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“What Do These Things Mean?”

SCIENCE and Government and High Finance had the world pretty well in hand until two years ago. That is, comparatively speaking. We seemed to be in a fair way to have a super-world with super-men to manage it. Then things blew up. The fuse had been sputtering a long time before, but we thought it was fireworks to celebrate self-made prosperity.

Now we don't know where we are. All the pet schemes that have succeeded to a degree before in solving governmental, social, and economic problems, have been tried again and have failed.

So-called “acts of God” laugh in the face of science. Men are actually quailing before tiny, even invisible, insects and germs. Wind and sun, frost and flood devastate at will. Men grow desperate as they fight against hopeless odds in the struggle against the destructiveness of natural forces.

Homes, the foundations of our social structure, go to pieces; divorce markets bid for business; children go criminal; and the wolves of society raven and riot in their prisons. Insanity and suicide are parts of the harvest.

Gambling and wild speculation run rampant, even among government officials and great bankers. The big balloon of money madness is pricked by a sudden loss of confidence, and millions of the poor are left holding the empty bag. The machines that made our prosperity also manufacture our adversity.

Greedy and belligerent nations scoff at solemn pacts and dignified leagues, while they fight like tigers for every human advantage. Desire, united with strength, throws good will and love to the winds and takes what it wants.

History has never before recorded such widespread turmoil, hatred, selfishness, and uncertainty

as are witnessed in this modern civilization of ours.

Are there any remedies? Plenty are offered.

If parents would make their children obey; *if* people would only move out of the cities; *if* factories would not overproduce; *if* stock speculation were forbidden; *if* divorce laws were uniform; *if* capital punishment were abolished; *if* war debts were canceled; *if* undesirables were deported; *if* the government controlled public utilities; *if* the United States would join the League of Nations; *if* the League could enforce its decrees; in short, *if* nature and all of us would only behave according to the many conflicting standards of the would-be reformers, then all would be well.

But we *won't* behave to suit everybody, — and can't. “It's the principle of the thing.”

What does it all *mean*? Not, How did we get into it? nor, How are we going to get out of it?—for nobody knows. Humanity refuses to take the dosage of medicine that will cure the general debility.

The divine diagnosis is that a major surgical operation is necessary. It is the sole hope to save life. The Great Physician is clothed and ready with scalpel in His hand. The rotten tissue of our civilization structure is to be removed, and only the parts that are uncontaminated by the virus of sin will remain.

In other words, anything that men may plan and do to better present world conditions cannot give us permanent, nor even satisfactory present, relief. “We would see Jesus,” who has promised to return very soon now and make a new world with renewed men and women to people it. Though we will do everything we can to make the world better, the great achievement of the task will be His. We can but reform; He has the power to renew.

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International Newsreel

A lively tussle in Oxford St., London, between the police and parading communists for possession of the Red Flag, symbol of revolt against capitalism. Everywhere throughout the world an increasing number of industrial workers are "seeing red."

Seeing Red, White, and Blue or Amber and Rose

By HENRY STEPHEN PRENIER



AT AN Armistice-Day celebration in Washington, D. C., some years ago, the Capitol was glorified by an unusual illumination. Some thirty huge army searchlights were banked back of the immense building and were caused to play vertically into the dark skies. They were ranked in batteries of red, white, and blue. That beautiful background of color, with the indirect lighting on the noble structure itself, made an imposing sight.

Little did we think on that happy day that the Asiatic skies from Europe to the Pacific would now reflect so vivid a red — a red that has been glaring enough to disturb Europe's balance, and the world's commerce on the high seas, and horrify the Roman Catholic Church, and overthrow the Russian Church. Communism has proved itself the most perilous experiment in government that this world has ever tried. The yellow peril, the bane of centuries, plus the red, promises the West a harvest of trouble.

The fair white of our American Prohibition is

fast turning gray in certain sectors and a distillers' brown in other parts, because of the mobilization of gigantic wet forces. What a deal of trouble is due our American manhood should King Barleycorn be loosed to reign supremely once more in our land!

The indigo blue of depression has belted the circle of the world, and has added perplexity upon perplexity to the distress of nations. There are many millions unemployed, hundreds of banks are closed never to open, and bankruptcy is facing some of the former mightiest commercial houses. What is the way out to see amber and rose?

Can you in these days, when men say that we have reached the zero hour of the depression, see a joyous way out? The October *World's Work* has thirteen pages devoted to a scientific analysis of the depression. There are lines marking the normal, subnormal, and the lowest 1896 level, and on down to the deeper depths to which we have gone. Have you sufficient religion to make you lift your chin these days? Can you raise your eyes from a "slough

of despond" like that, with your face looking in the right direction?

The colored rays back of the Federal Capitol that night were upright and skyward. They seemed to penetrate the thick darkness in search of God. On the other hand the red, white, and blue of trouble today run parallel with the earth's surface and becloud most of mankind in soul debility, and they would fain hide God.

Many experiments have been tried to bring international relief. Shrewd diplomacy has helped to put off the evil day; counsels of ministries, manipulation of gold and wealth, and treaties and moratoriums have all played their part. Nevertheless a cross section of our humanity is still reminded and blue. Why? The Bible answers: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jeremiah 8:9. The Bible also foretells what the twentieth century Bible critics would be saying: "Lo, certainly in vain made he it; the pen of the scribes is in vain." V. 8. Sounds quite like the opinions about the Scriptures expressed by university research criticism.

OUR FAULT

HERE is another modern situation characterized in the same chapter: "We looked for peace, but no good came; and for a time of health, and behold trouble! . . . Saying, Peace, peace; when there is no peace." And immediately the peace criers are shown to diagnose their own case of misplaced hopes: "The Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord." Vs. 15, 11, 14. Really, our "harvest of trouble," beginning with our local juvenile delinquencies and going on to broad sweeps of red and blue, is the doing of our own undoing. Haven't we attempted to get along without God and His counsel long enough?

Red Communism, of hellish hue, has sought Jehovah's annihilation. It would subjugate women and children to its despotic rule of atheism. It would enslave the souls of men to a worse tyranny

than Czarism. A confused multitude, in enforced ignorance for centuries, has become a fertile field for communistic growth. What is the way out?

White Prohibition is facing the struggle of its life. With the loss of the Morrow leadership, the wet forces seek respectable champions in government circles. When such brains and subtle devisings merge the under and upper world in one mass movement for drink, what a harvest of destruction will come!

If I could throw on the silver screens of our motion-picture houses the scenes enacted in the heyday of drink, the youth of our nation would shrink away from the terrible thing as they would from a snake. Back there able-bodied men were reeling and drunken, and women, — oh, the dreadful sight! — not a bit their holy, sacred selves, lying drunk in corners of dance halls and in the rear rooms of our American bars. All around the town there were the palatial, multi-mirrored saloons, bar-rooms, speakeasies and blind tigers, gambling dens, and "fences," where thieves sold their loot for drink. Prohibition at its worst can never equal the old days.

The "Depression Blues" have so captivated the minds of men everywhere that its weird minor cadences have been the song of unnumbered millions. No popular tune has so long lingered on the lips of men. As a topic of conversation, the depression has outweathered the weather. Surely there

must be some way out to see amber and rose.

Amber and rose are two hues that put sunshine and cheering warmth where only darksome halftones are now discernible. Take these gracious words of the Lord himself: "There shall be signs. . . . And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

The glory of Christ and the hope of His kingdom are the heartening uplook to a disheartening outlook. In the mind's eye healed by divine eye-salve, you may see red and blue miraculously changed to amber and rose.

"Thou Shalt Not Be Afraid"

By MRS. L. D. AVERY-STUTTLE

*Within Thy secret place, O blessed Christ,
Let me abide,
Beneath the shadow of that mighty wing,
Close to Thy side.
Then shall the darksome terror of the night
Fright me no more,
Nor poisonous arrow with death-dealing flight,
Nor battle's roar.*

*Though pestilence stalk forth with ghastly face,
And thousands die,
And e'en like autumn leaves in desert place
Unburied lie,
Still only with mine eyes shall I behold,
And wondering see
The strange fulfillment of God's word of old,—
His care for me.*

*And in my humble dwelling place, no harm
My soul shall know,
Nor plague nor evil, with its dire alarm,
Cast blight and woe.
The lion and the dragon 'neath my feet
Shall trampled lie;
Because I count His testimonies sweet,
I shall not die.*

*His voice shall answer whensoever I call,
And send me aid.
"Child of My love," He saith, "thou shalt not fall,
Be not dismayed."
And so I journey on. His love and grace
My spirit cheer,
And through the darkest clouds I see His face,
And do not fear.*

The SUN, the MOON, and the Prophet Isaiah

By John Lowell Butler

WITHOUT fear of much contradiction, I venture to state that to most readers of the Bible and to theologians and scientists the Bible's story of the astronomy of the Flood is entirely new. Practically no one has realized that the Bible contains a very comprehensive and definite story of how the Creator of the starry heavens used astronomical tools to produce the great Flood in Noah's time.

According to the Biblical outline of events, our planet was warmed anciently to a greater degree by *both* the Moon and the Sun. The Moon shone as brightly as the Sun does today, and the Sun shone seven times brighter.

A SUDDEN CHANGE

WHEN the brilliancy of the Sun was reduced to its present strength and all the solar activities of our Moon were suddenly extinguished by special acts of God, our planet was rapidly chilled everywhere, and rains and snow storms and terrific winds resulted in all quarters of the globe. This great world-wide disturbance of our planet has been known as Noah's Flood. It marks the great dividing line between the ancient warm climate of the Earth and our modern zonal climates of extreme temperatures.

The reason that the astronomy of the Flood has not been readily discovered in the Biblical record



International Newsreel
One of the marvels of the heavens mentioned by Isaiah the prophet — the nebula of Orion, composed of thousands of suns like our own.

This article is the first of four, which we publish as contributions to the solution of the problems of Science in the Bible. They do not involve questions of doctrine, and we are not dogmatic in the presentation. We commend them to the careful study of the Bible student who would not lose faith in God's word as he considers the claims of science that contradict the record of creation.— Editor.

of this planet's early days may be because it is presented to us, as Isaiah said, "here a little and there a little." (Isaiah 28:9-13.) Even a very definite picture, when cut up and scattered about in unorganized parts, means nothing to us. But when its parts are properly assembled, the entire picture is intelligible and definite. So it is with the Bible's picture of the astronomy of the great Deluge.

ISAIAH'S CLUE

IN PIECING together the Bible's picture of the astronomy of the Flood, we will begin with what is mentioned in the book of Isaiah, where we find some of the most definite statements, and around which it will be easiest to group other parts of the picture found elsewhere in the Bible.

In Isaiah 30:26 we have this very explicit statement: "Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth

the stroke of their wound." When we examine this quotation carefully we find in it the suggestion that at some time in the past the Moon and the Sun were as brilliant as this prophecy states they will be at some time in the future. Let us analyze it carefully.

Here it is plainly stated that at some time in the future our Moon will shine as brightly as our Sun

does today, and our Sun will shine seven times brighter. Now let us notice very carefully: In the future, if our Moon only *reflected* sunlight as it does today, then when the Sun shines *seven times* brighter, the Moon would shine *only seven times* brighter. It could not *reflect* more light than it received.

Now a question: If the Moon shone seven times brighter than it does today when full, would it equal the present brilliancy of the Sun? *It would not.* The sunlight today is about 465,000 times brighter than the light of our full Moon! In other words, for the Moon's brilliancy to equal the Sun's present brilliancy as seen from the Earth, the Moon will have to shine not simply seven times brighter but 465,000 times brighter! This, then, is conclusive proof that *our Moon will be self-luminous* at some time in the future. Instead of simply reflecting the Sun's light to us like a huge mirror, as it does now, it will be an active midget sun itself.

The latter part of this quotation states *when* this brighter condition of our Moon and Sun will prevail.

It is when God binds up the breach of His people and heals the stroke of their wound. By comparing Genesis 1:26, 28; Daniel 7:27; Micah 4:8; Isaiah 66:22; Revelation 21:1-5, and other texts, it is evident that the work of repairing and healing is not completed until this entire planet of ours is re-created and made into a New Earth. Therefore we may conclude that our Moon and Sun will not shine brighter as described until the New Earth state. When that time arrives they will shed their warmer and brighter rays upon a world whose climate will be once more ideal everywhere, and in which will flourish the beautiful and the useful millions of plants and animals and men and women that the great Creator of the starry heavens has planned shall occupy this restored planet.

CONTINUATION OF EDEN

IN THE references just given, but not quoted, and in many more that might be cited, it is plainly seen that *the New Earth state is a continuation of the Old Earth's former Edenic state.* And since the New Earth state is accompanied by the self-luminous condition of our Moon and the more brilliant shining of our Sun, it seems to be inferred that *their future condition is also a continuation of their former state* during the time that our planet enjoyed its former Edenic climate—which ancient warm climate is universally recorded in the fossil plants and animals of the Earth.

