the crisis of the battle, decide that the unexpected fierceness of the resistance of the enemy would warrant his ceasing the attack and justify him in leading his men off on a rabbit hunt instead.

REAL PURPOSE OF THE MINISTER

THE minister of the church of Christ is dealing not with the temporal vicissitudes of this present world, but with the eternal realities of heaven. He is not an adventurer upon a quest, but a courier upon an errand. His work is not to leave its impress upon the brass or iron of this world, but to influence for all eternity the destinies of men. Whereas a Buddha, a Confucius, or a Mohammed may rise, lift up his voice, and disappear forever from the scene, the great God of heaven remains throughout all eternity the Creator of heaven and earth, and the Sustainer of all there is. Whereas men may dabble with the laws of mechanics and experiment with the laws of electricity and heat and light, the great moral law of God remains throughout the ages the unalterable obligation of man in the moral field. Whereas man may change his citizenship from one country to another, and transfer his allegiance from one master to some one else, his eternal obligation to recognize the God of heaven as Lord of lords and Master of all, and to worship Him as such, forever remains.

God as Creator of the world created not only one country or one continent, but all. It is not only the people of one part of the world who owe Him allegiance, but all. A world partially in rebellion against God is a rebel world still, and in need of being brought back to Him. It is this work that the minister of God has been sent to perform: to go out to every part of this rebellious, fallen world, and

woo and win it back to its rightful Lord. "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5: 20. In doing this work the minister of God is truly an ambassador in the highest sense of the word and goes forth in the name of God, and with the authority and power of heaven.

It is, however, not at all within the function of the minister of Christ to decide what message he shall, or shall not, proclaim. As an ambassador for God, his work has been clearly outlined for him. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20. These are his marching orders, and these orders have never been changed. When the minister of Christ exceeds these instructions, he is overreaching his prerogatives as a representative of heaven, and his words cease to represent any higher authority than that of erring man.

As an ambassador for God, the minister of Christ must expect opposition from a world in rebellion against Him. He must realize that when he goes forth solemnly to warn a sinful world of an hour of judgment to come, he will not always be met with the greatest favor. Ridicule, opposition, and scorn are to be part of his lot, but are in no wise to deter him from his task, or to cause him to modify in any degree the solemn charge that has been intrusted to him. When God sent the prophet Jonah to Nineveh he said to him: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me." Jonah 1: 2. When Jonah shrank from his task, the Lord again commanded: "Go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Jonah 3: 2. As a prophet and witness for God, Jonah was not his own.

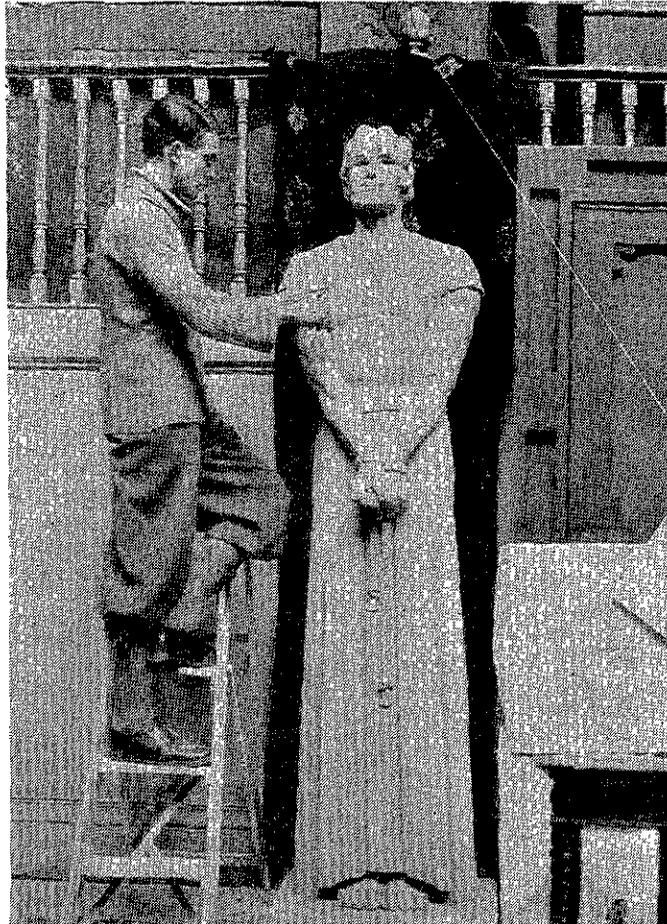
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At length he obeyed, and as a result of his startling announcement that Nineveh would be overthrown for its sins, the whole city was brought in sackcloth to humble repentance. Any moderation in temper of the solemn message Jonah was sent to proclaim would never have brought Nineveh to its senses or its knees.

When Paul in his prison garb stood before the Roman governor Felix and "reasoned of righteousness, temperance, and judgment to come, Felix

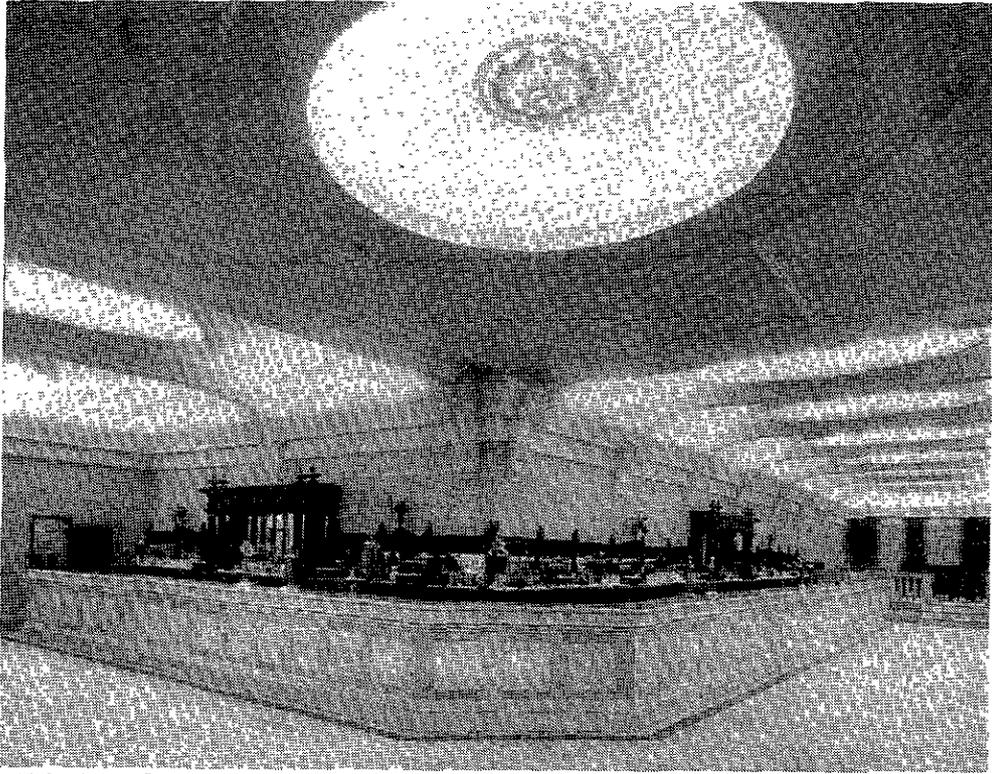
trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25. Any toning down of his message by Paul in the interests of his own welfare and possible release, would never have brought conviction to the heart of this Roman lord. And as Paul stood in chains before King Agrippa, and Queen Bernice in great pomp, with all the royal court, and the chief captains and principal men of the city, what kind of message was it he then proclaimed? Surely before such an assembly as this he might be expected to discard his simple, straightforward preaching of the solemn gospel of Christ, and present something more in keeping with royal ears. But no!

His testimony was that he ever bore witness "both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Acts 26: 22, 23. And the result? "Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." Verses 28, 29. What a scene between prisoner and king—Paul the preacher and prisoner, and Agrippa the audience and the king,—Paul on trial for his life before Agrippa as judge, yet (Continued on page 31)



International Newsreel
A new conception of Christ by a modern sculptor. Must Jesus be made over to suit a modern world?

The BIBLE and Intoxicants



Herbert Photos, Inc.

A palatial bar-room, but not in America. This one is in Brisbane, Australia.

By W. E. GERALD



THE question is often asked: "How is the presence of sin, death, poisons, germs, disease, etc., compatible with the existence of an all-wise, omnipotent Creator?" How often in arguments over the liquor evil, I have had the proposition put up to me: "There is alcohol in everything that grows. Did not Noah get drunk? Did not Christ make wine? Does not the Bible say that you should 'give strong drink unto him that is ready to perish,' in order that he should 'drink and forget his poverty'? And did not Paul advise Timothy to take wine?"

Now my purpose in this discussion is to show that alcohol (as well as sin) is an abnormal thing — an intruder — and that the Bible absolutely does not condone the habitual use of intoxicating drink.

"Well, where does alcohol come from?" asks one. "It is here and must have a use."

That will make quite a story; so let us begin it at once. When the world came from the hands of the Creator, everything in nature was perfect and good. (Genesis 1: 31.) Solomon also says: "Lo, this have I found, that God made man upright; but they have sought out many inventions."

Now the introduction of evil principles into the

midst of this perfection must have had a source. An enemy has sowed these tares. Who is that enemy? I will tell you. It is the devil. But he is an alien, a foreigner, and will be deported in due time.

Coincident with the advent of the devil and sin into this world were the thorn and thistle and dis-ease. We have put the hyphen into this last word to call attention to the fact that the word is a broad one, covering the 4,900 more or less interruptions to the ease and comfort of mankind. Now the devil cannot create, but he can pervert. I have no doubt he has written his mark large upon the hog and certain other beasts, reptiles, and birds. I believe he has conscripted into his malicious army of banditti, the fly, the mosquito, the boll weevil, the apple maggot, the pea louse, and a million other pests.

Is it true that alcohol is found in the grains of barley, rye, etc., or in the apple or grape? No; alcohol is a product of the decay of these good grains and fruits, which results in fermentation, after the juice is extracted and exposed to heat, air, and moisture. Draw off the liquor of the vegetables of a boiled dinner, and you have a drink that is the very elixir of life. But let it stand long enough in a warm place and it will sour, and vinegar, or alcohol, will

be generated. It is the same with the juice of grapes or grain. Unless bottled before fermentation has begun, so as to preserve its sweet and life-giving properties, it becomes, through decay and a process of chemical change (quite similar to fire in the combustion of fuel), a death-dealing potion.

It then bears a close relationship to an evil temper, commenting on which James says: "The tongue is an unruly evil, full of deadly poison; . . . and it is set on fire of hell." But who is the author of hell? The devil, of course. Alcohol is set on fire of hell, and therefore the American Indian gave it its true name as "fire water." The Indian's characterization of alcohol is in agreement with high medical testimony. Dr. John Harvey Kellogg says: "With a normal man before him, measured, calipered, tested, charted, in every conceivable way, the modern laboratory physiologist has made a study of the influence of alcohol upon the human body, its tissues, and its activities. The result has been the demonstration that alcohol is not a food, and that this drug damages every tissue and impairs every function of the body; that it is a universal poison; that it is of no essential assistance to the body under any circumstances; that it is not capable of increasing strength or endurance or vitality one iota, but does the opposite. . . . Alcohol is not a stimulant or a tonic in any sense of the word. It is a depressing agent, an anesthetic, a narcotic; it is the mother of many anesthetics." The American Medical Association says: "We believe the use of alcohol as a beverage is detrimental to the human economy." Dorland's Medical Dictionary says: "In large doses alcohol is a narcotic poison, producing intoxication, with muscular incoordination, delirium, coma."

MEDICINAL VALUE OF GRAPE JUICE

THIS being true, it is unthinkable that Paul in his advice to Timothy to "use a little wine for thy stomach's sake and thine often infirmities," meant the use of the fermented juice of the grape, which is an alcoholic beverage and therefore intoxicating. The great apostle, who warned the Corinthians that if they defiled their bodies, which are the "temples of the Holy Spirit," God would destroy them, would never have been guilty of pushing his own son in the faith over such a precipice. The medicinal value of pure, unfermented grape juice, in debilitated states, is proved by P. Martin Keller, M. D., writing in the *Signs of the Times*, who cites an old medical writer: "Experience has shown that the fresh and unfermented juice of the grape appears to possess sovereign virtues when given to drink in febrile states, in weakening conditions after disease, yea, in all whose strength hath waned." Says Dr. Keller: "The unfermented grape juice is thus a beverage in health, and can be used in fevers, in convalescence, after operations, and to quench thirst when a large abundance of liquid is needed. It can be of material help in the treatment of constipation, in abdominal inactivity, in nephritis, in renal congestion, in

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scorbutic conditions in children, and in anemia and allied conditions."

It is also unthinkable that our Saviour, who suffered in Gethsemane and died on Calvary to redeem man from a perverted appetite, and to give to him a sound mind in a sound body — I say it is unbelievable that our Divine Example would place before the guests at Cana that which would debauch and reduce them lower than the level of the beasts. A friend of mine who claimed that alcoholic wine was used at the wedding, said the proof of his statement was in the fact that they got hilarious. But the record in the gospel does not show that they did.