In other words, hidden just beneath the surface of this text in the book of Isaiah is the rich truth that our Moon *was* once a self-luminous midget sun, and our Sun *was* once more brilliant.

This text mentions "the breach of His people" and "the stroke of their wound." Now the question arises: What is "the breach of His people," and what wounded them? The cause was evidently a sudden event, for a "stroke" is always a sudden act.

According to the Biblical record, and according to the astronomical causes and the geological remains, the Flood was a very sudden and world-wide catastrophe of tremendous destructive power. As a natural result of this cataclysmic disturbance of our planet, the waters of the Flood washed out much of the plant food that was in the soil of the Earth, so that afterwards plants were crippled in their growth. For several reasons, the plants today are not so big and healthy as they were before the Flood. And since plants are the food of both animals and man, they are largely responsible for the healthy vitality of both animals and man. Therefore, after the Flood, whether man ate animals or plants, his vitality must of necessity have been less because his food was deficient in food values.

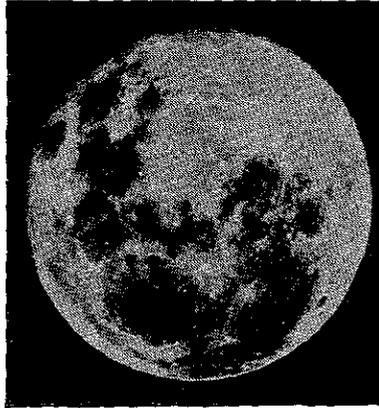
According to the Biblical record, the average length of man's life before the Flood was 907 years (not counting Enoch and Noah); and the average length of man's life for eight generations after the Flood was 299 years (not counting Shem).

THE HUMAN RACE CRIPPLED

MOST certainly, then, we will all agree that a serious "wound" was given to the human race at the time of the Flood! The righteous have not escaped this serious wound. Therefore we may conclude that the "wound" referred to in Isaiah 30:26 is man's diminished stature and shortened lifetime, which were caused by the Flood. And since, according to the Bible story, the Flood was a sudden event, the Flood was "the stroke" that crippled humanity!

Not only was the human race greatly crippled by the Flood, but it was almost completely destroyed by it. According to the Biblical record (read Genesis 6:8-10, 18-22; 7:1-3, 7, 21-23; 8:15-19; 9:9-11, 18, 19; 1 Peter 3:20), the race was all destroyed except eight people — Noah and his wife, their three sons, and their wives. The Flood certainly made a great "breach" in the human race that God had created. Therefore we may conclude that "the breach of His people" referred to in Isaiah 30:26 is the destroyed part of the human race. In Isaiah 60:21, 22 we read how God plans to bind up the breach of His people in the New Earth. Here we read:

"Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified. A little one shall become a thousand, and a small one a



The Moon as it appears through a small telescope.

strong nation: I the Lord will hasten it in his time.” Isaiah 60:21, 22. Notice also verse 20. In other words, in the New Earth (not in Heaven) children will be born, and families will be complete and happy. The breach will in this manner be repaired. (Compare Isaiah 11:6-9; 54:11-14.)

Another interesting scripture is found in Isaiah 66:22, 23, which reads thus: “For as the new heavens and the New Earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that *from one new moon to another, and from one Sabbath to another*, shall all flesh come to worship before Me, saith the Lord.”

NEVER AGAIN DIMINISHED

SOME people have wondered how there could be a “new moon” every month in the New Earth state when the Moon will be shining as brightly as the Sun does today. The expression “from one new moon to another” shows that the Moon will travel around the Earth just as it does today, producing lunar months. Therefore, there will be times when, as now, the Moon will be *in the position* of new Moon, setting shortly after sunset and leaving the night dark, except for starlight. When the Moon will be in the position of full Moon, then, just as the Sun sets, the Moon will rise in the east and make the night only one-seventh as light as the day. That was the kinds of days and nights that were enjoyed by this Earth from the Week of Creation to the Flood. This was *the manner* in which the Sun and the Moon divided the light from the darkness. (Genesis 1:18.)

At first sight there seems to be a direct contradiction of Isaiah 66:23 in the statements contained in Isaiah 60:19, 20, for there we read: “The Sun shall be no more thy light by day; neither for brightness shall the Moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy Sun shall no more go down; neither shall thy Moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.”

According to a more detailed revelation given to John, this applies only to the New Jerusalem, the holy city, after it has descended from Heaven to the Earth at the close of the millennium. John said:

“And I saw a new heaven and a New Earth: for the first heaven and the first Earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And *the city had no need of the Sun, neither of the Moon, to shine in it*: for the glory

of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the Earth do bring their glory and honor into it. . . . And there shall be *no night there*; and they need no candle, neither light of the Sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Revelation 21:1, 2, 23, 24, 24; 22:5.)

However, the combination of these expressions in the book of Isaiah must mean something more: “The Sun shall be no more thy light by day; neither for brightness shall the Moon give light unto thee”; and, “Thy Sun shall *no more go down*; *neither shall they Moon withdraw itself*.” This of itself is contradictory unless we understand it better. The last quotation would at first sight seem to indicate that the Sun and Moon will not set; but that both the Sun and the Moon will remain constantly in the sky without setting. In other words, that they will both shine only on one side of the Earth all the time.

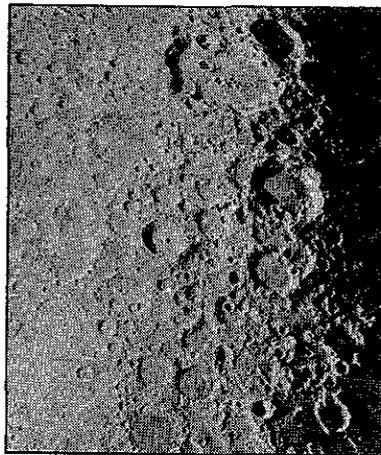
But this first and superficial impression is proved to be mistaken by the very explicit statement to Isaiah that “from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” What, therefore, can the expression, “Thy Sun shall no more go down; neither shall thy Moon withdraw itself,” mean?

In view of all these statements, it can mean only one thing: that the *brilliancy* of the Sun shall never again be diminished, or turned down, and that all *the solar activities* of the Moon will never again be completely withdrawn, such as did actually occur at

the time of the Flood. In other words, after the Moon is again made to shine as brightly as the Sun does today, and the Sun is made to shine seven times brighter, they will never again be diminished in their brilliancies. This passage of Scripture, in Isaiah 60:20, has reference to the brilliancies of the Sun and the Moon, and not to their rising and setting in our skies — that is, not to the rotation of the Earth on its axis (which makes the Sun appear to rise and set) and not to the travel of the Moon around the Earth each lunar month.

The meaning of the expression “no more” is very significant. It is used 197 times in the King James Version. And the prophet Isaiah used it 25 times. As used by this outstanding prophet it means that whatever specified condition prevails now, or whatever specified deeds are being performed now or were performed in the past, shall not continue. For instance, the expression, “The Earth . . . shall *no more* cover her slain” (Isaiah 26:21), means that usually the Earth

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A portion of the Moon much enlarged, showing craters.

SHUT IN

By Eugene Rowell



MOST significant clause is found in the sixteenth verse of the seventh chapter of Genesis: "And the Lord shut him in."

We live in a world of doors, most of them shut. Great business transactions, honorable and otherwise, are negotiated in chambers from which all but the elect are barred. Corporation executives carry on behind doors with the word "Private" linked across them like an iron chain. The palaces of kings, the mansions of the rich, are isolated by portals through which the common people may not pass. And even the humblest cottager draws his family round him, and shuts the door. The man out of work, the commercial salesman, the gospel canvasser, find most doors closed.

In a figurative sense also this is true. Social distinctions, material possessions, family pride, personal prejudice, close and lock many hearts to the human need around them. Commercial standards in literature and art have shut out much that is noble and elevated, but "would not sell." The scramble for wealth, or the struggle merely to keep up with the times, holds many from enjoying high intellectual life, homelike simplicity, and spiritual peace.

Yet these man-made barriers often break and are of no avail. The massive steel vaults where treasure is stored are forced open and robbed. That which was whispered in the secret chamber somehow escapes and is blazoned abroad. Outraged humanity at last fells the unnatural barriers of wealth and pride and surges through to overthrow its oppressors.

With the doors that God closes, this is not so. He shutteth, and no man openeth. He knew that the door of the ark must withstand for many days the fury of a world-destroying flood. He could not trust its fastening to any human hands. And so with His own power He sealed it shut.

Today, in our own spiritual lives, this great truth finds a parallel. With certain doors God has shut His people in. Outside, a deluge of commercialized vice and obscene pictures and salacious literature is destroying all that was lovely and noble and majestic in human souls. Feverish foolishness in social amusements, with lawlessness, and all-denying godlessness, are rising higher and higher as if to submerge the very mountain peaks of earnest endeavor and serious thought. Strangling world-wide prosperity, threatening the very integrity of nations, are the waves of a wild unrest and a nameless fear in the hearts of men. But as in the days of Noe, God has instructed His people to build them an ark, and to enter in, and He has shut the door.

Christian, did you ever feel yourself hindered, circumscribed, inhibited on every hand? Have you thought what a glorious time you could have were it not for the Ten Commandments? Dismiss the thought summarily from your heart. Remember that whatever shuts in, shuts out. Take those commandments one by one, and think, not of what its requirement has deprived you, but of that from which through it you are saved.

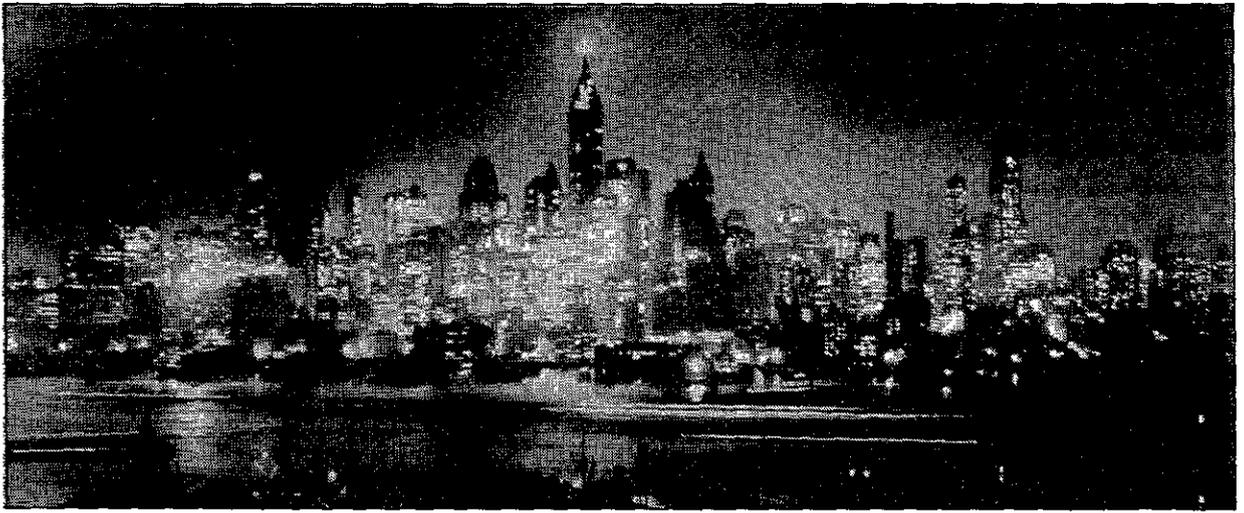
What anxiety, what greed, what adulation of money, what foolish exaltation and worship of yourself, have been kept out of your life by that first commandment! From what darkness of idolatry the second has delivered you! From what hypocrisy and vanity, from what disbelief in the divine purpose and heavenly calling and eternal triumph of your life, you are rescued in the third!

THE SPACIOUS SABBATH

PERHAPS you hesitate over the fourth. For the seventh-day Sabbath, you have thought, closes so abruptly across the threshold that leads to free enjoyment and success. Remembering it all through the week, and keeping it holy when it comes, cuts you off from so many opportunities, so much you would like to do? Quite the contrary. No other door by which God shuts in His beloved people incloses such a spacious and beautiful room. More magnificent than any edifice built by man, its gleaming columns lift upward and its jeweled arches rise. Nowhere else may be found such lofty joys of the Spirit, such fellowship with saints, such communion with Him.

No other door shuts out so much that is harmful and vexatious and destructive to the soul. The man who in simple, trusting faith enters into God's rest and fellowship is not of those whose names are daily recorded as having taken their own lives through despondency and fear, or the lives of others

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Herbert Photos, Inc.

In spite of the brilliant illumination of our great cities at night, crime lurks in their dark places and even stalks abroad.

MILLIONS *for* MURDER

And not much for Justice

By THEO. G. WEIS



PHASE of New York popularity has gripped the headlines again. Every so often we are rudely reminded by gangmen that the underworld is still as foul as ever. Recently a payroll holdup was executed, in which, during the process of the taking, the getaway, and the capture by police, several innocent people who happened to get in the way of the bullets were killed and injured. Among the dead was a four-year-old girl. Editors are still talking about this one affair. And enough annoyance occurs continually; a reminder hardly seems necessary.

We quote from a recent editorial: "New York, aroused by repeated atrocities committed by gangmen, is now stirring itself to action to enforce the laws and to suppress the racketeers and professional killers. . . . Volunteer services of civilian organizations are under consideration as a means of supplementing the police force of the metropolis.

"Last night, while these activities (conferences) were pressing forward, a bunch of gangsters kidnaped three men at a dance hall, and bundling them into a motor car, drove them off to a secluded neighborhood in Brooklyn and there, lining them up against a wall, turned a machine gun on them and shot them down. One died immediately, and the other two are dying, one of the latter telling an unilluminating story of their seizure. This was doubtless an intergang reprisal crime, as two of the victims had criminal records.

"Of course, this sort of thing cannot go on indefinitely. It must come to a climax, with a reaction favorable to the law and to public security. The question is how many lives will be sacrificed and how much will it cost to end this reign of terror now prevailing. Chicago in its worst times never suffered more sorely from gangdom than New York is doing just now. Perhaps the forces that are now making wholesale murder in New York are much the same as those that raged in the Illinois metropolis. In any event, they are of the same breed, products of the same conditions. The nation's hope is that New York will be more swift and certain in their suppression than Chicago has been."

HIDEOUS WORD PICTURE

CRIMES, planned in cold boldness, become more common as life becomes more complex. Crimes become more common as the tensions of prosperity widen the gap between the rich and the poor. Crimes become more and more common as the history of this earth draws to a close. John the revelator gives as hideous a picture of the forces of evil as words permitted him: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole

(Continued on page 31)

A Perfect Example of THE

Evolution changes; the Bible remains

By FRANCIS F. BUSH



SINCE Clarence Darrow and Willam Jennings Bryan monopolized the front pages of newspapers and the attention of all America during the Scopes trial in Tennessee in 1925, comparatively little attention has been given to the subject of evolution among other problems of national interest. When the reports of the trial were given world-wide circulation, Fundamentalists looked on with fear that the teaching of evolution in the schools would lead their children from simple belief in the Bible story, and hoped that the controversy in Tennessee might check it; scientists were indignant that what they called progress and educational advancement should be hampered by a short-sighted State law, and hoped that the law would be done away with, and the creation idea would receive a death blow.

But the hopes of neither were realized. The evolutionary theory is now woven into the textbooks used in the public schools, while at the same time the same story of creation is being taught that has been told for centuries. "It is not likely that the faith of a single Fundamentalist was shaken, or that a believer in evolution was won over to the acceptance of the literal interpretation of the Bible," said Russell D. Owen of the *New York Times*, in a *Current History* magazine of that year.

ETERNAL TRUTH

WE SEEM to find it natural to picture a battle waging between the supporters of the Bible and the proponents of evolution. And it might seem strange that neither has been able to do away with the other. Mr. G. K. Chesterton, writing in the *New York Times*, seems to think that Darwin himself furnishes the reason. He says in part: "In the days when Huxley and Herbert Spencer and the Victorian agnostics were trumpeting as a final truth the famous hypothesis of Darwin, it seemed to thousands of simple people almost impossible that religion should survive. It is all the more ironic that it has not only survived them all, but is a perfect example (perhaps the only real example) of what they call the 'Survival of the Fittest.'"

It will be remembered that, even before Darwin's theory of Natural Selection was presented, evolution was accepted widely by scientists. Having been educated an evolutionist from childhood, Darwin did not attempt to prove evolution, but merely intended to suggest how species originate. He always pictured nature to be a struggle for existence.

When an animal, he claimed, happens by chance to be located in an unsuitable climate or environment, he dies; while another animal may have organs and features that enable him to survive in the same surroundings — thus the fittest survives.

This struggle for existence was not always, as Mr. Chesterton explains, a battle between candidates for survival. He illustrates it by two types of birds. One bird with a longer beak than the other could reach worms at the bottom of a deeper hole, and live, while the bird with the shorter beak would die. Thus one survived, not because it overcame its rival, but because it could live where the other could only die. The repetition of the process through series of ages should account for the existence of varying species, and bring about the "Survival of the Fittest." "The survivor had nothing to do but survive: when the others could not."

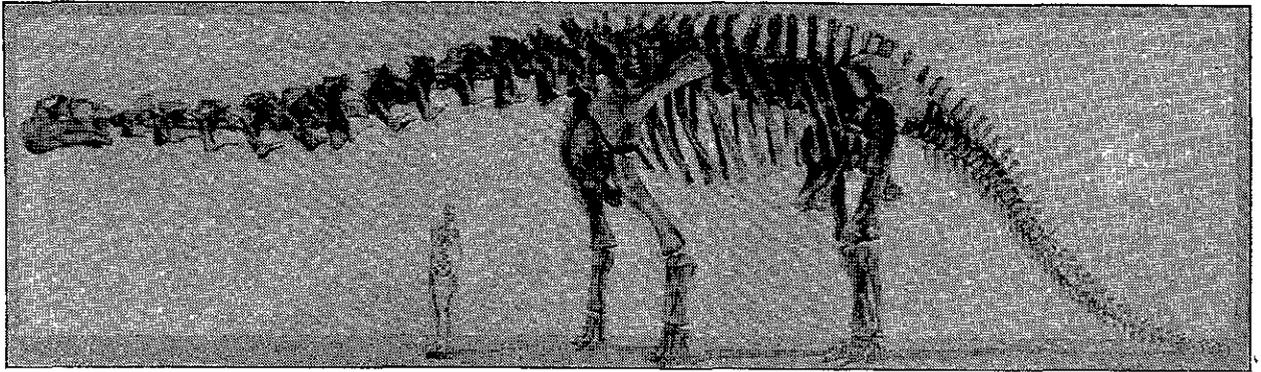
FACTS SUBORDINATED TO THEORIES

"AND," he says, "whatever be the truth about mammoths and monkeys, that is the exact truth about the present survival of religion. It is surviving because nothing else can survive."

If we can picture evolution and religion as candidates for survival in an age of evolutionary progress, we can test this statement. There ought to be no objection to this, because intellectual progress is a big factor in the evolution of mankind. Evolution does not provide that the only difference between man and the ape is his physique, for if that were the only difference, man would be merely an ape of a different model. According to Darwin, human intelligence has survived brute ignorance by degrees, so that man is now at a much higher intellectual plane than the monkey. One critic puts it that "some of man's apelike ancestors happened to have more wit than their companions, and were able to live by their wits instead of by their muscles alone. So they survived and left descendants, while the others all died off."

Scientists base their theories of the physical changes in evolution on the fossil remains of prehistoric animals and the skeletons of primitive men. Paintings and engravings that are excavated reveal the culture and mentality of ancient men. Those excavations reveal that the most primitive man was religious. Different forms of worship are found, and the evolutionist tries to place these different forms of religion in chronological order. He has no proof for the order, but none other fits his theory. He

SURVIVAL of the FITTEST



Wide World Photos

The dinosaur had a giant body but a small brain, and perished; man has a small body but a mind, and he survives. The theory of evolution is but a theory, and it will perish; divine creation is the truth, and it will survive.

places the order just the opposite of the order the Bible tells in Romans 1:21-24. Most primitive religions consisted of ceremonies, and sacrifices were offered to the gods. The evolutionists would have us think that the worship of a higher power was an early step from the beastly stage, and has gone through many changes, each one more liberal, until modern religion has come to the place where it can discard God and the Bible. In fact, he expects to see the day dawn when Christianity will be discarded altogether.

In the study of ancient religions, one finds that there was a universal tendency to worship by the sacrifice of an animal. If religious belief came into existence by chance, how can this tendency be accounted for? The fundamentalist is not left to speculation. From Bible study he finds, briefly, that as soon as Adam sinned he brought upon himself a sentence of eternal death. Then God interposed, and offered His Son to die in Adam's place so that by believing in God's Son Adam might be saved. Adam and his children believed and manifested their faith by killing a lamb as a type of the Gift of God. This practice was continued until Christ; after that it was discontinued, because the death of Christ was an historical fact and belief in it did not require the kindergarten methods to be understood.

PERFECT BIBLICAL EXPLANATION

THE superstition of ancient religions and the liberality of modern religion are both accounted for in the Bible. It tells that superstition and fear of cruel, tyrannical gods came when men turned away from the worship of the true God. It does not conceal the fact that they offered sacrifices to them. The early men of the Bible did not consider God as a cruel judge. Jonah, the prophet sent with a warning to Nineveh, said he was "a gracious God, and merciful, slow to anger, of great kindness."

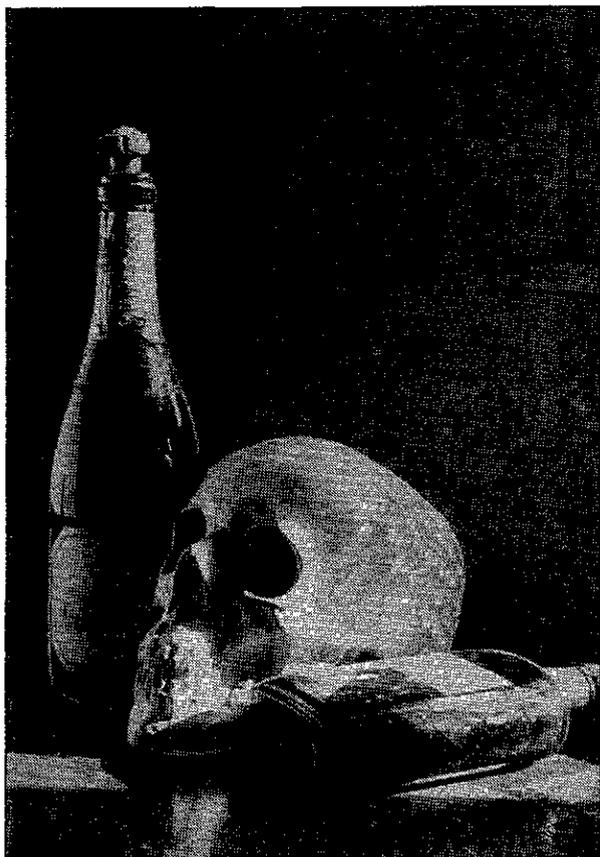
The apostle Paul spoke of the trend of religion as it would be in the last days. "The time will come," he said, "when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

SCIENTIFIC FACTS SUPPORT THE BIBLE

SCIENTIFIC facts, if early records can be relied upon, and modern trends in religion support the Bible chronology. Professor A. H. Sayce, of Oxford University, wrote, "In Egypt, as far back as the monuments carry us, we find a highly developed art, a highly organized government, and a highly educated people." Another authority, J. Arthur Thomson, of Aberdeen, an evolutionist, tells us, "Modern research is leading us away from the picture of primitive man as brutish, dull, lascivious, and bellicose. There is more justification for regarding primitive man as clever, kindly, adventurous, and inventive." No wide-awake modern needs to be told about the trend in religion. Preachers openly dispute the inspiration of the Bible, discard belief in the atoning sacrifice of Christ, and some are nothing more than evolutionists.

This destroys the very basis of Christianity and the evolutionist knows it. Present-day facts present a dual picture that he takes as evidence that his theory is working out: first, the decline of Protestantism in America; second, the growth of evolution. Concerning the former, Charles Stelzle, a very high authority on religious problems, says in *Current History* for October, 1930: "Those responsible for the progress of the church and religion in this country are faced by the following easily demonstrable facts: a slowing up in the growth of church membership; a relative decrease in Sunday-School enrollments; the falling off of contributions for missionary

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Stills

Sober FACTS

*that do not need statistics
for proof*

By DELIGHT DEMING

In view of the observed effects, why should this wide-awake, educated nation of ours need to be shown statistics in order to be convinced that alcohol is an unnecessary evil?

The problems of the abuses of strong drink are age-old. God did not condone Noah for his drunkenness after his wonderful experience in the ark, but left us the object lesson of the sure and inevitable disgrace that follows in the trail of the drunkard. Texts abound by which God admonishes us to abstain from the use of spirituous drinks. He speaks through Habakkuk saying, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." Habakkuk 2:15. Nothing in the history of American social life, since the time when that little vessel landed on the New England shores in 1620, has created such poverty, distress, and *woe* among the common people of our country as alcohol drinking. It was greatly abated by the Eighteenth Amendment.