NOT HABITUAL DRUNKARD

WE WILL admit that Noah is the first man recorded in the Bible who got drunk. But he was no old soak. How do I know? Because St. Peter declares he was a righteous man (2 Peter 2:5), and no righteous man would ever intentionally defile his lips with alcoholic beverages. He eats and drinks to the glory of God. He may err at times, in his judgment, by overeating or eating something that does not agree with his system. That was doubtless the case with Noah. He did not realize that the fermentation process had begun, with the result that he was overcome. Many of us have doubtless made the same mistake with apple juice. It will not stay sweet more than a day or two unless kept at a low temperature.

The Bible warns against fermented wine and gives a minute description of how to distinguish it from the harmless fresh juice of the grape: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent [the father of it] and stingeth like an adder." Proverbs 23:31, 32. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without a cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Verses 29, 30. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. That is the pithiest, most eloquent, temperance sermon on record.

Now this is plainly the Old Testament rule and agrees with the New, which says: "Be not drunk with wine, wherein is excess." Are there exceptions to this rule, as many rules have exceptions? Yes, there is one, and so far as we know, one only. In a law case, exceptions may be allowed at the discretion of the judge. Is there an exception to the rule of not drinking strong drink? Yes, that exception is spoken of, and the kind of emergency under which it is allowed, is indicated in Proverbs 31. After advice is given against kings' drinking wine or strong drink, lest they forget the law and pervert the judgment of the afflicted, then follows the exception: "Give strong drink to him that is ready to perish, and wine unto those that be of (Continued on page 30)



International Newsreel

Runs on banks have been common occurrences during the past year. The people are losing faith in the moneyed interests beyond all reason. In this case, John W. Poole, president of the Federal-American Bank, addressed a huge crowd of depositors before a banking institution in Washington, D. C., and helped, by a display of \$2,000,000 in cash, to quiet the crowd and to avert a serious bank failure.

A FEARFUL WORLD

And the way to cast off the dread that grips our hearts

By *MABLE A. HINKHOUSE*

THIS old world is adrift upon an uncertain sea of doubt and darkness. These are times that try men's souls. They draw upon our reserves (if we have any)—reserves not only of cash, bonds, and stocks, but of poise, fortitude, and courage.

"We have reached a crisis in the affairs of men," says the editor of a religious magazine, and that is true in more ways than one. Perhaps the crisis to which the most attention has been directed in recent months is the economic crisis. The world-wide depression of the winter of 1930 - 31 was a problem that taxed the brains of economists, financiers, and statesmen the globe around. Everyone has been anxiously scanning the horizon, hoping to see the dawn of a new day after a night of business gloom.

Productive capacity had been running far ahead of purchasing capacity. Consequently markets became glutted, prices fell, and millions of men were thrown out of work. The world market was upset, capital became hesitant, a feeling of uncertainty prevailed, and the economic will-power of the nations became paralyzed. In the United States alone there were more than a thousand bank failures in the year 1930.

In an article entitled "An Ailing World," in the *New York Sunday Times*, Raymond B. Fosdick says the same cry of distress is being sounded in every country of the world except France. "It is a story of slackening consumption, huge surpluses, falling prices, curtailed production, and unemployment on a vast and unprecedented scale. From 12,000,000

to 15,000,000 men are today walking the streets of cities all the way from Seattle, Wash., to Melbourne, Australia, looking for a chance to work."

A man's job is his most precious earthly possession. It is tragic to him when he loses it. He is not a machine to be set aside at will when he is not needed, with no thought of his existence and wants. Rather, he is an active, living, vital human being. Whether he earns or loafs, he must eat; he must be clothed, housed, and warmed. If he is denied these necessities and the means of getting them, he becomes discouraged, dejected, desperate. Economic depression has bred mental depression, with a consequent increase in crime, suicide, and insanity.

Heroic efforts have been made in our own country, from the President on down, to stem the tide of human misery and suffering, and to aid man in his battle for bread. National, state, and local authorities have done much to feed the hungry, shelter the poor, and provide jobs for the jobless. Clean-up, build-up, spruce-up, and buy-now campaigns have been encouraged. Factories have re-opened, forces have been increased, shorter shifts with more men employed have been advocated. Benefit projects have been launched. Hand labor has been substituted for machine labor. Community Chest and Red Cross organizations have admirably aided. Public works and highway construction plans have been hastened, immigration restricted, relief legislation passed. As a definite, visible gesture, President Hoover appointed Colonel Arthur Woods, an experienced emergency man, Director of Unemployment Relief.

Thus have governments, private organizations, business men, and individuals put their shoulders to the wheel in the common cause. Many have come to know the exhilarating joy of doing for others. In speaking of the situation, President Hoover said, "No one would invite war or business depression, but from them may come some new inspirations. We find in these times courage and sympathy; general helpfulness from our work people to those unfortunates suffering not alone from the present, but from fear of the future."

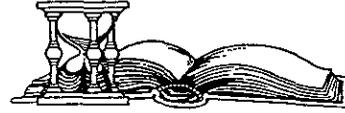
YEAR OF THE BIG RECOVERY

ECONOMIC experts begin to see bright spots flickering faintly in the encircling gloom. They say we have struck bottom, business has passed its worst stage and will soon recover, and that prosperity is just around the corner. We are told that the year 1931 will be a year of great opportunity in business—it may be known as the Year of the Big Recovery. Those who believe in business cycles encourage us by saying that we are passing through a perfectly normal reaction period, such as has been witnessed time and time again, and which will recur at regular intervals: Prosperity, crisis, depression, revival. Another outlines it: Confidence, doubt, fear, hope.

Be that as it may, there is ample cause for apprehension concerning the (Continued on page 34)

DEATH---What Is It?

By HEBER H. VOTAW



TO HELP us in understanding the nature of man, we can do no better than to consider the account of his creation. The record is simple in the extreme: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2: 7.) Though the body, when first made, was complete, it was lifeless. With every possibility contained in the form that the Creator had molded, there were seen none of the activities that constitute individuality. The brain gave no orders to the nerves, and the nerves transmitted no stimuli to the body's vital organs. There was neither intelligence nor action. But "the breath of life" was the energizing power that made lifeless dust a living soul.

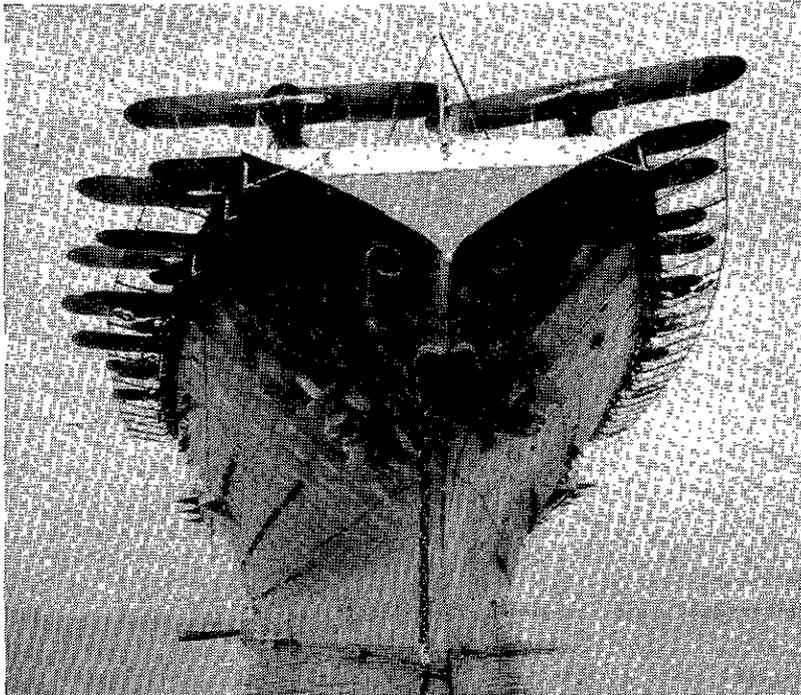
The phenomenon that occurred may be illustrated by one of the commonest things we know, electric lighting. Buildings may be wired and bulbs put in place, but there can be no light until electricity is furnished. The visible materials may be perfect, but they are useless without the light-giving current. So the body of man was lifeless and useless till the "breath of life" from God gave light to the eye, animation to the countenance, action to the heart, movement to the muscles, and thoughts to the mind.

It is significant that in the record of man's creation there is not the slightest hint that an *incorporeal being* was a part of the perfect man that God made. Further there is nothing to justify the thought held by many that a sentient principle, which was to be the seat of the senses, desires, appetites, and affections, was brought from without and placed within man. The truth of the matter is emphasized by the Biblical account of man's dissolution—the reverse process of creation.

Most of us have stood some time at a deathbed. Complete cessation of breathing marks the close of the life. So far as we can discern, all of the life is extinct. That there is no physical life, all agree, and nothing that indicates the continuance of mental activity can be discerned. We are often assured, however, by our religious leaders that what we know as death is simply the releasing of the real man from the house of clay, the body, just as the breaking of the shell of the chrysalis releases the butterfly.

If we had no revelation, one man's speculation would be as good as another; but Inspiration has spoken in these words: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth." Psalm 146: 3, 4. The disintegration is the exact reverse of the creation. Made of the dust of the ground, the breath of life furnished the power for all activity. The going out of the breath stops activity and all life ceases. Dissolution is inevitable and its beginning immediate. The breath of life is nowhere referred to as an intelligence. It is simply and solely the life-giving essence, which the Creator extends to all creatures, and without which no life can exist. When this goes from man, is his sphere of life enlarged? Hear the word: "In that very day his thoughts perish." Psalms 146: 4.

The News Interpreted



International Newsreel

A remarkable view of the United States aircraft carrier, "Lexington," which looks like a monster insect of war.

The Triumph of Gandhi

WE WOULD not emphasize the victory of Mahatma Gandhi, the great Indian leader, over Great Britain, questionable as that may be, but his triumph over himself and his compatriots. It seems almost incredible that the bitter, warring elements in India could get together on anything touching a nationalist policy. Yet the National Congress has elected this emaciated Hindu to be its sole representative at the English "round table" that practically is to decide the future government and weal of 350 million people. And his passive methods won against overwhelming odds for violence and bloody revolution.

And what was it that won for Gandhi? Nothing else but the spirit of the man. It is revealed in these words, spoken at the Karachi congress to his opposers among his own people: "You say I have betrayed India. I shall not complain if you beat me. I have no bodyguard. God alone keeps vigil over me. Some men think me crazy and a fool because of my love for my enemies, but that is the very foundation of my whole life's work and creed. . . . If you say I am doing harm to India, you have a right to do so. I have no weapon against you except love. Let none take upon himself the duty of protecting me. God alone

can do that. . . . and mark my words: The day that my inner voice tells me my country no longer needs me I will starve myself to death." And his enemies went out sobbing.

Whether or not this little man goes half-naked to London and gains a great degree of independence for his country matters less than that his principles and methods have scored a triumph over time-honored war for accomplishing the same ends. The world is learning not to despise the day of what it has considered small things, including Gandhi and love and the golden rule. Idolizing this ascetic does not presage an imminent millennium on earth, but his victory gives a sharp check to the philosophy of periodical blood-letting.

We believe Gandhi has made progress to the degree he has followed the principles of Christ, for his methods did not originate in

Hinduism. Study it and see. Therefore we refrain from lauding him as a Hindu, because we are saved by faith and not by works. The sad part of it is that too many Christians think they can have the faith without the works. Gandhi is showing how the works work. And who can say but what he will yet see Christ in all His fullness?

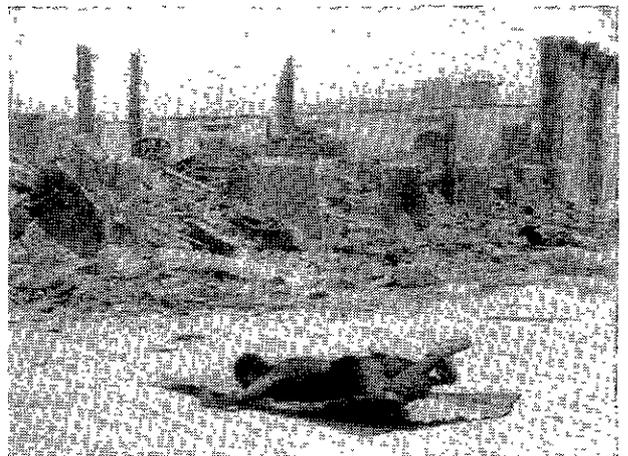
Another Earthquake

MANAGUA, capital of the Central American republic of Nicaragua, is in ruins from the impact of a sudden and terrific earthquake. Thousands of lives have again paid toll to the shrugs of mother earth. The United States was especially affected, for this nation virtually controls the little republic, and American lives and property were sacrificed.

How "diverse" was this temblor, in location, from its immediate predecessor in New Zealand! In distant and unexpected places the quakes strike down the lives of men and the works of their hands. Again we repeat the prophecy of our Lord for these last days, "earthquakes in divers places."

The *New York Times*, in its magazine section of April 5, pictures on a world map the earthquake areas of the earth. Like a monster dragon this area spreads itself around the globe, as if with easy reach it might rock any outlying spot on earth. Indeed, the same map shows spots outside these areas of frequent quakes, and these spots dot everywhere. And we know personally of many light tremors in places that this map does not indicate.