PERFECT PICTURE OF THE TIME

"**W**OE unto him that buildeth a town with blood, and stablisheth a city by iniquity!" Habakkuk 2:12. We need only to refer to the large cities of today with their corrupt management, their commercialized vices, and their rotten politics to see how this admonition is applicable to our age, for a disregard for the Prohibition law has been the "Open Sesame" to all kinds of law violations. These violations have not come because of Prohibition, but because of the perversity of the human heart. Isaiah gives us a perfect picture of the time. "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words

STATISTICIANS play a leading role in the world of debating and argument. Ordinarily in the discussion of Prohibition, statistics are presented to prove the defenses for or against the use of intoxicating drinks. However, physicians do not need statistics to show them the terrible evils of alcohol. They can see its effects all about them every day. The mothers of the pre-war days do not need statistics to show them what the use of alcohol means. Thousands of children, now privileged to attend school properly clothed because their fathers do not buy liquor any more, need not to be told why alcohol is harmful.

Statistics regarding the effect of alcohol do not need to be read by the rector of a certain church in Detroit, when he has the sorrowful duty of saying the last prayer over the grave of a man who was, five years before, the organist of the rector's church. The police found this man unconscious in the street where he had fallen. His clothes were in rags. His face was unshaven. He was dirty. He died in the patrol wagon. What was it that made this man poor, ragged, and dirty; that robbed him of his health, his standing, his friends, and in five short years sent him reeling to his death in the street? WHISKY! Thomas Edison needed no statistics to keep him informed as to what alcohol was doing to those who used it. He needed only to observe the conditions among the many men at his factories, and their families.

of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59: 13, 14.

However, it is well to remember that disorder does not always mean disaster in government or homes. Sometimes it takes a housecleaning, a transformation, a change of some description, to create order from disorder. It is impossible to state positively that the only remedy for the corruption caused by the unlimited use of liquor is the enforcement of the Eighteenth Amendment. Perhaps there is some better way, but who is capable of proposing an alternative satisfactory to the American people? It hardly seems feasible to talk of repeal of this amendment unless we can present something in the nature of a successful program to take the place of the Prohibition Act. Senator William E. Borah says, "I am not wedded to the Eighteenth Amendment. If there is any better way on earth to control the liquor traffic, I am for it. But I would never vote to put Uncle Sam into the-liquor business."

Perhaps we should give a little consideration to the amendment as to the benefit it has been, is, or will be, to our nation. Has the Prohibition Act produced any marked changes in the American home? Is it worthy of being a part of our Constitution? What do prominent men of America think about it?

EDISON'S OBSERVATIONS

ACCORDING to a questionnaire on the wet-dry issue, submitted to him about a year before his death by the Rev. Dr. James K. Shields, superintendent of the Anti-Saloon League of New Jersey, Thomas A. Edison was a staunch supporter of Prohibition, despite the attacks that were launched against the law and the propaganda circulated by wet forces in an effort to discredit its accomplishments. Mr. Edison, in a statement given out on December 17, 1930, listed six reasons why he found the American people should support the dry law. At the same time Mr. Edison declared that its enforcement was "getting more practical day by day." In answer to the question, "In your judgment are children better fed, clothed, and educated since the coming of national Prohibition than they were before?" Mr. Edison declared: "In my judgment I would say, decidedly yes. In support of this opinion and in this connection, let me cite my experience as a manufacturer, which is similar to that of other manufacturers. On pay day, before Prohibition, hundreds of pale-faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory at West Orange. They were waiting to get some of their husbands' money before they got to a saloon. Within a year after the Amendment not a single woman appeared. Surely we Americans do not want to return to this state of affairs. Undoubtedly the condition of the mother indicates the condition of the children, although they are perhaps a little better-off than she, because she will do any-

thing, even to the giving of her life, to protect them."

Before Prohibition the cause of poverty in three families out of four was the drunkenness of one or both parents. Of course, we must admit that there still is an abundance of poverty in America, but it is not the same kind of destitution. Today the children of some of the most poverty-stricken families in Chicago are better dressed than were the majority of its drinking inhabitants when the saloons were sapping the lifeblood of those children by extracting most of their fathers' pay roll.

NATIONAL HOUSECLEANING

SINCE 1919, approximately 1,700 breweries and distilleries have been forced to discontinue business. What has taken the place of the licensed saloons, seven or eight in every block, besides the many unlicensed speakeasies? After a general housecleaning what usually happens? Order is restored; old things are replaced by new ones; disagreeable and obnoxious material is replaced by that which is pleasing and agreeable. Likewise, the nation began to houseclean itself of an immense mountain of rubbish, such as distilleries, breweries, warehouses, and open saloons. They followed it up by establishing respectable business houses, hotels, restaurants, and hospitals.

How can we now say that the Eighteenth Amendment has no place in the Constitution? We do not have to read statistics to be convinced that it is worthy of being enforced. Just ask the banker, the insurance companies, or the merchants, if Prohibition has been, and is, a failure. Ask the directors of the employment service or the employers of labor if the Prohibition Act hasn't transformed our country. In one united chorus they will say, "Prohibition is succeeding."

It would be fallacious, however, to state that Prohibition is a complete success, for it is being violated the same as many other of our laws. Yet until we are able to devise a better plan to control liquor traffic, whether we like it or not, the only honest, stiff-backed, truly American attitude is that we give a fair chance to what our government has set its face to accomplish.

Our nation has never announced a policy to the world and not gone through with it. Is this the time to delay our progress by back stepping? Bishop James Cannon, Jr., says, "The Eighteenth Amendment and the enabling laws which attach thereto are logical and natural children of the new social conscience. This new social conscience is actually as old as Christianity, having been given to the world by Jesus Christ."

This new social conscience has outlawed murder, demands spiritual and physical disarmament, advocates peaceable settlement of disputes. It has made possible an equal justice and opportunity for all peoples, and repudiated slavery. Now it calls for prohibition of alcoholic beverages, and yet we hesi-

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Through *the* Voice of Nature

A Story

PART II



By Grace Ellen Bruce

JACK DALTON, like many other young theological students, had thought it essential in the preparation for his life-work to acquire an extensive knowledge of historical and theological writings, and he had delved deep into both, despite the warnings of his friends, with the result that his laborious study of the opinions of men had enfeebled rather than strengthened his efforts to be a true minister of God. He filled his library with ponderous volumes of historical and theological lore, and spent much money for that which was not bread, as his friend told him one day in his laboratory and read to him from the sixth chapter of John where Christ says: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. . . . The words that I speak unto you, they are Spirit, and they are life."

"Study the good old Book carefully, Jack," the doctor admonished him. "It will give you the peace and assurance you will fail to find in the many volumes that line your library shelves."

"Believe me, you *have* got some narrow ideas! I have on my library shelves some of the finest works on history that are printed, and I suppose you —"

"Wait a minute, Jack," interrupted the doctor, smiling at Jack's ardent defense, "I am not condemning the study of history; one of the studies in the schools of the prophets was sacred history, you know — history wherein God's dealings with the nations of earth were recorded and His footsteps were plainly traced. Stay by the good old Book, Jack; it is the only key to the mysteries that surround us; it will tell you who commands and executes all things; it will keep you straight."

AS HE sat silent and troubled in the gathering twilight beside the little mountain lake, Jack Dalton recalled the conversation that took place that day in the doctor's laboratory. He realized now that Alfred Gray was right. He had filled his mind with man's achievements, man's victories, and how man had succeeded in attaining greatness and power; he had lost sight of God's agency in the affairs of man, and had failed to study the working out of God's purpose in the rise and fall of nations. He knew that he prided himself on his intellectual attainments, and had not heeded the divine warning, "The secret things belong unto the Lord our God." He had taxed his mind to the utmost in seeking to solve problems that are beyond the comprehension of the human mind, and as a result his mind was shrouded in darkness, and his life was filled with days and nights of uncertainty and doubt. He had planned this outing, hoping to obtain a little rest

for both mind and body. The solemn stillness of this twilight hour in the mountains appealed strongly to him of the mighty power of the infinite One, great in goodness, and mercy, and love.

A gentle breeze was wandering through the branches of the evergreens, and from a distant hillside came the far-off cry of an owl, like the faint echo of a long-drawn sigh. His wife laid her hand on his arm and pointed away from the lake, where the sunset tints were fast fading into the gray waters, toward the eastern horizon where a faint light appeared above the purple mountain top. As they watched, it grew brighter and brighter, and presently a great silver disk came slowly into view, directly behind two tall pine trees that stood like sentinels on the very top of the hill. Slowly it climbed into the beautiful, blue dome above, casting long, long shadows before it and filling the openings with soft, silvery moonlight.

"Oh, how beautiful!" exclaimed Mrs. Gray.

"Night unto night showeth knowledge," quoted the doctor.

SUDDENLY they were all startled by a burst of song that came from a cluster of bushes a few rods away. Two or three silvery notes, sweet and clear, then a few subdued trills, ending in a faint quaver of joy and peace. Again and again the song was repeated, until the night was filled with the sweet melody. No one moved or spoke until the last, sweet note died away, and silence once more settled on all around.

"A rare privilege has been ours," said Mrs. Dalton, "that was the evening hymn of the white-crowned sparrow; I have not heard it for years, not since I was a girl at home on the old farm. I am so glad to hear it again tonight."

Long after every one else was asleep, and the little camp beneath the evergreens was wrapped in silence, Jack Dalton walked alone in the moonlight. In the last few hours he had witnessed more than one testimony to the power of the Creator of the universe. He had beheld God's glory in the marvelous tint and color of the sunset sky, in the evergreens gently waving their green banners overhead, in the silvery sheen of the moonbeams on the dew-spangled grass, and had heard it in the soft, rippling notes of the tiny, feathered songster. Nature's ten thousand voices had spoken God's praise, and told of His love and care for the humblest of His creatures; and in his heart Jack Dalton knew that through them God was speaking directly to him.

AGAIN he thought of the Bible studies with the young preacher from the white tent by the baseball field, of the little room in the dormitory where the studies were held, and the earnest prayers of the young preacher before he opened his Bible to begin the studies. He remembered how conviction that God's law was as binding today as it was when God first gave it to man had entered his heart, and how he had refused to yield to it. Not even Alfred Gray, whom he loved so much, knew of his struggles.

He remembered very vividly the last study, when the young preacher read to them from the word of God the binding obligations of His seventh-day Sabbath, which is embedded in the very heart of His holy law, the Ten Commandments. Every word of Exodus 31:12-18, with which the young preacher closed the study, was repeating itself to him tonight as it had done many times since. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations; for a perpetual covenant. It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Jack Dalton recalled how, after the young preacher had gone away, he had taken the Bible from the study table and turned to Exodus 31 and read and reread the last seven verses. Long had he stood there with the open Bible in his hands while the Spirit of God pleaded with him; at last, with a half-angry shrug, and a thought of what his classmates would say if he accepted this truth, he flung down the blessed Book and turned away. From that time he refused to discuss the subject with Alfred Gray.

Deeper and deeper he had wandered into the bog of uncertainty and doubt.

"You have wandered too far to turn back," whispered the imp of discouragement who was perched on his shoulder. In fact the imp had been perching there close to Jack Dalton's ear for many weary months. "Your feet are too deeply embedded in the bog, you cannot withdraw them now; what will your wealthy church members say? How are you going to tell them that you have decided to keep all of God's commandments, and live by His word alone?"

Jack Dalton took a quicker stride along the lake shore, and shrugged his shoulders as though he would dislodge the discourager who had been his constant companion for so many weary days and nights. Could the imp be right? Were his feet too firmly imbedded in the bog to withdraw? Had he the courage to do it? And the strength?

As he stood looking down into the waters of the lake, his eye rested on a water-lily bud closely folded for the night. Its roots he knew were anchored in the black muck of the lake bed; he knew also that the green sepals enfolded a pure-white bud with a heart of gold that would open and fill its little world with rich fragrance when the morning sun shown on it. Was the root of all his years of study too deeply buried in the black muck of erroneous ideas and unholy speculations for him to bring to the Son of Righteousness the pure-white blossom of truth and acceptable service?

LIKE a lightning flash came the words Doctor Gray had read from the fortieth Psalm at the worship hour that evening: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet on a rock, and established my goings." Twice Jack Dalton repeated these words. Deep down in his heart, he knew that God was again speaking to him through the voice of nature. He knew that if he would only permit God to do so, the Sun of Righteousness would shine into his heart and help him to scatter to his world the incense of a true but contrite heart; even as the warm, gentle rays of the morning sun would cause the pure-white water-lily bud to expand into loveliness, revealing its heart of gold, and scattering its rich perfume all about it.

Jack Dalton raised his eyes to the heavens where the silver moon was slowly wending its way among

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The News Interpreted

What Is Ahead?

THE new year does not begin very happily for prospects of prosperity. In his message to the Congress, President Hoover outlines the present world situation thus:

"Within two years there have been revolutions or acute social disorders in nineteen countries, embracing more than half the population of the world. Ten countries have been unable to meet

the season, when he would be expected to echo the angels' song, "Peace on earth, good will to men," he said rather:

"Instead of speaking to men we would rather speak with God on this subject, imploring Him to give true peace to humanity. Regarding this, we unfortunately see but one solidarity; namely, of distress, of pain and suffering. There is but one tendency, and it is for isolation, for reciprocal exclusion and

failing them for fear of the things that are coming on the earth. (Luke 21: 26.) In other words we may expect cycles of prosperity and depression, extremes of everything, till the Saviour comes to restore the equilibrium of the earth.

Is the War Over?

HE DOESN'T know the War is over," is a trite remark used concerning those who refuse to return to "normalcy." We wonder if anyone really knows the War is over. We wonder if it is over, since *finis* may not be written of any catastrophe till it is paid for. German youth, who were babes in arms when the War began, and who could have had nothing to do with bringing it on, now protest the War's debts being saddled on them. There is a cry going up from the just-risen generation of every nation that participated in the War, that the generation that fought the War should pay for it.

Plausible enough. But suppose the debt is so large that the War generation cannot possibly pay for it. Death frees a man of all his debts, and his heirs are liable. If German youth repudiate German debts, then American youth will have to pay them, says Senator Reed, in a debt debate in Congress. If America cannot get back the money she loaned during the war, then Americans will have to be taxed extra to pay the interest and principal of the bonds issued in order to loan money to warring nations. In this sense, there can be no cancellation of war debts. Granting that America is better able to pay than are the others, which is disputed, yet the debts must be paid.

"Generations yet unborn" must be taught not to know the war is over. Thus "the sins of the fathers are visited upon the children." Yes, even to the third and fourth generation. This is the divine dictum. Why? If for no other reason than that the war-innocent generation may not start new wars for their children in turn to pay for. But will they ever learn? Our opinion is that they will not.

Armageddon, the last war; and at the last, war. This is the forecast of revealed prophecy.

Bridge

NO, NOT some marvelous engineering achievement in spanning the Hudson River, or San Francisco Bay, which might catch our editorial eye, but a card game in a New York hotel. And a gambling card game at that. Then why notice it? Simply because it has captured the front page of the majority of America's newspapers the country over,



International Newsreel

The police curb a "Red" demonstration in front of the City Hall, New York. Any suggestion of violent measures can get the ear of the desperate unemployed.

their external obligations. In fourteen countries, embracing a quarter of the world's population, former monetary standards have been temporarily abandoned. In a number of countries there have been acute financial panics or compulsory restraints upon banking. These disturbances have many roots in the dislocations from the World War. Every one of them has reacted upon us.

"Although some of the causes of our depression are due to speculation, inflation of securities and real estate, unsound foreign investments, and mismanagement of financial institutions, yet our self-contained national economy, with its matchless strength and resources, would have enabled us to recover long since but for the continued dislocations, shocks, and setbacks from abroad."

The President sees ways out, however, and seems optimistic. As usual, this attitude is attributed by the opposition to his hope for re-election next year. Politics aside, our leaders sense a grave situation in the world for which there has not yet appeared a heartening remedy.

When at Christmas time a score of cardinals gave Pope Pius greetings of

for diffidence, whereby the general suffering can but grow.

"There is an increase in armaments which can give no good result, while in the Orient war has broken out between two big peoples and countries. From this terrifying spectacle which the world presents we must raise our eyes to heaven. It is the hand of God which weighs upon us, yet everybody is arguing, studying, intent upon searching, and God is forgotten. It is to be feared that God will leave men to themselves and that would be most terrible ruin."

There is no powerful and responsible authority that can reassure us. Instead, we have only words, words, words, from those who believe they can talk anything into existence if they only talk long and loudly enough.

We must recognize the situation for what it is and for what it promises within itself to be. A degree of prosperity will return slowly, but only by hard work, close economy, and confidence. When the "end" comes, people will be "eating and drinking, marrying and giving in marriage" (Matthew 24: 38), made careless by prosperity. Yet also at that time men's hearts will be

The News Interpreted

and we judge world newspapers are giving it some space. At the risk of adding to its undeserved publicity, we pause to denounce it as a "horrible example" of the limits which our civilization is reaching.

Card games, so commonly played, have a demoralizing influence, as may be discerned by a close study of their addicts. It is said, and this seems to be the only thing that can be said to their credit, that they offer a relief from the intensity of modern living. We fail to see the relief in the nerve-wracking competition and bitter feelings that the games engender; but we might grant that they afford a change of intensity. But that so trivial and questionable a "recreation" should get such wide attention as front-page, many-column news day after day, stirring up more interest and concern than war debts, war in China, unemployment, and our perilous economic situation, is more than we can fathom or excuse.

This is the "wanton" interest foretold by the prophet James (James 5: 5), and confirms our faith in the accuracy of divine prophecy for these days.

Back to Rome?

NO POPE of modern times has so publicly concerned himself with the affairs of the world as has the present pontiff, Pius XI. Education, war and peace, divorce, capital and labor, and many other vital issues, have come within the purview of his widely proclaimed encyclicals. The day after Christmas he issued another, this time urging Eastern Orthodox churches and all Protestants to "return" to the Roman Catholic Church.

This latest encyclical, bearing the title "Lux Veritatis" (the light of truth) is sent out in memory of the 1500th anniversary of the Council of Ephesus, which condemned the "heretic" Nestorius, Patriarch of Constantinople, who denied that Mary was the mother of God. The Nestorians are still a notable church in the Near East.

In view of the memorial, the pontiff appropriately urges the veneration of the Virgin Mary on all Christians. With laudable zeal he condemns the present breakdown of motherhood by lax morals and divorce, but intimates that motherhood can be restored to its rightful and chaste character only by believing Mary to be sinless, and by worshiping her. We fail to see the connection. Is there no chaste womanhood outside the worshippers of a divine Mary? And who proclaimed Mary sinless but the very Church that proclaimed Nestorius and Luther and all Protestants heretics?

The Bible says "all have sinned," of course excepting Christ, the Son of God.

If, in order to be the mother of a sinless Son, Mary had to be sinless, as the Catholics say, then according to the same reasoning, Mary's mother would have had to be sinless to bring forth a sinless daughter, and so on back to mother Eve.

The Church, says Pope Pius in the encyclical, relies on Mary to protect her in great emergencies, such as the world is passing through at the present time. To quote his words: "If some disaster menaces the Catholic family and civil society, we take refuge in her." Well, in such cases, we Protestants take refuge in Christ. "Other refuge have I none." "There is none other name [than Christ] under heaven given among men, whereby we must be saved," said Peter, whom Catholics purport to have been the first pope. (Acts 4: 12.) We have never heard of God's having a daughter. No, we prefer the Bible way of praying to Christ directly, that He may beseech the Father for us. That is what Christ commanded us to do. (John 16: 23, 24, 26.) Jacob's ladder (Genesis 28: 12), with the angels ascending and descending upon it, and interpreted by Christ as a symbol of

"Woman, what have I to do with thee?" (John 2: 4) and, "My mother and my brethren are these which hear the word of God, and do it" (Luke 8: 21). In spiritual things, Christ's mother was no more to Him than we are.

Shall we "return to the Roman fold"? Well, there is nothing in the veneration of the virgin Mary to attract us. The Roman fold cannot be Christ's fold, for He said, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9. And such doctrines of the Catholic Church as the immaculate conception, the mass, sprinkling, Sunday keeping, and saint worship are purely doctrines of their own, for they do not even claim to have gotten them from the Bible. They are solely decrees of the Church.

No, Catholic doctrines are not *lux veritatis*. We have nothing to "return" to, for we have never been away from the "true Light." It is the Church that has departed from God in apostasy. True, there are "other sheep" in the Catholic fold who belong to Jesus, and He will draw them to the "one fold"; but that fold of apostasy He does not sanction.

Travel

THE WATCHMAN does the unusual this month in giving so much space to the description of a trip to Palestine. We are not among those who believe that a certain religious "merit" can be secured by a "pilgrimage" to the Holy Land. But we believe that if ever a reason is needed for spending money on travel for travel's sake, it may be found in a voyage to Bible lands. Such a tour, besides all its affords in change and recreation, broadens one's viewpoint of the world, makes one world-minded without being worldly-minded, gives a close-up of entrenched Islam as an obstacle to Christian missions, and makes more real the Biblical biography, history, prophecy, and parables that form the material basis of Christianity. Our readers who study the International Sunday School Lessons will find this article a valuable side light on the topics for the next few months. Fortunately, just now the Seventh-day Adventist Sabbath School Lessons cover about the same ground during the first quarter of 1932, and students of these "teachings of Jesus" will appreciate this vivid portrayal of the places where He taught and the scenes from which He drew His most telling illustrations and parables. And a "dream trip" to Palestine is in itself a better way to exercise the imagination than by thrilling over the latest popular fiction.



Herbert Photos, Inc.

He says he can find buried treasure by means of this "treasure witch." Is he rich? We haven't heard.

Himself (John 1: 51), reached all the way from earth to heaven. It rested on no father confessor below, and hung on no virgin above. Christ is the only intermediary between man and his God.

To quote the encyclical again, Jesus Christ "certainly burns with great love for his mother." No doubt; but we recall also Christ's words to her,



FOR many years the people of America have revered the memory of George Washington. These sentiments have arisen from the circumstances that he was the instrument—we believe the providential instrument—in freeing one of the greatest of modern peoples from domination by another nation. For whatever may be thought of certain of its minor phases, in essence the Revolution was a war for liberty.

On the throne of England sat a king anxious to recover for himself and for his dynasty an almost medieval power. As a step in the accomplishment of this design, George III worked for the subjugation of the British colonies in North America. He felt, in the language of Pitt, that “three millions of people, so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest.” Commencing with minor encroachments and acts of petty usurpation, he hoped to ultimately reduce an empire to dependency on his personal will. And in the struggle provoked by these efforts, George Washington led the armies that defended the cause of liberty.

What befell Washington during the War for Independence is perhaps sufficiently well known. He was the commander-in-chief of regiments that were suffering continually from poverty and want. He directed an army whose men were poorly armed, poorly clothed, and literally starving during the severer months of the winter campaigns. To sustain his little army in the field, he was forced to appeal to a Congress more remarkable for languor than for energy. He was compelled to rely on the promises of colonies that were far more eager to enjoy the blessings of liberty than they were to bear the burdens of war. He had to feed his troops with meager rations that had been unwillingly voted and that were tardily supplied; and he had to pay them with a currency that before the close of the war became so much waste paper.

A FAITH ABOVE TRIBULATIONS

MORE than once during the eight years of warfare he faced the necessity of saving, by desperate retreats and countermarches, an army close to annihilation at the hands of forces superior in equipment and training. He was harrassed by subordinates bickering for rank and seniority. He was the intended victim of cabals and intrigues. He knew the bitterness of treason from those whom he had honored with his trust. Yet he sustained his hope when others yielded to despair; he could keep his soldiers together even during the winter of horrors at Valley Forge; he could retain strong faith in God at a time when faith meant much more than mere complacency.

Today, after so many years, the American people honor Washington even more for his qualities of soul than they do for battles won. For he not only

expelled the enemies of his country, but he did more, we think, than any other man to found this nation upon great and enduring principles of freedom and justice. In the government that he worked to establish, and of which he was the first President, men were not to be elevated by the accident of birth or relationship or party. As far as the state should be concerned, every citizen was to be identical with every other citizen. No class should claim any privilege of immunity that was denied to any other class. In opportunity to gain wealth, in access to the highest responsibilities of government, in legal standing before the bars of justice, all men should be equal.

Secondly, the new nation recognized religious liberty. It is sometimes asserted that all men love liberty; but this is only a half-truth. The reality of the matter is, that while most men love liberty for themselves, they are not at all averse to slavery for their fellows; and in religious matters this form of selfishness shows itself with particular clearness. The world has had too many instances of Catholics persecuting Protestants in Rome, and Protestants persecuting Catholics in Geneva; of Conformists under Charles I penning non-Conformists in the jails, and, a few years later, non-Conformists under Cromwell chasing Conformists into precarious hiding places.



Keystone View Co.