Significantly, the article that accompanies the map is headed, "Forces That Rock the Ever-Changing Earth. Though



International Newsreel

The terrible devastation after the Managua earthquake, showing a victim in the foreground.

The News Interpreted

man has learned something of their nature, and made instruments that record even mild tremors, he cannot predict the earthquake or effectually defend himself against its coming." No, earthquakes are essentially "acts of God." He has reserved their use for signs and warnings. Since science will not study them from such a standpoint, it behooves men of faith to do so. God speaks to man in them in no uncertain tones. And they say, "Christ is coming soon."

Divorce Disgrace

THE tragedy of easy divorce, and the dire results therefrom to all concerned, especially to innocent children, is bad enough in itself. But to encourage it and to have supposed-to-be-guardians-of-public-good state legislatures deliberately shortening the pre-divorce residence period in order to attract the disgraceful traffic and make money, is revolting to all that is great or good in our respect for American law and order. Already the United States stands second only to free-divorce Russia among divorce-seeking nations, with 163 divorces to every 100,000 population.

As if to attain the lead of the world in this home-breaking notoriety, other states have been competing with Nevada to attract divorcees. For years that sparsely-settled mountain state has granted divorces for almost any cause, and has only a ninety-day residence requirement. And gambling under cover with other anti-American practices have entertained the applicants while they waited. Then last winter Arkansas and Idaho passed ninety-day residence requirements also, and South Dakota just escaped following suit. To save its nefarious business, Nevada retaliated by reducing the time to forty-two days; and Reno in that state, the divorce capital of the nation, opened wide its gambling dens, and the mayor advocated having a barrel of whisky on every corner to serve free to the populace.

"Without natural affection, truce-breakers," "incontinent," "lovers of pleasures more than lovers of God," are the damning expressions used in the Scriptures of many of the people who live in our times,—"*perilous times*," "*the last days*." (2 Timothy 3: 1-5.)

Not Protestantism

THE head of the Roman Catholic church has stated that the power of early Protestantism has disappeared, and that it no longer attracts the people. In an accepted sense this is true. But Protestantism without that power is not Protestantism at all, but is only

a shell, empty as are many Protestant churches. There is a "remnant," God be thanked, that still makes Luther's bold stand their own. A writer in the *Congregationalist* gives the following description of apostate Protestantism, the most vivid and startling we have read:

"The (Protestant) preacher glances at his daily paper and proceeds to base his Sunday message on some aspect of a market discussion. This was exactly the plan of the pagan philosopher. Athens had its disciples for anything new or popular in discussion. . . .

"I submit that in the large the Protestant pulpit is pagan. That it has returned to the Forum. The Protestant preacher has become a public debater on logic, ethics, politics, and a smattering of metaphysics. He is a composite disciple of Plato, Zeno, and Epicurus. He deals with religion, but it is a religion of dialectics. He may be sure of his premise on civic censorship laws, but he is not so sure of his Christian premise, his living, present Christ. He does not say this publicly, but implies it in his preaching. He does not cast the future of his faith on one great assertion as did his predecessors, from Paul on to modern times. Rather, he declares himself as a liberal thinker; in other words, though he does not know it, as a pagan philosopher.

"Hence his lack of passion in preaching and his return to the teacher method. He is not, like Wesley and Moody, 'on fire' for his cause. He accepts present civilization as Christian and feels only that he is called upon to maintain it. The power or urge to keep civilization from lapsing into paganism is absent. It is this attitude which attracts the attention of the Pope, and which prompts his comment that the force of Protestantism has died away. . . .



International Newsreel

Our President and his granddaughter attend church.

"I hold no brief for the Roman Catholic Church. It would be impossible for me intellectually to accept its teaching. But, if Roman Catholicism wins ultimately, it will be because men and women, tired in soul, stand ready to forget its many archaic remnants of the past, and kneel before the Altar, where for them, an avenue may lead to the presence of their God."

This is a scathing indictment of Protestant preachers, yet all too true in a majority of cases. Nearly all the sermons we hear over the radio every Sunday could just as well have been lectures by Plato or John Dewey. And Protestantism has lost its power because it has turned away from the keeping of God's law and the righteousness that is by faith.

"Science is an experience of fact, while religion is an experience of personality. It is not only possible but necessary that society have both." Thus says Dr. Bernard I. Bell of Columbia University. God's two books of revelation—the Bible and nature—are not really in conflict.

The CALENDAR, *the W*

ARE we about to adopt a revised calendar? For many years Moses B. Cotsworth of England has advocated a year of thirteen months, each to be composed of exactly four weeks. In this way the first day of each year and the first day of each month would be Sunday. The last day of every year would be an orphan, not belonging to any month or week; while in every fourth year, or leap year, another orphan day would be inserted at the end of June.

In 1924 Mr. George Eastman, millionaire Kodak manufacturer, learned of this calendar scheme, heartily endorsed it, and became chairman of the National Calendar Committee of the United States. Rapidly the movement has gained impetus. The League of Nations, listening to the appeal of this committee, has submitted it to the Committee of Communications and Transits which is to meet in May, 1931; and about a month later, it is reported, a Roman Catholic Ecumenical Council, convening in Rome, will also give the calendar proposal consideration. Advocates of the plan are hoping to see the revised calendar placed in operation throughout the civilized world on January 1, 1933.

CONFUSION CONFOUNDED

BIG business sets forth numerous advantages of the proposed arrangement; but when we consider the confusion resulting from the revision of all dates or birthdays, anniversaries, notes, mortgages, and all other business contracts; when we think of the myriad of historical dates that would necessitate change and of the histories needing revision; of the rents, gas bills, water bills, light bills, etc., that would require payment thirteen times a year instead of twelve; of the fact that the number thirteen is not divisible by 2, 3, 4, 5, or 6, and of the many other disadvantages and inconveniences, we cannot understand how the world would reap rich benefit from a changed calendar.

The religious issue is even far more vital. Throughout all the calendar revisions of the past, the week has continued on without molestation. In the Bible, the record of the week begins with the story of creation, and the world's eminent astronomers and chronologers declare that, so far as is known, the continuity of the week has never been broken. Should, however, the Cotsworth-Eastman plan be adopted, conscientious Sabbath keepers and Sunday keepers would be thrown into a serious dilemma. For example: Throughout 1934 the real Sunday would fall upon the calendar Saturday; in 1935, upon the calendar Friday; during the first half of 1936, which is a leap year, upon Thursday; during the last part, upon Wednesday, etc. With a holy day that thus wanders about through all the days of the week,

PAGE EIGHTEEN



Wide World Photos

A multi-faced sundial at Baltimore, Maryland. It contains thirteen importations.

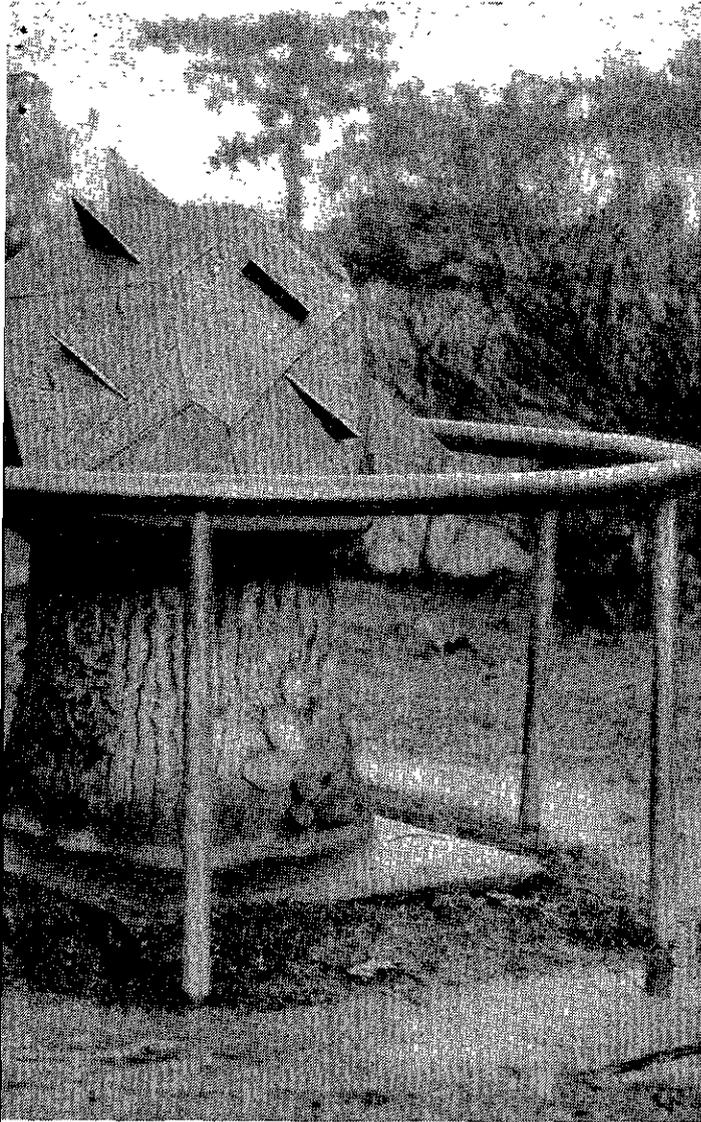
what is the loyal Christian, who is unwilling to surrender his Sabbath, going to do? How will he adjust himself to the hard and difficult situation?

In the report of the National Calendar Committee to the League of Nations it was stated that only three small religious sects are opposed to the blank-day calendar scheme; namely, the orthodox Jews, the Seventh-day Adventists, and the Seventh Day Baptists. What does this mean? Do the great majority of Christians who observe the first day of the week voice no protest to a wandering Sunday? And why do seventh-day keepers arise in alarm against the proposed measure? Here is the answer. Sunday has been observed by the majority of the

THE WATCHMAN MAGAZINE

WEEK, and the SABBATH

By Roy F. Cottrell



faces and is set in such a manner that it gives the time of day in cities of the world.

Christian church for about 1600 years, and was established gradually through the leadership of the so-called "Church Fathers." But as a rule, men are not so ardent to contend for something whose origin is shrouded in uncertainty. On the other hand, the seventh-day Sabbath was instituted at creation nearly 6,000 years ago, and a conviction of this certainty fills its adherents with courage and zeal to stand loyally for the original "rest day" given by divine appointment.

But we anticipate. In the ancient Hebrew language, the word "week" comes from a root meaning "seven," and the two words were written and pronounced nearly alike. Thus, intrenched in the very

language of the great people who gave us the Old Testament, is strong evidence that the weekly cycle comes down to us from remotest antiquity. Likewise the Encyclopedia Britannica in its article on the calendar, says: "The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries."

DIVINE ORIGIN

THE evolutionist can give no fundamental reason why mankind should have either week or Sabbath; but to those who believe in God who created the heavens and the earth "by the breath of His mouth," all is clearly understood. Following a detailed account of the labors of each of the first six days of creation week, the Bible record declares:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all His work which God created and made." Genesis 2: 1-3.

The origin of the week and the establishment of the Sabbath are bound up together in the mighty event of creation. "He hath made His wonderful works to be remembered," and the Sabbath has been appropriately called, "the birthday of the world." It crowned the completed labors of Omnipotence, and in the words of another, "He who breaks the Sabbath denies the creation."

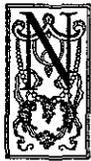
Not because of physical weariness did Jehovah rest, for "the Creator of the ends of the earth fainteth not, neither is weary." (Isaiah 40: 28.) His act was to establish a precedent for all mankind, setting apart creation's natal day to be commemorated and honored by all future generations. Through this day of delight and contemplation of God's handiwork, He would direct the thoughts from nature to the Author and Architect of all.

Neither is it a matter of individual expediency or personal convenience. The command delivered from Sinai's height is explicit: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Observe carefully: it is not the "Old Covenant Sabbath," or the "Jewish Sabbath," but "the Sabbath of the Lord thy God"; and the reason for its observance is (Continued on page 28)

ONLY A BONE

---but a Feat of Engineering.

By Hubert O. Swartout



NOT a morning dawns in our age of wonders that does not see its myriads of laborers and its thousands of thinkers starting a new day's work on the multitude of vast engineering projects demanded by twentieth century needs. Those whose brains conceive these projects, who plan their construction, and direct the work, are the great men of our times. It was success at such tasks that first called the attention of the world to the man who is now our president. We hear of the long years of intensive study, unremitting toil, and hard-won experience that, added to natural talent, have made these famous engineers what they are. They have to know in advance the strength and character of all kinds of material, the stresses and strains that will develop in every part of the structures that they plan to erect, the effect of the weather, the peculiarities of the chosen sites, and hundreds of other laws and facts never even thought of by us common folks.

ENGINEERS COPY NATURE

WE ARE getting used to great things. It rouses hardly more than passing comment when the papers announce the completion of some huge dam, with its possibilities of power to lighten men's work and of water to make fertile fields out of broad areas that without it would be uninhabited deserts. We hear of a new bridge,—longer or higher or heavier than any other bridge in the world; but that is just another bit of news. Work is scarcely begun on some mammoth skyscraper that is to overtop all previous buildings when we hear that still higher structures are being planned. One wonders if we shall not some day see an office building advertisement with the slogan. "Dictate Your Letters Above the Clouds."