Washington in pra

WASHI the LIBE

By Gwynn



at Valley Forge

WASHINGTON ORATOR

Dalrymple

Virginia addressed an inquiry to George Washington, to ask his views as to the real meaning of certain protective clauses in the Constitution. In his reply, the Father of his Country said:

"If I could have entertained the slightest apprehension that the Constitution framed by the convention where I had the honor to preside might possibly endanger the religious rights of any ecclesias-

But from its beginning the government made possible by Washington's prowess delivered its citizens from Federal interference in religious matters. It recognized that liberty of conscience is a God-given right. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," is the first clause of the First Amendment to the Constitution, and may well rank as the most important. At a time when practically every country in Europe defined its faith by statute and enforced it by penalties, the new nation was to endow no creed and coerce no dissenter.

This principle was not merely an echo of popular sentiment caught by the ear of Washington. It was the conviction of his own heart. At the time of the adoption of the Constitution, certain of the Protestant denominations feared that its provisions did not perfectly guarantee religious liberty; and accordingly on August 8, 1789, the United Baptist Churches of

tical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For, you doubtless remember, I have often expressed my sentiments that any man, conducting himself as a good citizen and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

Himself a member of the Church of England — which after the Revolution became the Protestant Episcopal Church of the United States — and a vestryman in that body, he had sufficient broadness and (if we may so say) sufficient Christianity to realize that since God himself does not undertake to force the consciences of men, it would be well for erring and fallible governments to refrain from activity in this particular field. And he had courage enough to express and defend this principle at a time when religious liberty was not by any means so popular as it is today.

DESTROYING WASHINGTON'S WORK

YET it is an interesting commentary on the slowness with which men learn that today, after these many years, there are thousands of persons in this land unable to appreciate the principles of religious liberty as enunciated by Washington. There are a number of organizations, successful in maintaining their membership and financing their activities, who address the legislatures of our nation and our States in behalf of religious intolerance. "The Lord's Day Alliance," "The Civic Righteousness League," and similar reform bureaus and associations for the supervision of their neighbors' beliefs, flourish for the purpose of taking from this nation the liberties that Washington, under God, secured for it. By many a method of legislative interference, they seek to abridge both the profession and the practice of religious liberty; and since more effective means of enforcing their views have been thus far denied them, they rejoice in such occasional meannesses as fining a man who paints his house on Sunday, or breaking up a youngsters' game of baseball on the first day of the week.

It would be interesting to know what attitude George Washington, if he were yet with us, would take toward such organizations and their work. At least he does not seem to have been wholly in harmony with the workings of Sunday legislation, for the "Columbian Centinel" of December, 1789, states that "the President on his return to New York from his late tour through Connecticut, having missed his way on Saturday, was obliged to ride a few miles on Sunday morning in order to gain the

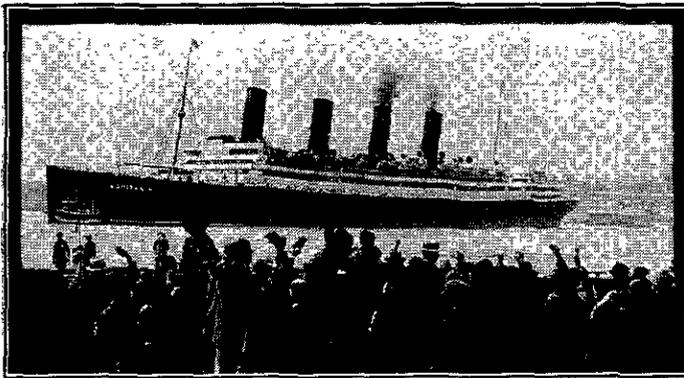
(Continued on page 32)

The LAND of the BIBLE

THEN---and TODAY

By SAMUEL H. CUFF, *Managing Director*
Travel Institute of Bible Research

*Here is a "dream trip" to the scenes of Christ's life and ministry.
It is second only to visiting the land yourself.*



The world famous S. S. Aquitania of the Cunard Line will carry hundreds of Christians across the ocean this year.

ably it was due east of Jericho. The recruiting of the disciples took place east of the Plain of Esdraelon, and continued on to the southeast of the Sea of Galilee, thence around to Bethsaida on the north.

Today the fertile valley of the Jordan is still tilled by peasants; shepherds watch their flocks; and on the Sea of Galilee the fishermen still stretch their nets as they have done for thousands of years. The natives who now inhabit the land are of almost pure Semitic blood, but of course they are not of the Jewish religion. Ever since the wave of Islam swept the land they have been worshippers of the Mohammedan faith. These natives, in all probability, are very similar types and possibly direct descendants of the ones our Lord knew and loved so well.

We shall meet many of them as we follow the Jordan southward and then cross the hills to Jerusalem. The lesson for January 17 is based on the story of Jesus and Nicodemus as related by the apostle John (John 3: 1-16). The city today has many homes which are not unlike those the Saviour visited; the stone fences and roads are almost identical, and in some cases have remained unchanged.

PASSOVER CUSTOMS

THE exact location within the city where Nicodemus visited Jesus is not known; however there are many typical homes still existing that will give us the required background. During the week of the Passover the Jewish residents of the city conduct the ceremony in exactly the same manner as they have for more than 3000 years. This is one of the times they appear at the "Wailing Wall"



Sifting wheat from chaff is still a household task in the land, which has stood still for centuries.

THIS is to be a story of "the land" as it is today. It is being written in the hope that it will bring many thousands closer to Christ and closer to His teachings.

In this story, it is our aim to take you on a "dream trip" to the Holy Land — to let you visit in your mind the scene of each International S. S. Lesson during the current quarter. You will find it inspiring. It will make each lesson more vivid — alive — forceful.

In order to gain the maximum from our descriptions, I suggest that you preserve this article, preferably in your Bible. As you study each lesson you will find it intensely interesting to read how the land in this particular locality appears today. You will obtain a clearer picture of the lesson and situations which prompted the teachings. It will be much easier to apply those teachings to our modern world.

So come with us — for a dream trip. It is afternoon. Our giant ship has left Phaleron Bay and is steaming majestically toward Beirut. We have been refreshed in body and mind by days at sea on the palatial liners of the P. & O., Cunard, or Fabre lines and are looking forward eagerly to the days ahead in the Holy Land. The islands of the Greek archipelago are both to right and left of us.

There is one especially which attracts us. Like the others, it has huge cliffs of solid rock which tower over the blue waters of the Aegean Sea like battlements. It is the island known to all Christians by the name of Patmos, and it was there John received the Revelation.

In all, the island is only ten miles long and six miles wide.

The first lesson of 1932 is found in the first eighteen verses of the Gospel according to the apostle John. There the apostle tells the story of the Son of God coming to earth. As he sat on the rocks of Patmos and gazed out to sea, no doubt his thoughts turned backward to those glorious years he spent with the Saviour. Now as we gaze at Patmos we too can turn back our thoughts to the teachings which have meant so much to us.

But we do not stop at Patmos. Interesting though it is because of the association with the apostle John, a still greater interest lies ahead. Beirut — the Gateway to the Holy Land — will be reached the following day; so, as the sun sinks into the sea behind us, we take one last look at Patmos and turn our eyes eastward.

Beirut today is the port of Syria, a French protectorate, and the precise efficiency of the omnipresent French Colonial troops forms a marked contrast to the world we seek. So we do not tarry but, in imagination, transport ourselves immediately to the land of the second lesson.

THE FIRST DISCIPLES

ON JANUARY 10, our lesson tells the story of the First Disciples (John 1: 35-45). In the days of our Lord, and even to this day, the roads between Galilee and Jerusalem were almost impassable during the spring season. Hence the natural and less difficult way to make the journey was to follow the fertile Jordan valley. This the Saviour was doing when the Baptism took place. The exact location is not known but presum-

in large numbers to lament because of the destruction of the Temple and the dispersion of their race. Originally the wall was a part of Solomon's Temple, but now it forms the eastern wall of the Mosque of Omar area.

DRINK AT JACOB'S WELL

THERE is so much to see in Jerusalem that it is difficult for us to leave, but the next lesson takes us to Samaria, so once more we must yield to the wings of our imagination. The lesson for January 24 is the story of the Samaritan woman (John 4: 9-26) and takes place outside the city of Sychar at Jacob's Well. Samaria was the land immediately north of Judea and south of Galilee, yet its residents were not of the Jewish faith. An arid country like all of Palestine, here water was a precious possession and wells were owned by the community. Jacob's Well was dug by Jacob and bequeathed, according to legend, to the Samaritans who cherished it highly. It is one of the very few artesian wells in Palestine. Today it still exists and still furnishes water to the thirsty. The stones about it are worn with time. Innumerable thousands have refreshed themselves from its waters and rested by its side, just as Jesus did on the day of our lesson.

In Jericho, as in all Palestine, women still sit before their doors and make bread as their ancestors have done for thousands of years.



In appearance the well is not radically different from the wells one sees on the older American and European farms. The diameter of the well is about five feet. Around it a wall of natural rock is built to a height of about three feet and every day the native women can be seen drawing their water supply in earthenware vessels.

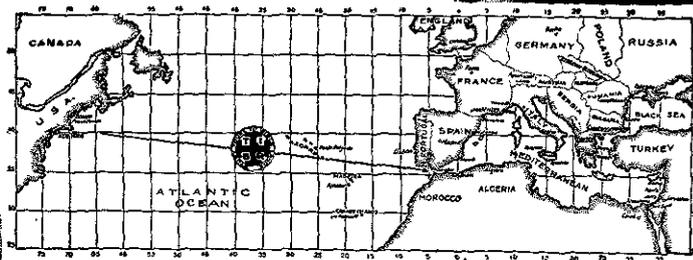
FROM GALILEE TO JERUSALEM

FOR our next lesson, that of January 31, we must proceed still further northward to the shores of the Sea of Galilee. This lesson (John 6: 1-13, 48-51) tells the story of Jesus feeding the multitude. The scene probably was on the northeastern slope of the Sea of Galilee. The Sea of Galilee, like the Dead Sea, is lower than the level of the Mediterranean, but unlike that large body of water it is not excessively salty. The water is slightly

brackish but nevertheless it is commonly used for drinking. The scene of this lesson is one of loveliness and beauty. With a background of dark hills the multitude rests on the green velvet of the plains, the sea sparkling in the sunlight just as we see it today.

Now we must retrace our steps to Jerusalem for the sixth lesson of the year—that of February 7. It is taken from John 8: 31-36 and again we see Jesus in scholarly discussion with the Jews. These discussions may have taken place in the temple itself or possibly beneath the shade of one of the multitude of olive trees. As we wander through the city we shall see innumerable spots, all of which He visited, and any one of which may have been the exact spot where He said to the world, "The truth shall make you free." (John 8: 32.)

As in all ancient cities, the streets of Jerusalem are narrow and winding. Squat houses are built close to both sides of the road. Travelers on foot, donkeys laden



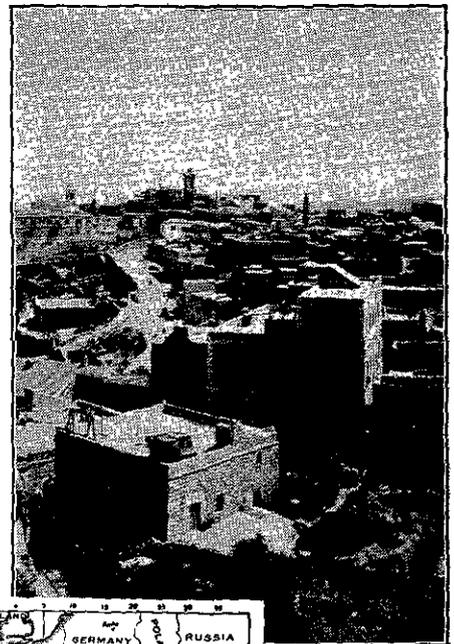
Across the Atlantic to the ever blue waters of the Mediterranean our ship carries us closer to "the land."

with all manner of burdens, herds of sheep and goats, camels, and even modern motor cars wind their way through the streets. Ancient olive and fig trees nod lazily and provide refreshing shade for the wayfarers.

Likewise the setting for the lesson of February 14 is within the city of Jerusalem. It is the story of the man born blind as told in John 9: 1-11, 30-38, and as we visit Jerusalem it will be easy for us to picture the group on that memorable Sabbath morning. We will see the blind beggar groping toward the pool of

Siloam which is located on the outskirts of the city to the southeast. On either side of the streets are low walls of stone by which the beggar guides himself. And as we dream, we will wonder if some of these very stones were not touched by His hands — if some of these walls did not provide a place for Him to rest during the heat of the summer day.