What is the source of the fundamental principles upon which all engineering plans are based? The answer is evident: Nature. Every

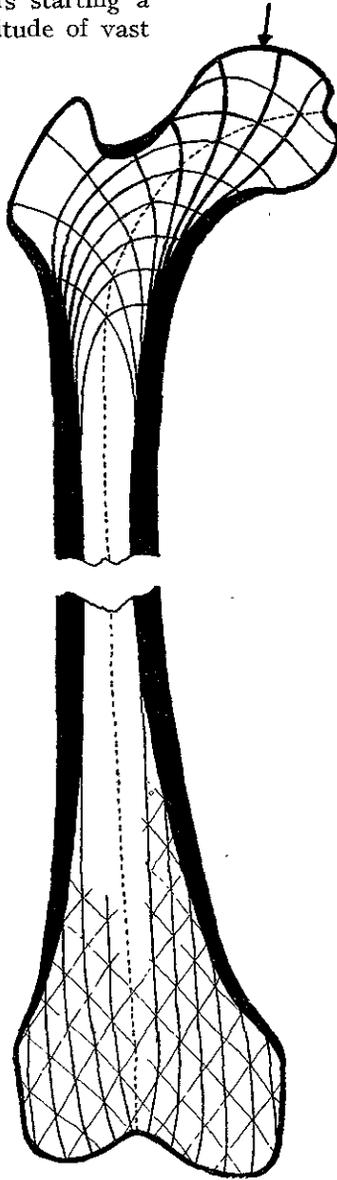


Diagram of a lengthwise section of the upper and lower thirds of the human femur. The relative thickness of the shell in different parts is clearly shown. A general idea is given of the position, arrangement, and comparative strength of the bony plates forming the spongy interior of the extremities, but not of their number—in the bone itself they are much more numerous. The arrow shows the point and direction of application of body weight to the femur-head

living object teaches its engineering lesson, but especially in the stems of plants and the skeletons of animals do we find the most striking examples of adaptations of structural means to ends. Let us briefly consider one case: the human femur, or thigh bone.

EXCELLENCIES OF STRUCTURE

THE shaft of the femur is a thick-walled tube. There are few who do not know that a given weight of material has more strength and stiffness in the form of a tube than in the form of a rod. If the walls of the tube are too thin, however, they are liable to damage by blows or pressure applied from the sides. Furthermore, if the tube is to hold some soft and easily injured substance,—such as marrow,—the walls must be sufficiently thick to protect the contents of the tube. The more one studies what is demanded of the shaft of the femur, the more clearly one sees that its shape and proportions make it admirably fitted for the purpose it must serve.

The lower extremity of the bone is considerably expanded so as to provide a broad surface at the end to fit with the tibia, or large bone of the lower part of the leg, and help form the knee joint. When one thinks of the strength demanded of this joint, it is easy to see that a small bearing surface between the two bones would not meet the needs. If the outer shell of this enlarged part of the femur were as thick as that of the shaft, it would be strong; but it would also be heavy. Examination of the bone shows that in its lower part the shell is thin, but that it is strengthened and stiffened by an interlacing set of braces, filling the entire interior with a honeycomb of bony plates. It reminds one of the construction of an aeroplane wing—a thin and strong outer layer with internal bracing—to obtain the

necessary combination of large surface, lightness, and rigidity.

At the upper extremity of the femur we find a different situation. Here not only strength but freedom of motion is needed. We accordingly find the end of the bone rounded into a ball to fit the acetabulum; or socket, in the hip bone. But why have the bone bent almost at right angles and why have the large knob, the greater trochanter, at the angle? If the femur extended straight downward from the socket in the hip bone, the thighs would have to be so close together that they would rub against each other; there would not be room for the thick muscles that give us our strength of leg motion unless the hip bone were several inches broader than it now is. The greater trochanter increases the surface for muscle attachments and adds to the leverage of the muscles that attach to it.

The peculiar shape of the upper end of the femur presents a more complex engineering problem than does the lower end. Some parts of the bony shell have to be thicker than others, and the inside braces must be of peculiar shapes and of various strengths to allow for the stresses produced by applying the weight of the body to the top of the ball which is at a considerable distance to one side of the line through the center of the shaft. The marvelous manner in which this problem is solved was analyzed and described by the anatomist Koch several years ago. His report was published in 1917 in the *American Journal of Anatomy*, and is discussed at length in the twenty-first edition of Gray's "Anatomy," a standard authority wherever human anatomy is studied. The matter is best presented by quoting a few statements found on pages 248-254 of this book, though the whole discussion will be found decidedly enlightening to any who are interested enough to borrow the book from the public library and read these pages. Reference to the accompanying diagram of a lengthwise section of the upper and lower thirds of the femur will make clear the meaning of many statements in the quotations.

SHAPE ADAPTED TO STRAIN

THE function of the lower end of the femur is to transmit through a hinged joint the loads carried by the femur. For stability, the width of the bearing on which the hinge action occurs should be relatively large. For economy of material the expansion of the end bearing should be as lightly constructed as is consistent with proper strength. In accordance with the principles of mechanics . . . the most efficient manner in which stresses are transmitted is by the arrangement of the resisting material in lines parallel to the direction in which the stresses occur and in the paths taken by the stresses. Theoretically the most efficient manner to attain these objects would be to prolong the innermost filaments of the bone as straight lines parallel to the longitudinal axis as the distal lower end of the femur is approached. These filaments should

be well-braced transversely and each should carry its proportionate part of the total load."

Reference to the diagram will show "that the large expansion of the bone is produced by gradual transition of the hollow shaft of compact bone to cancellated [spongy] bone, resulting in the production of a much larger volume. The trabeculae [bony plates] are given off from the shaft in lines parallel to the longitudinal axis, and are braced transversely by two series of trabeculae at right angles to each other, in the same manner as required theoretically for economy.

INNER STRUCTURE MARVELOUSLY EFFICIENT

NEAR the distal [lower] end of the femur the longitudinal trabeculae gradually assume curved paths and end perpendicularly to the articular surface at every point. Such a structure is in accordance with the principles of mechanics.

"The spongy bone of the upper femur is composed of two distinct systems of trabeculae arranged in curved paths. . . . These two systems intersect each other at right angles.

"In general, the trabeculae of the tensile system are lighter in structure than those of the compressive system in corresponding positions. The significance of the difference in thickness of these two systems is that the thickness of the trabeculae varies with the intensity of the stresses at any given point.

"It will be seen that the trabeculae lie exactly in the paths of the maximum tensile and compressive stresses, and hence these trabeculae carry these stresses in the most economical manner. This is in accordance with the well-recognized principle of mechanics that the most direct manner of transmitting stress is in the direction in which the stress acts."

Mathematical analysis has "shown that in every part of the femur there is a remarkable adaptation of the inner structure of the bone to the mechanical requirements due to the load on the femur-head. The various parts of the femur taken together form a single mechanical structure wonderfully well adapted for the efficient, economical transmission of the loads from the acetabulum to the tibia; a structure in which every element contributes its modicum of strength in the manner required by theoretical mechanics for maximum efficiency."

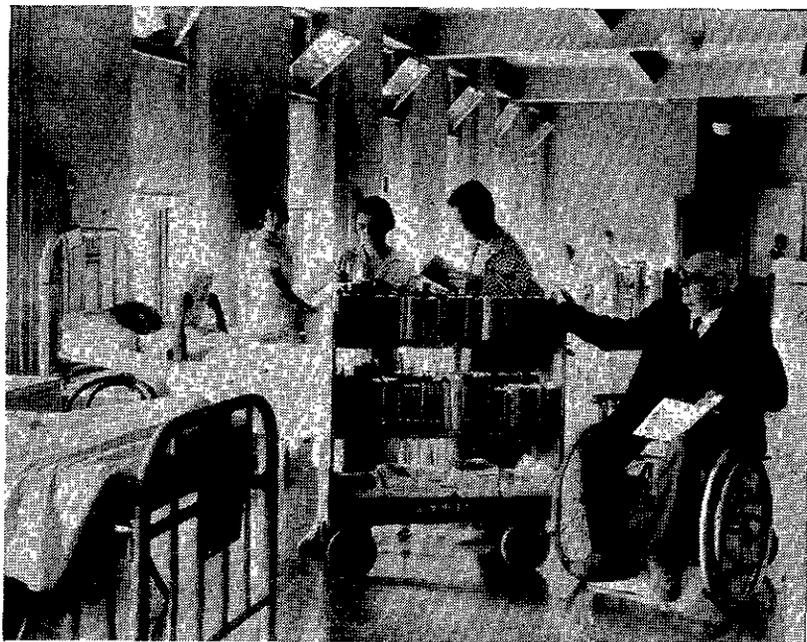
Those quotations may seem dry and prosaic to some, but those who are familiar with scientific books and articles, with their tiresome detail and free use of "probably" and "possibly" cannot help being strongly impressed by the certainty of statement and the near-enthusiasm of language that these authorities use in praising the mechanical perfection of the femur.

But there is more than structural perfectness exhibited by the thigh bone; it has an unusual "margin of safety." In running, it is subjected to 3.2 times its average stress. In jumping, the stress is much greater still. Yet one (*Continued on page 31*)

DUMP the DRUGS

as cures for sickness, and
use *water, electricity,
massage, diet.*

By
DANIEL H. KRESS,
M. D.



By Ewing Galloway, N. Y.

Wholesome occupation of the mind with good reading is one of the many drugless remedies for disease.

WITH the increase of medical knowledge the past few years, many of the drugs that were once considered indispensable have been given up in the practice of medicine. Newer methods have displaced them, such as hydrotherapy, electrotherapy, massage, diet. These four remedial agencies are being depended upon more and more in modern medicine. The time was when strychnine, calomel, quinine, and whisky were the four major drugs depended upon in the treatment of disease. These are now seldom, if ever, found in the medicine case of the up-to-date physician. Among the patrons of the drug peddlers who prey upon the ignorant, they may still be in demand.

Drugs are seldom prescribed by reputable physicians these days. If given at all, it is because patients, or their friends, who are ignorant of their after effect, demand it. To put their patients' minds at ease, physicians sometimes give that which they would not give to their own children, and would never think of taking themselves. It is a fact that children of physicians get fewer medicines than do the children of other homes.

Drugs never cure disease. They merely hush the voice of nature's protest, and pull down the danger signals she erects along the pathway of transgression. They make the patient unconscious of his real condition and the danger that confronts him. Sometimes doctors give drugs to produce sleep, not because they think they are curative, but because they allay worry on the part of the patient; they palliate. Worry is after all the thing that does the greatest harm, and

not the lack of sleep. To quiet the mind, hypnotics, narcotics, and tonics are given to patients nine times out of ten, if given at all.

Any poison taken into the system has to be reckoned with later on even though it palliates present symptoms. Pain may disappear, but the patient be left in a worse condition, though unconscious of it at the time. Dr. William Osler, one of America's most eminent physicians, made the statement: "The patient who takes medicine must recover twice; once from the disease and once from the medicine." "The only drugs," he said, "that are worth an oyster-shucker's oath, are those that smell good, taste good, and are harmless."

NO LONGER DEPEND ON DRUGS

SEVERAL years ago there appeared an article in the *Ladies' Home Journal*, written by Captain Hughes Merns, Surgeon General's Office, Washington, D. C., in which he said: "No reputable physician nowadays gives medicine indiscriminately to every patient who applies. The modern doctor has lost his old-time faith in drugs, for the simple reason that they do not always do what is claimed for them. Frequently we have found they do more harm than good. A drug, for instance, may 'cure' a pain in the head, but do permanent damage somewhere else. Hundreds of drugs have been dropped from American authorized lists, and it is generally believed that more will follow." Referring to the Army Hospital wards, he said: "A walk through the Army Hospital wards shows no array of bottles and spoons beside each bed. Our sick men are not getting a dark pill or a teaspoon-

ful of something bitter on the hour every hour, at which they wonder, and sometimes feel neglected." A great change has taken place in this respect in all modern hospitals. Drugs are no longer depended upon as curative agencies.

Dr. Richard Cabot, another one of America's leading physicians, former professor of Harvard Medical School, says: "People used to have good, well-stocked medicine closets at home, but one of the best signs of the time, I think, is that medicine closets are disappearing. We do not need to have brandy, for instance, or whisky, or any 'stimulant' at hand. *There is no occasion for those drinks in medicine.* I do not really know a single medicine that I think is necessary to keep in stock in a house."

Referring to insomnia, he said: "Insomnia is not merely wakefulness, but wakefulness *plus* worry. Exclude the latter and one may be awake a good deal and yet do one's work and keep well." He gives this sensible advice to patients: "If you do not sleep well, never allow family or friends to question you about it in the morning. Take all reasonable measures against poor sleep, but keep it secret and *never use drugs.*"

NATURAL METHODS

DR. OSLER, referring to the change that is taking place in the practice of medicine, says: "The new school does not feel itself under obligation to give any medicine whatever, while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific." "The modern treatment of disease," he says, "relies very greatly

on the so-called natural methods, *diet and exercise, bathing and massage*; in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or to circulation of the tissues."