Now we must leave the city again and fly on wings of imagination into the countryside where the sheep still graze as they have for thousands of years. For although the lesson for February 21 (John 10: 1-16) probably



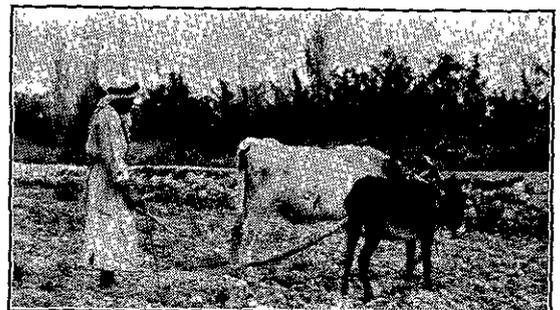
From the hills, we look down upon Bethlehem before we enter it. The "Wise Men" followed this road nearly 2000 years ago.



was spoken within the city, the parable will be made more vivid by a visit to one of the flocks that shepherds still tend among the hills.

In the land today, even as in the time of our Lord, sheep are among the most important of the domestic animals. Among the rocks and hills and on the desert there is a comparatively limited amount of food, even for these hardy animals. The good shepherd guides his flock to the fields of plenty. The indolent or ignorant suffer their sheep to be lost. As we look at the flocks the words, "The Lord is my shepherd," will take on a new significance — for a shepherd in the land of the Bible either gives life or destroys it.

To Bethany. Beyond the walls of Jerusalem to the southeast, lies the village of Bethany where Lazarus lived with his sisters, Mary and Martha. Our



Crude plows drawn by many different kinds of animals are still used to till the land. As in Bible days, animals are "unequally yoked together."

lesson for February 28 is one of the most beautiful in the entire gospel (John 11: 32-44) and on our visit to Bethany it will seem as if time had turned back 2000 years and we, too, were among the witnesses to the greatest of His miracles. Bethany has changed little throughout the ages. Squat buildings of stone. A

in Jerusalem so that we may see exactly the surroundings which existed on that day nearly 2000 years ago.

We do not walk far before we reach a home or an inn which in general outline and structure is probably a counterpart of the one our Lord and His disciples honored. Like all the ancient houses of

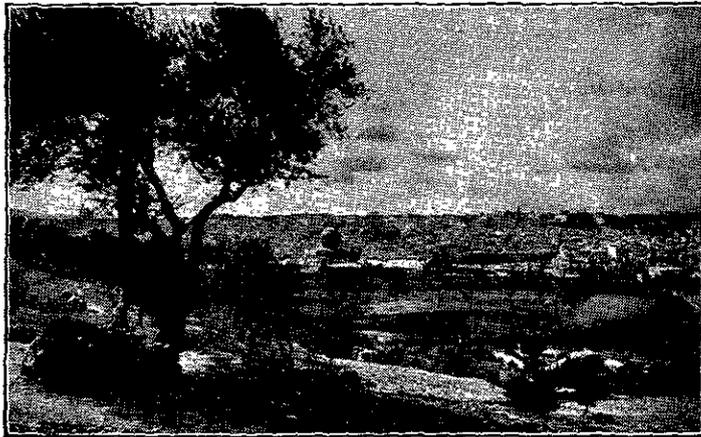
of stone, worn smooth by centuries; an archway leading to the roof;—as we gaze upon this room occupied today by guests of the "goodman" who is our host, we can almost imagine time has been turned back to the day when "a man carrying a vessel of water" guided Peter and John to the scene of the Feast.

At the conclusion of the Supper, according to custom, the Saviour and His disciples left the room where they had eaten and probably sat upon the roof, overlooking the city. This is the setting for the lesson of March 13, which is the story of Jesus comforting His disciples as told in John 14: 1-18.

On our dream trip, the stone pavement of the roof is bathed in moonlight. The city lies at our feet, resting in the cool of the evening. On other roofs, many family groups can be seen, because the Feast of the Unleavened Bread has ended and the roof is the porch to a Palestinian family. The twelve listen while He comforts them. And we read again those words of comfort and find in them a new significance. Now the supper is

over. Night has fallen, and under the blazing stars of the East we follow in His steps across the city. When the hour is late we reach Gethsemane. The city sleeps. Into this very garden He went alone to pray and to suffer for the sins of the world. Probably there can be few greater inspirations for any Christian than to stand on this hallowed ground.

The S. S. Providence of the Fabre Line is one of the greyhounds of the sea most of our parties use.



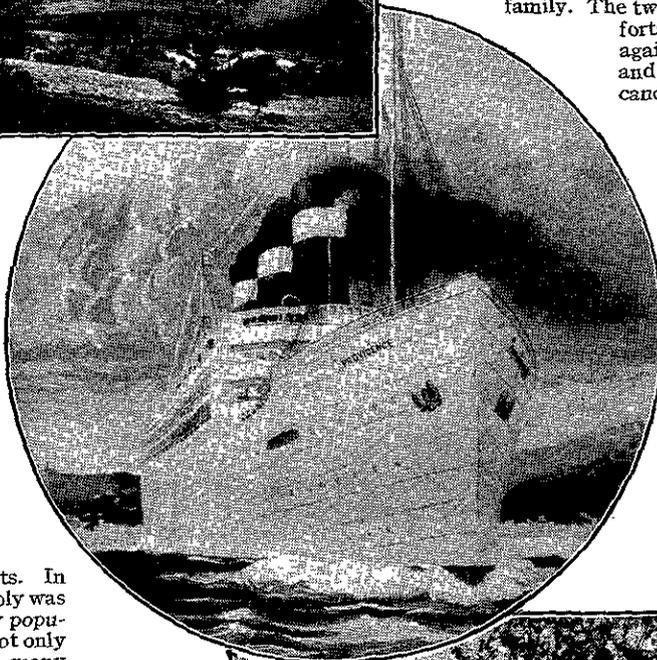
Jerusalem today as it appears from the Mount of Olives. The dome in the foreground marks the Mosque of Omar built on the traditional site of Solomon's Temple.

well, centuries old, still supplies the water that women carry in earthen jars, just as did Mary and Martha when Jesus came to visit them. Flocks of sheep can be seen in the distance. The tinkle of camel bells heralds the approach of a caravan, yet the village does not awaken. The caravans, like the years, will pass by Bethany.

Today the village of Bethany is known by the Arabic name of El' Azariyeh. About thirty families comprise the entire population, in spite of the fact that its location on the eastern slope of the Mount of Olives is an ideal one from many standpoints. In the time of Jesus the village probably was more prosperous and more thickly populated, as it was a favorite retreat not only for the Saviour but also for many residents of Jerusalem. During the Mohammedan invasion much of the village was destroyed, but it is claimed by many that the home of Mary and Martha as well as the sepulcher of Lazarus are still preserved. During our dream trip we shall visit them—a house of stone—a sepulcher of native rock. Their authenticity does not concern us. We know we are walking the very streets He walked—finding rest where He found it. We are visiting the village which was dear to Him.

And now, once more we follow the winding road into Jerusalem, the scene of the last four lessons. We are about to reach the climax of our dream trip.

Our lesson for March 6 is found in John 13: 1-15 and is the beautiful story of Jesus washing the feet of His disciples. As every one knows, this took place at the conclusion of the Last Supper. The traditional site of this event is marked today by the Tomb of David (a Mohammedan property) and it is visited each year by many thousands of Christians. But interesting though it is, the background we seek is not available at the site. We must seek an ancient home



The fig trees provide both shade and food for the Palestinians.



the city, it is built of stone except for the beams. On the roof are the distinctive domes with which all Christians have been familiar since story book days. The entire structure incloses a courtyard which is the central meeting place for the family.

The Last Supper was held in a room on the second floor which, in the house we are visiting, is reached by a stairway from the courtyard. Floors and ceiling

Gethsemane today probably is somewhat smaller than the garden our Lord knew. The site however is absolutely authentic. Ancient olive and fig trees shadow its winding paths. It is a haven for the weary, a tiny bit of the earth's surface made forever sacred.

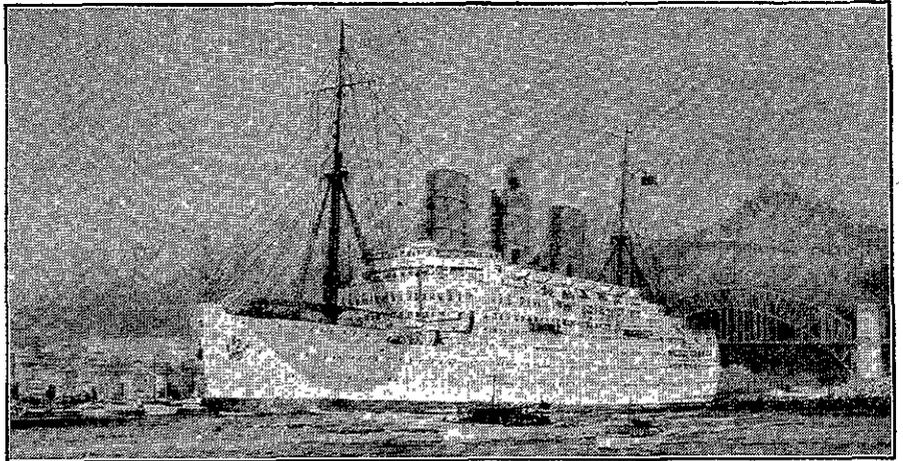
Dawn approaches. Shafts of yellow, violet, and red pierce the sky above the Mount of Olives. In our mind's eye we see men with lanterns approaching. The

disciples awake. Judas betrays Him. Peter, in anger, cuts off the right ear of the high priest's servant. The march to the seat of judgment has begun. In the time of Jesus the palace of Pilate was joined to a tower in the Temple area by an arch. Beneath the arch was a courtyard where prisoners were brought before the Governor. Today the Temple has been replaced by the Mosque of Omar and the site of Pilate's palace is occupied by an orphanage. The courtyard has become part of a thoroughfare.

Our lesson for March 20, is the story of the crucifixion as related by John (John 19: 17-22, 25-30). On our dream trip we will walk from the courtyard before Pilate's house and follow as closely as possible the path that He followed.

It is unfortunate that the exact site of Golgotha is not agreed upon by the authorities. Constantine, after he embraced Christianity, sent Bishop Macarius to Jerusalem in order to establish the exact location of both Calvary and the Tomb, and upon his report the present location of the Church of the Holy Sepulcher was selected. Scholars as far back as 754 A.D. questioned the authenticity of this location and controversy continues to this day. During the nineteenth century, a theory was advanced that the location was to the north of the city at a site now known as "Gordan's Calvary." Still later another site adjoining the area of the "Tombs of the Kings," was advanced for consideration and many thousands believe it to be the authentic "Golgotha."

Of course, on our dream trip and also if we should visit Jerusalem in person, all these sites will be visited. The roads to all of them still remain as the roads described by the apostles. For part of the journey they are the same and whether we turn to right or left is of little importance. The fact that we have seen these things with our own eyes, and walked the same ground He once trod, is sufficient. We have lived for



All of the famous P. & O. liners bring passengers from the four corners of the world — who tell us of distant lands as we glide through the Mediterranean.

awhile in the world as He knew it while He was on earth.

He is risen. What glory we find on this day that marks His resurrection, if we can but be in the land where He lived. Our lesson for Easter Sunday is the glorious story as told by John (John 20: 11-20), and in Jerusalem as in all Christendom it is a day of great rejoicing. Modern Jerusalem is unlike the Jerusalem of old on this occasion. Instead of a small band of followers hiding in obscure homes, thousands upon thousands lift up their voices in rejoicing. Christians from all over the world have traveled untold thousands of miles in order to be in the Holy City on this day.

SCENES OF THE RESURRECTION

AS IN the case of Calvary the location of the tomb has not been authenticated. Each of the sites selected for Calvary includes a site for the sepulcher, and on Easter Sunday thousands of Christians will be worshipping His name at all of them.

Throughout the land we shall see many tombs which, in design, are almost identical with the hallowed one. As the Scriptures tell us, it was hewn out of rock and before it a stone was rolled. On our dream trip we will see such tombs. We may enter if we wish and then as we read again the story as told by John, a new and deeper understanding is sure to result.

Our dream trip is ended. We have visited the scenes for the first lessons of the year. Now the Land fades into the distance as our ship steams toward the West — and home. We hope these descriptions have made the Land more real to you. We hope they have given you a clearer and better understanding of His teachings. If they have helped, we are thankful and our work is well done.

It is our hope also that you have come to realize the infinite benefits which can be gained by a visit to the Land itself. Never before has there been a greater need for His teachings. Never before has there been a greater need for Christian men and women to have a deeper understanding of them.

The opportunity is now presented to you to journey across the sea to the

Holy Land and there to follow in His footsteps. You are asked to come closer and look upon the world He saw while on earth.