There is no agency better adapted to aid nature in her friendly efforts to equalize the circulation, relieve internal congestion and encourage elimination of toxins and wastes than water. Its use leaves no ill after-effects. It may be safely used externally and internally.

VINCENZ PRIESSNITZ

THE use of water in healing disease was widespread among the ancients. Its modern use dates from the work of Vincenz Priessnitz of Graefenberg, Silesia, who lived from 1799 to 1851. This Austrian peasant was a great observer of nature. His interest in water cure was aroused by watching a wounded deer heal itself by coming daily to bathe its injured leg in a spring. Soon after, he himself was hurt by runaway horses and given up to die. But by means of the treatments with cold water that he directed, he was restored to complete health. Henceforth he gave his life to the cure of the sick by hydrotherapy.

In the large institution he built up, as his fame spread, "no medicine, vegetable or mineral, no tonic, stimulant, emetic, purgative, bleeding, blistering, or leeching, formed part of the treatment."—*Nelson's Encyclopedia*. Patients came to him from all Europe and America. His success was marvelous. In two years, during which he treated three thousand patients, he had only two deaths. He is said never to have lost a fever patient. Among ten thousand who took the water cure at Graefenberg, but twenty deaths were reported. Very touching scenes occurred as restored invalids laid their crutches at his feet.

One of his patients wrote: "While there I witnessed cures of such extraordinary nature as to lead me to believe that Priessnitz must be acting under divine inspiration." There can be no doubt but that in the use of these simple agencies he was a co-worker with the One who heals all our diseases.

In connection with his work, Priessnitz urged a simple diet. His work was educational as well as curative. To learn how to live so as to remain in health is after all much more important than to be healed. Prevention should be the aim of all; and the chief work of the physician should be to teach people how to live so as to prevent sickness. To the sick who appeal to them, the cause or causes of their sickness should be ascertained and pointed out, and then they should be taught how to co-operate with nature's friendly efforts to restore to health. When this is done, drugs will become very unpopular, and the taking of drugs merely to make people who are sick feel well will be a thing of the past.

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.

Grinding teeth. — I grind my teeth while sleeping. Is this a sure sign of worms? H. N. R.

Grinding of teeth while sleeping is not a sure sign of worms. However, I would advise a stool examination to see if you have any worms in your intestinal tract. What perhaps is your trouble is that you are overtired and nervous, and not getting sound sleep. Try to relax more and get off of any tension you may be on.

Softening water for shampoo. — Should one use lemon juice or vinegar to soften the water when washing the hair? I have heard it is harmful to the hair. T. T. H.

Lemon juice is preferable to vinegar to use in softening the water when washing the hair. Make a very weak solution of the lemon juice. The danger from having the solution too strong is that it may leave the hair too dry and brittle by taking out too much of the natural oils.

"Growling" in stomach. — What causes what is termed "growling" in the stomach? I understand it is due to the contractions in the stomach when empty, but I surely eat enough, and probably more, too. These so-called "growlings" are vigorous and often embarrassing as well as uncomfortable, and I would greatly appreciate it if you would tell me how to correct and overcome this condition. H. N. R.

The "growling" you speak of in your stomach is caused by the peristaltic waves during the process of digestion. You may be eating too much, but I would rather think you are eating too fast and too hastily, perhaps drinking too much with your meals. Try drinking a glass of water one half hour before your meal, and then come to your meal calmly and quietly, and eat slowly, thoroughly masticating your food. Then rest a time after your meal, and do not drink water until two hours after your meal.

"Nervous spells." — A friend of mine gets very nervous, and at night, following one of these nervous spells, she has some kind of a spell in which she seems to be struggling for her breath, and froths at the mouth, and her whole body is in a hard convulsion. She also grits her teeth, and acts as though she is eating something. Her eyes are set in her head during the time. After the spell is over her whole

body is sore, as if she had been beaten. What is the trouble with her? V. R.

Your friend is having attacks of epilepsy. This is a very grave disease, thought to be inherited, and not a great deal can be done to ward off the attacks, or effect a cure. The patient should have as much out-of-door life as possible with plenty of exercise in the fresh air. Auto-intoxication often makes the disease worse, so careful attention to the diet and elimination should be taken. Eat freely of fruits and vegetables and whole grains, and see that the bowels and kidneys are active. Keep the patient free from worry or nerve strain. A neutral bath at night is helpful. You should consult your physician for further instructions, as she may need some medication to control the attacks.

Ear trouble. — a. I have ear trouble — ears sensitive to cool or cold wind or draft. After being out in cool wind, ear lobes turn bright red, with swelling and some pain inside. What can be done for this?

d. If there is continual infection in my ears, can they be drained out or irrigated?

c. I am getting rheumatic lately. What do you think the trouble is? G. C. P.

a. Your symptoms seem to suggest that at one time your ears were frozen, and have become very sensitive to changes of temperature. I would suggest alternate hot and cold applications to the ears to overcome this sensitiveness.

b. If you have continual infection in your ears, I would advise that you have your ears examined by a physician. Your ears can be drained and irrigated if the infection is in the middle ear.

c. Rheumatism has many causes, but you may have a focus of infection that may be the exciting cause. Look for trouble in ears, tonsils, or teeth. Also your elimination may be poor, and thus causing auto-intoxication. Then you may be working too hard, and having fatigue poisons in your system. Get more rest and sleep. See that your skin is active. Hot and cold sprays, and plenty of friction to the skin surface will aid elimination through the skin. See that your kidneys are active. Drink freely of water. Include in your diet plenty of fruit and vegetables, especially using lemons and oranges freely. Follow these suggestive lines, and I believe you will get over being "rheumatic."



J. C. Allen

Happy, with life before them.

The Beginning of a Home

By MARTHA E. WARNER



BECAUSE the rain is coming down in torrents, I have been thinking all the morning, about a certain young man and a pretty girl, who are to be married when the clock strikes the hour of ten. If I have wished once, I have a dozen times that on this day of days, the sun would shine, so that the happiness of the girl might be complete.

Marriage is such a happy, serious alliance, for "it means that a man and a woman whom God meant to be mated have found each other at last. It means there is nothing in the world that you have to face alone, that all your joys are to be doubled and all your sorrows shared. It means that there is no depth into which you can go alone; that one other hand is always in yours, trusting, clinging, tender, to help you hear whatever comes.

"It means that infinite love has been given, in part, to you for daily strength and comfort. It is a balm for every word, a spur for every lagging, a sure dependence in every weakness, a belief in every doubt. The perfect being is neither man or woman, but the merging of dual natures into a united whole. To be married gives a man a woman's tenderness; a woman, a man's courage. The long years stretch before them, and

what lies beyond no one can say, but they face it, smiling and serene, because they are together."—"A Spinner in the Sun," M. Reed. And there is nothing in all the world that means so much as that one word, "together"; and when you add love to it, you have heaven on earth, in the beginning of a new home, whose influence reaches out and up to heaven's gate.

I do so hope the girl has fully prepared herself for the step she is about to take; for, to a great degree, the success of her married life, lies in her own hands. Will she hold her happiness fast, I wonder?

In the majority of cases, it is not the big things that make of marriage a failure. It is the little things, which "like little levers have power to topple over the whole structure of wedded happiness." As some one has said, "The kindest and the happiest pair, have something everyday they live, to pity, and perhaps forgive."

Oh, I do so hope the soon-young-bride-to-be has given thought to these things, so that, as the clock strikes ten, and the strains of the wedding march fill the church—for hers is to be a church wedding—down deep in her heart will be the determination to keep her husband's love. It is so much easier to keep it, than to win it back after once it is lost. Pitiful, indeed, is she who fails

to be a magnet and blindly becomes a chain.

When a husband comes home at night, tired beyond words, he needs to be greeted with a smile. The wife should not deluge him with all the petty happenings of the day. She should keep them to herself, for that is a part of her job. And above all things she should not be tragic over trifles. Fortunate, indeed is the wife who possesses a sense of humor, for humor will carry her over many hard places.

Someway, in thinking about the marriage that is to be consummated on this rainy day, my mind goes back to the days of the first marriage in the garden of Eden, where God made Eve, not to be a queen, or a grownup, indulged child, but to be a helpmeet to her husband.

And that is what I hope this young girl will prove to be,— a helpmeet to her husband. The new life will not be all sunshine. There will be plenty of dark, dreary days, and days in which there will be, perhaps, a succession of thunderstorms, days when thick, heavy clouds of misunderstanding hang over the home so newly buidled; but if the young wife, and if the young husband, will be patient with one another, if they will talk things over calmly, and in a spirit of frankness, if they will pray together, the clouds will pass, and the sun will shine.

The Making of the Home



What suggestions would you make in regard to dealing with a young child who is very indifferent to punishment, although it is varied?

I hold in vivid memory a little girl who took every punishment as a high adventure, and who was rather inclined to disobey frequently, that she might see what the next adventure in punishment would be. I am not sure that she is just such a child as the questioner has in mind. She was exultant. Some children are sullen in their indifference to punishment, and the attitude of the parent must vary accordingly. He should study the mental attitude of the child, and find whether it is romance or stoicism that lies at the bottom.

Let it be observed that in any case there is something very valuable in the mental make-up of the child who can rise superior to punishment. I would not want to break that high spirit; it may yet do wonders for the world. Much more can usually be accomplished with such a child, and indeed with nearly every type of child, by forming his ideals and getting him to place his will on the side of right, than by any manner or degree of punishment. Not that we can wholly avoid punishment, but the more we can avoid, it and substitute for it constructive teaching, the better. Many parents punish when they should be punished. By their lack of foresight

Perplexing questions on married life, home management, and child training will be answered in these columns by a specialist on the home and its ideals. Readers may address queries to the editor of the Watchman.

and energy and leadership they have let themselves and their children drift into the difficulties of transgression, and then they cut loose with the whip. Positive teaching, through example as well as precept, will avoid much of this seeming necessity of punishment.

But every child has his vulnerable point in the matter of punishment. He may scorn whipping, and bear hunger, and laugh at isolation, but if you will study him carefully enough, and experiment a little, you will find there is something the application or deprivation of which will cause him to suffer enough to act as a deterrent. Discover that vulnerable point, and then use it judiciously.

Is it right to whip a child to get him to go to sleep?

The age of the child is not stated; let us suppose him to be from one to five years of age. Under usual conditions the normal child goes to sleep at the proper time without persuasion. The nervous child, under excitement, or under the stimulus of his own activities, may be unable to go to sleep. For such a child, conditions should be made as favorable to sleep as possible, at the bedtime hour. Nothing of an exciting nature, either story, or romping, or any other activity which rouses his mind, should be allowed at the time. Whatever will tend to soothe his nerves and quiet him, should be provided. With most children the quiet story will help. The lullaby, with the little form snuggled in mother's or daddy's arms, will never lose its potency. Whipping, in the usual circumstances, would be more an indication of the parent's impatience than an insurance of sleepiness.

However, there may be occasions when the little child, of a year or two old, may be made to understand by a few smart spats that mother means business when she says, "Go to sleep." It could hardly be advisable or effective with an older child. The conditions as well as the will of the child must be reckoned as factors, and due regard given to them.

And the Sun Was Lost

By Josephine Terrill

ONE fitful day of alternating sunshine and cloud, little Bobby, and Betty, neighbors, were playing in the large, grassy, backyard of Bobby's home. A sudden burst of sunshine called the children's attention to the great, round sun above them in the eastern sky.

"Oh, Bobby!" exclaimed Betty, "the sun is shining lots of shine now, isn't it?"

Bobby looked up, but dropped his eyes. "It's so bright it hurts," he agreed.

"Oh, I love the big, booful sun!" sang Betty, skipping about on the grass.

Bobby turned a handspring in the sun's honor. Betty promptly attempted one, too. When they righted themselves and looked up, the object of their joy was gone. Only a dark blue sky greeted their upward gaze.

"Why, Bobby!" gasped Betty, "the sun is gone!"

Bobby's dark eyes scanned the sky in utter surprise. "Why, where can it be?"

They looked all over the sky. It was truly gone. As gone as if it had never been there at all. Betty looked at Bobby for an explanation, but his four-year-old wisdom did not come to his aid this time. He understood it no more than

did Betty, who was only three. But he soon recovered himself and pretended great unconcern. "Aw," he said, "it's only hiding. I'll find it in a minute." He glanced about for a good place where the sun might have hidden itself. The garage, of course! He rushed to the back of the garage, but the sun was not there. He ran to the big chicken coop, but returned in disappointment.

Just then old Mr. Taylor came up the alley on his way to the store.

"Gompa Taylor, we've looked everywhere!" Betty hailed him as she ran to the gate.

"For what have you looked everywhere?" asked the old man kindly.

"The sun—the naughty old sun runned away from us," she explained. "It was up in the sky right there, and it was so shiny it hurted Bobby's eyes, and then while we were being all glad and falling down, it jumped right down out of the sky and hided itself."

"I've looked and looked for it," added Bobby, dejectedly.

Gompa turned a solemn face skyward.

"Well, well," he said, looking very worried.

"Won't you help us find it, Gompa?" asked Betty.

"Yes, I believe I will," agreed Gompa, setting his basket down. He opened the gate and came in. "Now, I'm not in a bit of a hurry to get to the store." He sat down on the back steps of the house, and the children sat one on each side of him and told him again just how the sun had run away.

"The sun is a sly old fellow, all right," chuckled Gompa. He can hide himself the quickest I ever saw. But, you know, he can jump out of his hiding place almost as quick as he can jump in. I see a big black cloud over there close to where he was awhile ago. Let's watch and see if he doesn't sneak out from behind it pretty soon. I just believe that old sun is hiding behind that very cloud. Watch it ride along like a big ship through the sky. Look, now, Betty, look, look! There! There's that very old sun! He was behind that cloud all the time, Bobby! You see, children—"

But Betty sprang to do another handspring. "Oh, Gompa, I'm so glad the sun wasn't really losted."

QUESTION: What is the only satisfying provision for man's religious needs?



Herbert Photos, Inc.

Christ crushed under the cross. History's greatest victory was won by its greatest defeat.



ANKIND is inherently and essentially religious in the sense that he craves some object of worship. This is a fact too patent to be disputed.

Since the introduction of Comparative Religion as a science, it has been more and more common for men of a certain bias against accepting Christianity as a form of worship to reduce its ethical teachings to the lowest possible minimum and to place that minimum alongside the highest possible maximum of Buddhism, Brahmanism, higher theology, *et cetera*. Every effort conceivable is being put forth to bolster up the supposed merits of these religions and at the same time to minimize to the lowest degree the efficacy of Christianity. With this class

of persons, everything but that which is derived from the phenomena of the physical universe is scoffed at. But why subject Christianity to a comparison with fragmentary science? We cannot arrive at a fair conclusion unless we take it as a whole and let it stand upon its own merits or fall because of the lack of them.

Herein lies the final and practical test of any religion: Does it provide for all man's religious needs? The religion that fails to measure up on this point as final and absolute loses its consideration at once. We make bold to assert thus early in this article that as an answer to man's needs morally and religiously, no other faith is comparable to that of the Christian. After appraising the spiritual values of all religions, we can come to

ANSWER:

Christianity

By

J. Berger
JOHNSON

no other conclusion. Any and all religions must be tested by looking at them as wholes set over against the total requirements in the lives of humanity for which they claim to make adequate provision. In this article we wish to consider this issue with regard to Christianity.

Christianity does not derive its existence or main strength from some local or temporary situation. It is not a protest or a reaction occasioned by any one particular current abuse; its laws and teachings have to do with a condition that is universal in that it touches every individual of the human race. It fits into all conditions of life. It needs no introductory process of development leading up to its acceptance. There can be no credence accorded to the theory of the "fulness of times," as commonly taught, carrying with it the idea that national and tribal groups must "ripen, so to speak, by one means or another, before they can become susceptible to the influences of Christianity. As opposed to this specious teaching, we wish to assert that the religion of Christ is adapted to all classes of mankind, equally at all stages of moral and spiritual development.

FROM INDIVIDUAL TO NATION

MUCH of this false conception of Christianity is no doubt due to a lack of intelligence as to its propagation. The Christian religion, through the "gospel," goes primarily to *individuals* as it goes forth to the world offering its merits. While this is true, there is the following authoritative statement from the lips of Christ, the great center of Christianity, to the effect that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matthew 24: 14. We are also given a view of an angel carrying "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." As the heralds of Christianity go forth to all nations to propagate their faith, individuals are found through whom collective groups may be given

the principles of that faith. Their plan is to disseminate Christianity to the many through the few. It is thus that the Christian faith is universally adapted to mankind. In the pursuit of this, its only method of propagation, there is chronicled no failure, no backward steps, no retrenchment.

The claim that Christianity is not equally adapted to all men of all lands at all times and under all conditions is refuted by the fact that in the regions of the earth that are the darkest morally and intellectually, there the gospel has had signal victories as well as among the most highly cultured people of earth. Missionary chronicles show the fitness of the Christian gospel when applied to the lowest of the peoples of India, China, the interior of Africa, and the cannibal islands of the sea as well as to the Indian tribes of the South American countries. Where can be found in religions devoid of the living God such transformations as those effected by the Christian faith in these dark spots of earth?

THE INCARNATE GOD

OF FIRST and greatest importance is its teaching concerning God, its head and center. Mention has already been made of the self-evident fact that men *will* have an object of worship. Strauss proposed that the universe be that object of universal reverence. Comte suggested that humanity take the position. There have ever been people to whom these suggestions would appeal. Such are spoken of in the Bible in this condemnatory language: They "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." (Romans 1:25.) But these objects do not make a universal appeal to the minds and hearts of men. The Christian's God is easily the most suitable object of worship. This is accounted for by the fact that the Lord of Christianity is a *personal* God. People like to personify the object of their adoration; polytheism demonstrated this forcefully. Both Brahmanism and modern pantheism are satisfied with an abstract, impersonal principle as an object of worship. There is nothing in pantheism to call forth a strong, active, positive reverence on the part of the devotee.

Christianity, on the other hand, teaches a personal God who became incarnate in Jesus Christ. He says of His people, "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8.

Through the incarnation, Divinity took on the nature of humanity, for Christ "being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto (Continued on page 32)



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.

Ephraim and Dan Left Out

Why are the tribes of Ephraim and Dan left out of the enumeration of the tribes that were sealed and inherit God's kingdom (Revelation 7: 4-8)?

We may infer from the history of the tribe of Ephraim that it was left out because the tribe grieved away God's Spirit by persistence in idolatry (Hosea 7: 8 and 4: 17), and from the prophecy concerning Dan that this tribe was eliminated because it gave itself over entirely to backbiting criticism (Genesis 49: 17), which sin God especially hates (Psalm 101: 5). The tribe of Joseph is sealed, so that the promise to Joseph of a double portion (Genesis 48: 22) may be fulfilled, in spite of the loss of Ephraim, one of his sons. The tribe of Levi was sealed, though in ancient Israel Levi was scattered among the tribe as priests, and had no part with the twelve. In God's spiritual kingdom all are priests (1 Peter 2: 9; Revelation 5: 10), so there is no need of a priestly tribe. We may believe that, though the tribes of Ephraim and Dan were lost as *tribes*, yet that some *individuals* in those tribes may be sealed in the tribe of Joseph; for Joseph was the savior of his brethren. (Genesis 45: 4-7.)

Greater than John the Baptist

What did Christ mean in Matthew 11: 11 when He said that the least in the kingdom of heaven is greater than John the Baptist?

Christ here no doubt referred to the "kingdom of heaven" as the greater manifestation of His kingdom as revealed in His own time by His gospel teaching; though his kingdom was prefigured, and prophesied concerning, in the Old Testament, and those in the old dispensation had as good a chance to be saved as those in the new. (John 8: 56.) But the "gospel dispensation" brought greater light, as in indicated in Revelation 12: 1. The seers of the Old Testament would have been glad to see Christ's day, and would have been made "greater" by seeing it and the greater light it revealed. Now John, by reason of his being a forerunner of Christ, belonged to the old dispensation, was the last man of it, as it were. Therefore, with all his greatness as the herald of Christ and the gospel age, he was not as great as one of the least who lived in that age, because he missed the whole teaching of Christ, and died without the privilege of realizing how really great the gospel age is. (See Matthew 11: 1-6.)

Sins Beforehand to Judgment

Please explain 1 Timothy 5: 24, 25.

The passage reads: "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." The second of these two verses is a little plainer than the first, and explains the first, thus: The good works of some men (or some good works of men) are so plainly good that it is not necessary to try them and sit in judgment on them in order to decide that they are good and to convince the world that they are; while other good deeds are not so plainly good; but their goodness will not be hid, but will be brought out in the judgment at the end of the world. And so the former verse means that some sins (such as deliberate, wanton murder) are evidently sinful, and not even the devil will question their sinfulness; they are self-condemnatory. They come up to the judgment time and, as it were, their perpetrator "pleads guilty." But others, and more questionable, sins (such as untruths that seem to be justified as a means to a good end) will have to "follow after" a man to the judgment, and there be decided for good or ill. It seems to us, also, in keeping with the above, that sins "going before to judgment" means that all our sins must be confessed and forgiven before the judgment sits on our case, else we will be condemned. There can be no change in us after our cases are called. There is no "second chance."



The Calendar, the Week, and the Sabbath

(Continued from page 19)

given in the precept itself: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 9-11.

"His holy day" was originally instituted as a channel through which essential knowledge might be imparted to the individual. Said the Most High, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31: 13. Knowing God, the source of all true wisdom, and the Giver "of every good and perfect gift" is "life eternal." (James 1: 17; John 17: 3.) In this way the Sabbath was erected as an all-sufficient safeguard against idolatry, infidelity, and skepticism.

Very significant also is the phrase, "a sign between Me and you." The happy and loyal who honor His Sabbath and enjoy its sanctifying influence, look up with perfect peace and confidence, saying, "Our Father which art in heaven." He, too, seeing the Sabbath sign, recognizes His own, and His smile is upon them. Like a signet of gold, "Jehovah's Rest" unites His family on earth to the family above.

SABBATH REFORM

THROUGHOUT the Bible record, our Father's solicitude and care for His memorial day, is clearly shown. In every great spiritual revival, the message of Sabbath reform was sounded. When Israel came forth from Egyptian bondage, the law was proclaimed in a way that none could ignore; and the three-fold miracle of the manna — rained from heaven every morning of the six working days, a double portion on the preparation day, and a supply from that day preserved from decay for the Sabbath, upon which none fell — impressed upon all God's plan of Sabbath sacredness.

In the days of Jeremiah, God revealed to him that if the people would "bring in no burden through the gates" of Jerusalem, but "hallow the Sabbath day, to do no work therein," then would the city "remain forever." "But if ye will not hearken unto Me," continued the divine warning, "to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17: 20-27.

Disobedience brought the tragic fulfillment, and multitudes were thrust out of the homeland into Babylonian captivity. In the land of the oppression, prophets testified to them of Sabbath duties and privileges; and when at length

their country and city were restored, Nehemiah wrought earnestly for a restored Sabbath as well. (Nehemiah 13: 15-22.)

Isaiah, the gospel prophet, emphasizes the universal obligation of the Sabbath, mentioning even the "sons of the stranger" (Isaiah 56: 1-8); and gives the

Mary's Child

By MARY E. HAYTON

*Boy, come place those busy hands
Within mine own, I pray;
Come and rest that curly head
Against my heart, I say!
Let me take thee in my arms,
Boy of mine, with dimpled charms,
Mother wants to kiss those lips
Before you go to play.*

*Boy, I've watched thee run about
Among the fields of flowers;
Watched thee gather blossoms fair
To cheer my weary hours.
Tell me why the shadows flee
From this sunny face of thee?
Why the clouds all vanish with
Their sad and tearful showers?*

*Boy, I've held thee at my knee
So many times in prayer;
Laid my hands upon thy head
And stroked thy burnished hair.
Heard thee lisps thy baby grace,
Watched thine earnest, pleading face;
Tell me where you learned to know
Your Heavenly Father's care?*

*Boy, last night I fell asleep
And dreamed of Calvary's hill;
Saw a blackness gather round,—
My Child, I see it still!
There a cross had been replaced,
There I saw thee hang, disgraced!
O my Boy, and then I heard
Thee say, "It is Thy will."*

*Boy, must you away so soon?
I hear thy playmate call.
Thou art still my winsome Child,
And canst not know it all.
Years will come when I must weep,
Bear a sorrow, cruel, deep.
But I'll laugh with thee today.
Run! Answer childhood's call!*

following comment on the fourth commandment:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13.

This language is in complete accord with the closing promise of Holy Writ: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14. Looking forward also to the time of "the new heavens and the new earth," we are assured that from "one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." (Isaiah 66: 22, 23.) Thus the Sabbath that was instituted before sin entered our world is to be restored and observed in the future paradise.

Certain amateur students of the Greek language have endeavored to produce an argument from the New Testament to show that Sunday keeping was somehow substituted for the observance of the seventh day; but all real scholars, so far as we are aware, agree with Dr. Lyman Abbott who declared:

"The New Testament nowhere treats any part of the law as abolished or repealed. The popular idea that it repeals the Jewish Sabbath and re-enacts a new one has no warrant in Scripture. There is no repealing clause in the New Testament; and nothing in it to set aside the Old Testament, or any part of it, as obsolete, common, old-fashioned, and useless."

The great facts stand out before us. Both the week and the Sabbath originated at creation, and the rest day was established as God's memorial to all mankind. Had there been any time lost in that early period, God would have set His people right when He gave them the law and kept the calendar for them during the forty years they ate manna. Had there occurred any mistake during after centuries, Christ would have rectified it when He came to earth. But our Lord's Sabbath reckoning was in full accord with the Hebrew worshippers of His day. From that time onward, the authentic contemporaneous history of many nations furnishes abundant proof that the weekly cycle has in no wise been changed. From the beginning of the world, the week and the Sabbath have together marched without interruption adown the centuries to the present time. The Sabbath commandment, together with the reasons for ordaining it, stands unshaken; and Bible Christians should loyally oppose every effort made to imperil the continuity of the week, or to rudely thrust aside the true, original Sabbath.

Medicine Men

(Continued from page 9)

sult a physician who is reliable and conscientious.

Last summer I was escorted through the grounds surrounding a palatial home overlooking the St. Lawrence river, up in the province of Ontario. The grandeur and beauty of this estate cannot be described. Imagine my surprise



The Watchman's Torch

We Disapprove

Evangelism has failed, claims religious statistician Charles Stelzle, summarizing replies from a questionnaire sent to 100 prominent evangelists. Evangelistic work is becoming harder; converts are fewer; women are less interested in religion; free will offerings are smaller; commercialism, radio, sports, automobiles are too attractive rivals, he gathers.

A Chicago man who committed a horrible crime and murder upon a young woman and was sentenced to death has been *adjudged insane* and will be sent to the asylum instead of the electric chair. He expressed great satisfaction over the change. He was sane enough to carry out his crime under circumstances of great shrewdness and cunning. It is unjust for him to escape the consequences. If his madness is feigned, he is being sentenced to what is worse than death. If he is really incurably insane, his continued life is a menace. The divine sentence on murderers is simple, clear, and logical: "Whoso sheddeth man's blood, by man shall his blood be shed." Genesis 9: 6.

Who remembers that Congress conducted an investigation of post-office leases and uncovered *graft* and corruption that should have aroused the indignation of the whole country? It scarcely made the front page. It seems as if the voters are taking graft as inevitable. It reminds us of Jeremiah's lament: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

The choosing of *silly subjects* for sermons, just to attract vulgar curiosity—such as, "How do sons-in-law get along with mothers-in-law in heaven?"—or such tomfoolery as the installation of an electric train in the pulpit to illustrate the sermon with rattle and whistle, are not in keeping with the dignity of the work of God. Dean Inge says of Christ: "His was a commanding personality; no one ever dared take liberties with Him." The cause of Christianity is not advanced by the vulgarization of religion to satisfy morbid curiosity. The gospel is of eternal importance and solemnity; buffoonery has no place in the pulpit.

JUNE, 1931

Draw Your Own Conclusion

An ancient historian, writing under direct inspiration of the Spirit of God, said "the time of the end," preceding the return of Jesus, would be an age when "knowledge shall be increased." (Daniel 12: 4.) *Harry Emerson Fosdick* says (*Harper's*, January, 1931): "The century from 1830 on was lighted in by tallow-dips and out by electricity; rode in on horseback and out in an airplane; came in talking as the Neanderthal man did and went out using a microphone."

A fourteen-year-old Alabama girl, asked to help her mother clean the kitchen, waited till her parents were out of the house, wrote a note, saying, "You'll be sorry how you treated me," and fired a shotgun charge into her heart. What treatment did she refer to—the request for her help, or the previous history of indulgence and "spoiling"?

The wets blame Prohibition for low grain prices. The *Chicago Tribune*, Nov 2, 1930, said: "*Pity the Canadian farmer*. October barley in Winnipeg sold for less than 26c. . . . The prices in this country must arouse the envy of the Canadian farmers." Canada has open liquor shops; the United States has Prohibition.

For a half century there has been a great outcry against "the torrent of laws." Having too many laws, is the complaint, leads to disrespect of all law, because personal liberty is invaded. In horrified tones, we are told of the 75,000 bills introduced biennially into American legislatures, of the 18,000 that are passed. Alas for liberty, is the sigh! But no more than two per cent of these laws affect the conduct of individuals. There are bills to repeal bills, bills to amend bills, bills that duplicate bills, bills that are jokes, bills that are appropriations, and acts dealing with organization, powers, and duties of agencies for state and local administration. There is undoubtedly an unnecessary burden on legislative machinery by ill-considered bills. But even the average of eight or ten bills that affect individual conduct passed by each legislature in two years do not injure liberty, for it is a principle of good government that a restraining statute may mean an increase of liberty by preventing others from invading that liberty.

We Approve

Dr. Wm. A. Evans, one-time president of the American Public Health Association, former health commissioner of Chicago, member of the medical faculty of the University of Illinois, and 46 years a practitioner of medicine, says he has found out, "just by hanging around long enough," that proposed alternatives to Prohibition, such as local option, state control, etc., do not work. These "quack remedies," he said, will give way to what "is the only practical solution—*Prohibition*."

The British and Foreign Bible Society's latest figures show that more than *double the number of Bibles* in the languages of Britain are being sold than were ten years ago. The American Bible Society announces that in 1930 it issued 5,565,779 copies of Scripture from its headquarters at Bible House, Astor Place, New York City. This is an increase of a million and a half over 1929, and, with the exception of 1927, exceeds the output of any other year in the Society's history. Early reports from foreign agencies indicate a foreign distribution in 1930 exceeding that of any earlier year.

The Gospel of St. John has just been translated into *Mam*, a dialect spoken by 200,000 Indians of Guatemala. This is the 887th language into which the Bible, in whole or in part, has been translated, according to Dr. Eric McCoy North, General Secretary of the American Bible Society.

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away," wrote Luke of Paul's voyage to Rome, A.D. 62. Up to A.D. 1930, modern sailors were just as dependent on the visibility of the sun to tell where they were. Now, by the invention of Paul H. Macneil, it is possible to locate the sun's position on the gloomiest day. This "*sunless sextant*" applies the "thermo-electric couple" to the ordinary sextant. While the clouds cut off the light rays from the sun, they allow certain heat rays to pass. The thermo-electric apparatus picks these up and converts them into feeble electric currents, which are then amplified 250,000 times by a radio amplifier. Such increases of knowledge are signs of the times.

PAGE TWENTY-NINE

when the guide informed me that this wealthy man made his money selling a certain brand of pink pills. The manufacture of pills is not confined to China alone. In enlightened America we are just as credulous as the Oriental.

At almost any drug store you can buy pills for any ill to which mankind is subject. And the manufacturers have testimonials to back up all their claims. In a Kankakee, Illinois, daily paper a certain Mr. H. G. Ford told of having trouble with his back and kidneys until he tried Blank's Kidney Pills, which, he claimed, "put my kidneys in order." This advertisement appeared in the Kankakee *Daily Republican* under date of June 14, almost three months after the man was dead and buried. His death certificate was dated March 19, the same year.

The Blackwell, Oklahoma, *News* for August 24 contained a testimonial for Blank's Kidney Pills supposed to have been given by Mrs. Charles Butcher of that place. She testified that she had been suffering from kidney trouble and took some of these wonderful pills, "and it really seemed marvelous how promptly they brought me relief." But the truth of the matter is that Mrs. Charles Butcher was dead and buried nearly two months before the advertisement appeared. And, incidentally, she died of kidney disease.

CURIOUS COINCIDENCE

FROM Glenwood, Iowa, comes an interesting coincidence. In the *Glenwood Opinion*, of Oct. 17, 1918, appeared a testimony from Nettie Woodrow, who "was suffering acutely from my back and kidneys and had been unable to get a medicine that would help me until I began using Blank's Kidney Pills. I found prompt relief. I am now free from backache." In the very same paper which carried this testimonial was a notice of Mrs. Nettie Woodrow's death. Many such instances could be cited.

"Deaf people now hear whispers," says an ad which has appeared in many publications. The cost of this worthless device is \$5.00, but the *American Medical Association Journal* declares it is not worth five cents. "Artificial ear drums," is the name of another fake device for restoring the hearing. Investigation proves they have never cured a case of deafness, but have proved a serious injury to many.

Wrinkles can now be removed over night. A certain compound that will "remove blemishes as if by magic, remove freckles, tan, roughness," was discovered by a famous Parisian beauty, and sells for fifty cents. Analysis proves it to cost just four cents to manufacture.

Bald men, take notice! You can now "grow a full growth of hair on a bald head." The manufacturers furnish the proof and the remedy, you furnish the head and the money. Gray hair can be darkened. Or the hair may be made

lustrous and heavy by a few applications of such and such a remedy, at \$1.00 a bottle.

A well-known remedy for the eyes contains boracic acid, water, and a trace of aromatic oils. For five cents the manufacturers make enough of it to retail for \$128.00. Good profit, isn't it?

"Tired, Nervous Mothers," can have immediate relief, the advertisements tell us, by taking a certain vegetable compound. Almost any female trouble imaginable may be cured by this widely heralded preparation. This nostrum contains fifteen per cent of alcohol, which of course would have a temporary exhilarating effect. You can get a little more kick by taking a pure whisky.

The July
WATCHMAN
Brings the following articles as
part of its timely offering:

The Personal Liberty
of Obedience to Law

Prejudice, the Enemy of Truth

Save Our Religious Freedom

God's Seven Words

What Would Christ Do
With the Sabbath?

The Changing Family

The Day of Miracles Is Here

Balance Your Diet

Although Mrs.—— has been dead since 1883, women are still being invited to write to her confidentially and she will answer their letters.

You can be cured of asthma, hay fever, gall stones, rheumatism, gout, halitosis, dandruff, corus, bunions, nervous disorders. You can buy "vim, vigor, and vitality," at the corner drug store. You may eat what you please, any time of the day or night and forget you have a stomach, if you will just take two well-known tablets after each meal. Believe it or not! We read the wonderful claims, drop the paper and hasten to the drug store to buy a box for fifty cents.

Then there is the drugless quackery, pandering to public credulity with electro-magnetic belts, oxygen outfits, miracle-working rings, etc. An "electro-chemical ring," sold at \$2.00 each, cures diseases caused by acid in the blood. Diseases named are "Bright's disease, diabetes, chorea, uremia, epilepsy, varicose veins, adenoids, goiter, cataract, rheumatism, lumbago, appendicitis, cancer, stone in the bladder, psoriasis," and many others. I doubt if an Oriental would be so gullible as to believe that a ring worn on the finger would cure these many diseases. But this company sold the rings far and near, until the government issued a fraud order against them.

Newspapers and magazines are filled

with this lying, fraudulent buncombe, foisted upon an afflicted suffering people, by thieving, unprincipled charlatans. Hair growers, face-changers, yeast, hair dyes, wrinkle chasers, candy laxatives, iron tonics, and some more nonsense and flim-flams complete the group of articles that, according to the daily papers, are "Recommended by all Reliable Druggists." The truth of the matter is, however, that reliable druggists do not recommend these fads and fakes, whose sole aim is to separate us from our hard-earned money.

Our hearts should go out to the poor, superstitious, uneducated heathen, who is duped by the medicine man. And we should resolve that the medicine man in our land will swindle us no more. There are tried and true family remedies which are classed as patent medicines and sold by reliable druggists. We would not class these with the swindles mentioned.

We should remember that a disease "causeless does not come," and to cure the disease one must remove the cause, which can best be done with the aid and advice of the family physician who is interested in you. A little common sense on our part will go a long way. Fresh air, exercise, and a proper diet will do much to keep us well. And it is well to bear in mind that an "ounce of prevention is better than a pound of cure."

Bible and Intoxicants

(Continued from page 13)

heavy hearts." Long before the advent of morphine tablets or needle, it was a custom to give some deadening draft to ease the pain of those who were wasting away with incurable disease, or dying an agonizing death. This is why the wine mingled with myrrh was offered our divine Lord as He hung on the cross. He refused it, however, because it was rearranged as a part of His program of vicarious suffering that there was to be no amelioration of its pangs. His unquenchable love was manifested in His willingness to "taste death for every man."

What kind of "wine" was used at the Lord's Supper? On that night before He was arrested by the mob from the Sanhedrin, the Master instituted what is called the Lord's supper, in the course of which He took a cup of wine and blessed it and offered it to the disciples, as symbolic of His blood about to be shed, at the same time making a vow of abstinence for Himself, saying: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Now do you suppose for a minute that our Lord and Master, who would shortly refuse any stupefying draft in His great passion on the cross, would now be guilty of inveigling His disciples and own dear friends into a habit that would prove their ruin? And

do you suppose, either, that He was making a date for a gigantic spree in the sweet bye and bye? If I thought so, I would renounce Christianity the next minute. But I cling to the idea that His highest ideal and best wishes for His children here are that they might never let anything pass their lips that would in any way prevent their glorifying God in their bodies and in their spirits, which are His. I feel sure that the drinking of toasts, which He has promised at the celebration of the setting up of His kingdom, will be absolutely free from anything that pertains to the devil or his "fire water." Remember that alcohol is a poison, and that "there shall in no wise enter into it [the city of God] anything that defileth, . . . or maketh a lie." Let those who have lied against the truth on this drink question, lie no more; and let those that have stolen the testimony of Biblical writers, and applied it on the wrong side of the argument, steal no more

Gospel for a Modern World

(Continued from page 11)

hurling such a solemn condemnation to the heart of the guilty monarch as to bring forth the words, "Almost thou persuadest me to be a Christian." Would any glossing over of the solemn message that had been committed to him ever have accomplished this? Oh, that men today standing forth as witnesses for God would remain faithful to Him, bearing only the testimony He has given them to bear, and leaving the consequences with God.

When Paul assayed to go to Rome itself, the capital of the world and the center of all its heathen darkness and vice, it was with the same spirit stirring within his breast: "As much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1: 15, 16. What a pity that there should be missionaries of God not willing to go forth in that same spirit today! What a pity that we have come to an age when we think our own wisdom transcends the cross of Christ, when we think that words of our own invention will have more power than the message of God itself!

For nineteen hundred years the message committed by Jesus to His followers has been sounding forth to the world. Desperate and determined have been the efforts to put a stop to this work. Jesus himself was crucified in order to silence His lips forever. But He speaks today to all the world more fully than ever before. His disciples were placed in prisons, but prison walls could not confine the message they had to bear. The followers of Christ were defamed, maltreated, tortured, put to every

manner of ignoble death; but still their message went on. The message itself was distorted and deformed, and with this crippled, makeshift, makebelieve product many went forth to "deceive, if possible, the very elect." Yet the true message was never effectually blotted out. False Christs have risen and will continue to rise, as Jesus himself foretold (Matthew 24: 24), but this will never stop the bearing of the gospel of the kingdom to all the world.

WORLD NEEDS DEFINITE MESSAGE

WHAT the world needs today is not any makeshift product of man, but the living, saving message of God. Anything that man may invent will never save this world from the pit into which it has fallen. No amount of dillydallying with error will ever turn the world from its rebellion against God. No matter to what lengths a missionary may go in diluting his gospel to make it more palatable to the heathen taste, he will never thereby succeed in turning a sinner to God.

God's messages for this world have always been stirring, straightforward calls to man to turn away from his evil and return to his allegiance to God. When Ezekiel was sent to rebellious Israel it was with the pleading call: "I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 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, O house of Israel?" Exekiel 18: 30, 31. When Daniel as the prophet of God stood before the proudest monarch of his time it was with the solemn, unflinching announcement: "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, . . . till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will. . . . Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Daniel 4: 25, 27. When Elijah stood before all Israel and the four hundred and fifty prophets of Baal assembled on Mt. Carmel, he rang out to them the challenge: "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21.

That God's own message would continue to be proclaimed till the end of the age was most definitely foretold: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. No new gospel, no vitiated, devitalized product of the modern mind of man was ever to become a substitute for the eternal gospel of

grace. God's last call that was ever to sound forth to the nations of earth was to be the same earnest, stirring call to repentance from sin, and to worship of the Creator of heaven and earth: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7. This is God's message for the world today. This is the message that is due at this present hour, and this is the message that, be the effort against it whatever it may, will be proclaimed. The infinite power of heaven with all the resources of the Creator of heaven and earth is behind the proclaiming of this earnest cry. When at length this last solemn call to repentance to a rebel world standing at the judgment bar of the infinite God has been heralded to the last nation, kindred, tongue, and people, then indeed shall the end come.

Only a Bone

(Continued from page 21)

never hears of the breaking of a femur from normal use by a healthy person.

Perhaps the most impressive point of all, however, is the wonderful manner in which repairs are made if the bone is fractured by external violence. Even though the broken ends are but poorly set, they grow together in a few weeks; and, as the famous pathologist, MacCallum, says: "Great defects in the bone produced artificially or by disease may thus be made good, although for a time the new bone thus formed is very abnormal in its arrangement. Later modifications tend to reduce it with wonderful accuracy to the form best adapted to meet the strain put upon it."

If one should see a bridge or a skyscraper even remotely approaching the human femur in mechanical perfection, it would be unhesitatingly accepted as proof of the present or past existence of an engineer of outstanding intelligence. Is not the femur itself an even stronger proof of the Intelligence that planned it? And when in addition to the structural marvels of the bone we consider the life forces that work to restore it to its original perfectness after it has been injured, we face proofs of the existence of a power and a wisdom immeasurably beyond that of any man,—the mark of the Master Engineer.

Alcoholic deaths to 100,000 population dropped from an average of 5.2 for the last eight years before Prohibition, to 2.8 for the first eight years after Prohibition.—*Vital statistics from U. S. Bureau of Statistics, quoted in "World Almanac," 1930, p. 407.*

BOOKS We Have Read

The New Chain Reference Bible, F. C. Thompson. (Kirkbride Bible Co., Indianapolis.)

This original and unique contribution to the abundance of Bible helps takes its place as one of the best. Its salient features are quite fully described on our back cover this month. There can be no question but that, of all methods of Bible study, the topical is the most fruitful in determining the exact and full teaching of God's word in faith and doctrine. We want the Bible, the whole Bible, and nothing but the Bible, to decide for us what is right and what we shall believe and practice. This chain system of study, which makes the New Chain Reference Bible stand out above others, leads the searcher after truth to get absolutely all there is in the Holy Scriptures on a given topic, regardless of whether or not similar words are used. We believe the greatest cause of unsound doctrine is found in taking for a basis of belief only part of what God says rather than all. Additional truth may completely change conclusions drawn from truth already known. A shining virtue in such aids as this is their freedom from special interpretation. Bible helps that are compiled for universal use among all Christians should direct the student to the sources of truth, but no farther. He should be left to draw his own conclusions and make his own interpretations. Former editions of this monumental work were at fault here; but we are happy to see in this latest edition that changes have been made that make it acceptable to any denomination and belief. We have thoroughly enjoyed tracing through the Word like a chain of gold a fundamental truth that led on link by link, dividing and subdividing till we were lost in amazement at the marvels of our discoveries. Or, to change the figure, we sank a shaft into the mine of Biblical treasure, and returned with fabulous wealth.

The Geological-Ages Hoax, George McCready Price. (Fleming H. Revell Company, New York.)

The remark of a certain American humorist of the past century, that it isn't so much that people are ignorant but that they know so much that ain't so, applies especially to much that scientists "know" about geology. In this little volume, just from the press, Mr. Price sets off a charge under the geological-ages theory and blows it to

electrons. He had exploded it before in his other books, but science had not yet heard the explosion. The author is a geologist of note, having spent many years studying all the facts and theories concerning stones and the tales they tell, and having written textbooks and exhaustive treatises on the subjects. If there is one basic dogma of geology to which science is completely committed, it is that the various sets of fossils found in successive layers of rocks are representative of successive kinds of animal and plant life that have occupied the world one after another, thus indicating a true history of life on our world. But this author avers that the older fossils sometimes are found *above* the newer, proving that they could not have been deposited in successive ages of perhaps millions of years, as the majority of geologists believe. The Bible story of the flood offers a much more plausible explanation of the sometimes higglety-pigglety disorder of the remains of ancient life on earth. Professor Price's book is non-technical and makes easy reading for the layman in science. Yet we are persuaded that it is none the less authoritative for all its simplicity.

Tobacco Taboo, Charles M. Fillmore. (Meigs Publishing Co., Indianapolis.)

This book contains a wealth of ammunition for the battle against the evils of the tobacco habit. Its aphorisms, poems, arguments, suggested cures, and facts on anti-nicotine make an excellent reference book for those who are stirred to fight the depredations of the "weed." We shout for anything that will lend us aid in warning a world that consumes 120 billion cigarettes in a year. Alcohol may be a king, but tobacco is a queen no less potent in the destruction of life and happiness. Here's hoping that this book does much to put the taboo on tobacco

What's on the Air?

(Continued from page 5)

an airplane, should we not stop and quietly talk to the Creator of the heavens and the earth?

As Job, thousands of years ago, heard the voice of God speaking to him out of the whirlwind, as the challenging questions of creation were put before him, the awestruck man exclaimed: "I know that Thou canst do everything, and that no thought can be withholden from Thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not."

This is the thought that wells up in the mind of the Christian as he views the marvels of science—things that God has allowed man to use in the twentieth century for benefit and blessing. If we look carefully, we can see the power of God expressed in the marvels of natural and physical science, for even "the heavens declare the glory of God, and the firmament showeth His handiwork."

Christianity

(Continued from page 27)

death, even the death of the cross." Philipians 2:6-8. By this act God united Himself to the human race by a tie that can never be severed. Men can see in its fullness the truth of God's great love for man.

Is it possible to improve upon the conception of God as revealed in Christ? The sincere man must admit that there is no lack in it. Carping critics may cavil, asserting with foolhardy boldness that what man still needs, whatever lack there may still remain in his spiritual nature, he has latent, inherent power to outgrow any such condition. This would place man as his own saviour and his own god. How futile are all such reasonings!

MAN'S RELIGIOUS NEEDS

MAN'S religious needs grow out of the fact that he who, in the beginning, was made perfect, in the image of God, fell under the dominion of sin. By so doing, he forfeited rulership over the dominion of God that had been given into his hands. He severed the channel of direct communion with the Creator. He became an alien to the realm of God. Now he must be led to see that he had rebelled against the government of heaven and earth; that in sinning he had transgressed God's law (1 John 3:4.) Sin cannot be designated a "mistake," a "fall upward," or as an "infirmity." Sin is plain anarchy against the realm of the universe, and the end thereof could only mean death,—extinction,—unless some way out could be found. (Romans 6:23) Man needed a clearer vision of his relation to God and to learn that all things necessary for man's needs were provided through Christ

From childhood, man realizes the need of repentance after moral delinquency. This comes naturally, and therefore he finds it is imperative in his dealing with his God. Then follows confession of the sin committed (1 John 1:9); and as soon as confession has been made, a reconciliation is effected. Man realizes that even while he was in a state of enmity against God, God commended His love toward him, in that Christ died for him. (Romans 5:8.) He recognizes the reconciling pardon of God (verse 10), and he sets about to clear away those things which have caused this state of enmity, and so he forsakes his former sins.

There comes into his life a power from without himself that sanctifies him and breaks the power of sin, that removes all sense of sin, and speaks peace to the heart of the individual; and as a son and heir, he comes "boldly unto the throne of grace," to "obtain mercy, and find grace to help in time of need." (Hebrews 4:16.) This is the chief end of all true religion: to reunite, to restore fellowship between God and man.

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A Fearful World

(Continued from page 15)

conditions that prevail in the world today. One is made sad as he views the feverish preparations for war, the world-wide crime wave, disasters on land and sea, disease and distress, misery and suffering, internal riots and unrest. Men's hearts become sick with dread and faint with fear as they think on these things.

Yes, the world is full of fear, anxiety, and apprehension. Each nation fears the other and appears to be much more concerned about preparing for war without than relieving the suffering and want within. It would seem that more of the nations' energies and resources would be exerted just now in the preservation

of life than in the destruction of life. But this is not so. The actual, startling truth is that between four and five billion dollars were spent in the year 1930 in preparation for the next war. The average American or European family pays directly for the upkeep of current war establishments somewhere between \$30 and \$40 a year. Think of the comfort and happiness that amount of money could bring to those in need of the bare necessities of life!

The conditions that harass the world have led men to see the weakness and frailty of human power and have turned their faces to Him who is full of love for His children and ever ready to listen to their cry of distress. Adversity brings out what there is in a man. Many are getting back to a sober sense of realities and are beginning to think of their accountability to God. Thousands are considering the meaning of the things that they see.

The comments of two nationally known writers on recent business conditions are significant. Roger Babson says: "In 1929 the nation's need was the fear of God. In 1931 the nation's need is hope in God." At another time he said: "Business depressions are caused by dishonesty, dissipation, disobedience to God's will, a general collapse of moral character. Statistics show this plainly. With equal precision they show how business depressions are cured — by moral awakening, spiritual

revival, and rehabilitation of righteousness. . . . I go further and say that business men should increase their support of all truly religious."

And Funnyman Will Rogers struck a sober strain when he said, "Well, the old year is leaving us flat, plenty flat. But, in reality, it's been our most beneficial year — it's took some of the conceit out of us. We had enjoyed special blessings over other nations, and we couldn't see why they shouldn't be permanent; we was a mighty cocky nation; we originated mass production, and mass produced everybody out of a job with our boasted labor-saving machinery. It saved labor, the very thing we are now appropriating money to get a job for. They forgot that machinery don't eat, rent houses, or buy clothes. We had begun to believe that the height of civilization was a good road, bathtub, radio, and automobile. I don't think Hoover, the Republicans, or even Russia is responsible for this. I think the Lord just looked us over, and decided to set us back where we belonged."

Those who believe in the soon return of the Saviour to this world need not be discouraged or downcast at this time. They can derive solid soul comfort from the fact that these very conditions are significant signs of His coming. In speaking of the events to take place just before His coming, Christ said there would be "distress of nations, with perplexity; . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. And in verse 28 He says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Through the vicissitudes of life, He seeks to warn and prepare a wicked world for that glad day when "He that shall come will come, and will not tarry." If we trust in Him through it all we shall come to know a peace that passeth understanding, is undisturbed by earthly adversity, and is deeper and sweeter in times of disappointment or distress.

Our heavenly Father would not have His children fear the things of this life. He says: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee." Isaiah 41:10. He wants to replace our fear and trembling with His great love. When He was here on earth, He said: "Let not your heart be troubled, neither let it be afraid."



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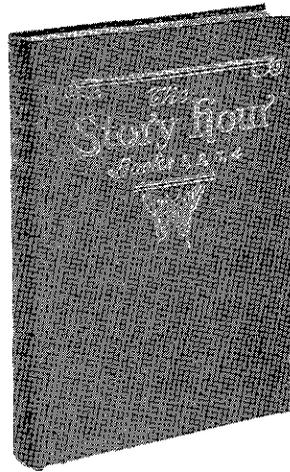
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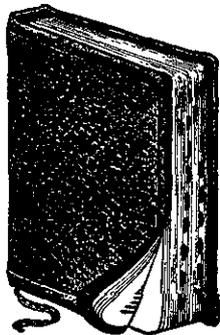
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