But unlike the pilgrims of old, you will not be asked to undergo hardships or discomforts. Your path will be made easy. Your trip will be a glorious adventure, a happy holiday and an inspiration that will remain with you always.

Groups of pilgrims are now organizing under the auspices of the leading religious publications all over America. Our organization, The Travel Institute of Bible Research, has been engaged to make all arrangements and to conduct our regular Bible study tour in Syria, Palestine and Egypt. We assure you no travel care or worry will mar your pilgrimage.

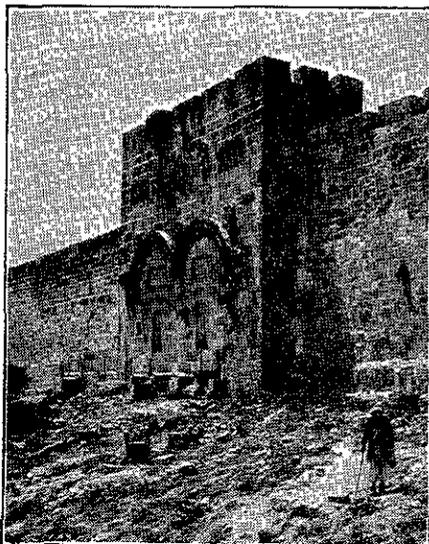
For your ocean voyage the ships of three world famous lines have been selected; i.e., The Cunard Line, The Peninsular and Oriental Steam Navigation Company, and The Fabre Line. A few short years ago, the luxuries of the ships of these famous lines would have been considered fantastic dreams, but today they are realities.

The world famous Cunard Line is known to everyone — all over the world. The famous red funnel with its black smoke cap has been the mark of leadership on the seas since the days of sailing craft. On our pilgrimages we use the three outstanding ships of this famous fleet — the Aquitania, the Mauretania, and the Berengaria — and nowhere in the world are there finer ships manned by better crews.

GREAT SHIPS

THE Fabre Line, on which many pilgrimages are made direct from New York to Beirut, is the largest of the French steamship companies. From the home port, Marseilles, Fabre ships sail the seven seas, serving passengers from all over the world and giving that fine hospitable service which is so characteristic of the French. We use three Fabre Line ships; i.e., the S. S. Providence, the S. S. Patria and the S. S. Sinaia. On all of them you will find luxury, comfort, service and companionship to make your pilgrimage a glorious holiday.

In the Mediterranean many of the
(Continued on page 33)



The Golden Gate still stands — surrounded by the ruins of ancient grandeur.

MAKE 1932 A GOOD HEALTH

By Louis A. Hansen



WOULD you have the new year a better one in every way — one of real enjoyment of life, entering into its privileges and true pleasures with good spirit; putting greater efficiency into your work, accomplishing more and earning more; with freedom from ills, aches, and ailments; with a saving of time and money spent in sickness and on drugs and in doctor's bills; with a higher appreciation and better use in general of all the good things that the new year brings you? Would you, really?

Then make up your mind to make 1932 a year of health, just so far as is possible on your part. Determine that you will accept the health program for your way of living. For, you must know, all the good things of life lose much of their value when you are too sick to enjoy them. It takes normal health for us to know what life really is and to measure up to its obligations. Many do not know this because they do not know what full health is like and what it brings in its enjoyment.

Any one not already seriously handicapped by conditions of ill health, may, with reasonable certainty, count on making the new year a health year. There is no good reason for its being otherwise to any one who wants health enough to plan for it and take it. That the year will be largely what each one makes it, is particularly true as regards health. Whether it be a year of well-being, of feeling fine and fit, or a year of illness and inefficiency, depends most upon the individual.

THE PERSONAL "IF"

WE ARE living in days of great advancement in health knowledge. Very few maladies defy modern medical skill. The times are marked with many achievements in the conquest of disease and in the furtherance of health. The human life line is being considerably lengthened. It is common talk at medical conventions that men may confidently look forward to a ripe old age of comfortable living if — and here is the secret of it all — if men will live according to the laws of life and health.

For let it be always remembered that health depends almost wholly on our own manner of living. The natural forces of the body are all ordered to keep the body well. The various functions of circulation, elimination, respiration, digestion, and all else going on within the body, work normally to keep us in health; they also operate to heal in case of illness or injury. Nothing within the body needs to go wrong or become disabled when we give the body

its proper care and wholesome attention.

The body may also be fully fortified against disease conditions without. It is amply protected from the attack of disease elements or ordinary injury. The skin is impervious, when unbroken, to the entrance of germs. The nose and mouth are the usual means of entrance for disease germs, and we are able to protect these entry ways by a careful attention to what we eat, drink, and breathe, and by a suitable regard for cleanliness.

Under ordinary conditions we may have an ample supply of pure air and water, sunlight, and nourishing food. Nature supplies these essentials in suitable condition for our good. They are intended for our good, and will make health for us if we will use them right. It is their misuse or abuse that helps to bring on disease.

Having health through all the year does not involve difficult or unpleasant

Good habits may become set with us as well as bad ones. The great secret of health is in forming good habits of living.

We may well say that our habits of living are our living. If we live well, we will be well; if we don't, we won't. The state of our health is the expression of the manner of our living. The manner of our living embraces all we do, — in work, play, study, eating, drinking, etc. And none of these can be disregarded in our health needs.

The state of health for the year represents the sum total of our day-by-day living. Just as we might lay up a bank account by daily deposits, so may we build up our health by daily development. And as by extravagant or wasteful living and an overdrawn bank account we may become impoverished and even bankrupt, so by intemperance and dissipation and by overdoing we may deplete our physical resources and become sickly, sometimes even to death.



Graflex Photo

Start the new year by cleaning up, inside and out.

duties. It does not call for any heavy undertaking or questionable task. It imposes no distasteful routine. It merely means living healthfully a day at a time, and consists mostly in attention to little things that in themselves are enjoyable enough.

It is no more difficult to follow right habits of living, when once they have taken hold, than wrong ones. There are certain things we must do, one way or another. It is easy to get into the habit of doing them a certain way, and soon may be difficult to break that habit.

Neither health nor disease comes by chance or fortune; both are the actual result of definite causes.

Now, when we say health may be had for the having, we speak truly. That does not mean, though, that health can be picked up at random or at will, without regard to the conditions of having it. Having health if we will, means we must will to have it. And that may have a good deal to do with our wills.

New Year's is the time for the annual turnover of the new leaf. We resolve to do this and that, and not do so-and-so

YEAR ★ ★

any more. That is good enough for a New Year practice. We know that some of these good resolutions are sometimes short lived. That is largely because it takes more than a nice New Year's wish to be good and do better. Real reform requires real determination and a will to go through with a good thing because it is good. It takes grit and grace to make good on reform resolves.

It may mean considerable reform for you to adopt a health program for the New Year. It may try your will many times to carry it through. Appetite, early education or training, inclination or disinclination, the force of contrary habits, social usages or customs, counsel of unsympathetic or unappreciative friends, erroneous theories, one thing and another, may at first make it a little hard for you to stay by your resolve to live a better way. But stay by it; soon you will find the health way better in every way. And when you come to the end of the year and realize how much better you have been for practicing health, you will be well prepared for another year of it.

And if 1932 is a health year, why, of course, the next will be, and the next. For health building is progressive. One day's good living means the next day will be better. One week of increasing good health gives promise of another week just as good, or even better. And thus from month to month, into the year and years, we may count on being well.

And while health may thus loom up as a possibility of full assurance for this year and the next and so on, it is made possible by attention to the little things of daily living — the things that go to make our habits. Make your habits of living good, and your health will be good. "Whatsoever a man soweth, that shall he also reap."

Sun, Moon, and Isaiah

(Continued from page 7)

does cover her slain, but a time is coming when she will not continue to do so. Likewise the expression, "The voice of weeping shall be no more heard" (Isaiah 65: 19), means that now the voice of weeping is heard, but a time is coming when it will not be heard. So, then, the expression, "Thy Sun shall no more go down; neither shall thy Moon withdraw itself" (Isaiah 60: 20), must mean that at one time the brilliancies of the Sun and Moon were diminished, but a time is coming when they will be restored to their former condition and never again be reduced to their present feeble brightness.

Next month we shall study the Genesis record of the Sun, Moon, and the Flood.

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.

Restless child. — My child throws off the covers at night, and I am afraid he will catch cold. He is seven years old and not very strong. I keep his room warm, so he will not catch cold if he gets uncovered. What can I do to keep him from being so restless, and throwing off the covers? M. A. C.

Your child possibly throws off the covers because he is too warm. Try having him sleep in a cold room, having his night clothes such that he cannot throw back, and thus his body will be protected. You will find that he will sleep better, and be stronger, and soon will not be so restless.

Going to sleep. — I find it very hard to get to sleep at night. My mind seems active, and I have a hollow feeling in the region of the stomach. What can I do to get to sleep? N. A. P.

There are several things that can be suggested to help you get to sleep. A hot foot bath at night draws the blood from the head, and has a tendency to induce sleep. A moist abdominal bandage applied at night and kept on all night helps many people to sleep. The moist abdominal bandage draws the blood from the head to the abdomen, and thus the mind is less active, and soon sleep comes. A hot water bottle to the abdomen or to the feet will also help remove the blood from the head and aid in producing sleep. A cup of hot milk or hot water, taken just before you go to bed, relieves that hollow feeling and helps produce sleep. Leave the day's worries behind as you retire, and cast your worries and fears on the Lord, and the mind will be less active. Also be sure the lower bowel is empty before retiring. Relax, and sleep will come.

Eczema. — My child has had a rash on face, and mouth, and neck for six months. It seems to be always itching, and at times becomes very sore from his constant rubbing of it. I have tried all the remedies that have been suggested to me, and the doctor that is treating him does not seem to be helping the condition. What can you suggest that might help this condition? V. W. P.

From your description of your child's condition, I should think that he has a case of eczema, and this is very persistent and hard to treat. Make a saturate solution of common table salt, and put it in a bottle, and then give

the boy a teaspoonful of this three times a day in a glass of water. Then have him drink freely of water. Keep water away from the rash on his face as much as possible. For an ointment on the face, get some ointment that has in it some coal tar. Apply the ointment twice daily, and then at night clean off this ointment as best you can and apply cold cream. Let the boy have plenty of fresh air, wholesome play, and plenty of sleep, and follow the above instructions, and I feel that he will find relief from this rash.

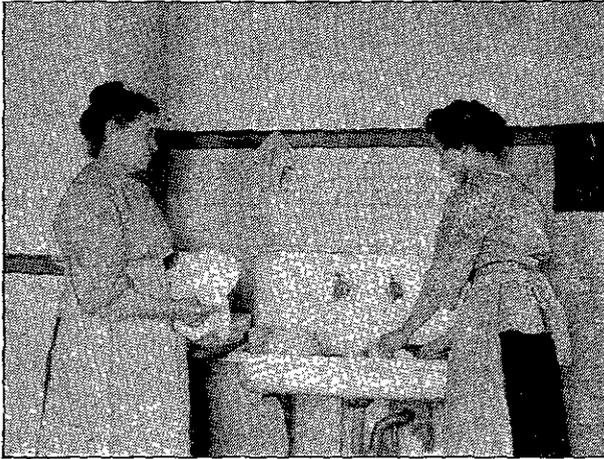
Nervous exhaustion. — I am 28 years old, much underweight, tired all the time, go around almost in a daze, am very forgetful, suffer with weakness, have pains and aches in back and head, also a drawing sensation in the back of my neck. I have some swelling of the eyelids in the morning, also my feet swell slightly at times. My legs feel weak and ache a great deal, and I am very nervous. What can I do to relieve myself of these dreadful feelings, and this condition? B. K. F.

You are suffering from complete nervous exhaustion, and should have a change and a complete rest for a while. Your condition is one that is very distressing now, but you can be entirely cured if you will take the time to give your exhausted nerves the rest they need. It is going to be hard for you to rest at first, for at times you will feel that you are not any better, and may even feel that you are worse. But if you persist and have patience, you can be well. Gradually increase your diet as you begin to feel better, and also drink plenty of water, and you will find that you will begin to gain a little in weight. Milk is a very good nerve food, and you should get a liberal amount of milk daily. Do not expect too soon to get well, but keep up your program of rest even after you feel better; for this condition has been coming on you for years, and must have some proper time to get better. The swelling of your eyes, and at times your ankles, suggests some trouble with your kidneys, and you should have a urinalysis to determine if you have trouble with your kidneys. Drinking freely of water, and adding a good deal of fruit to your diet, will also help this condition. Get rid of your worries, be free from all annoyances, and just rest, and health will return.

THESE BE THE POTTERS

(Reprinted by request)

By Agnes Lewis Caviness



Racine Photo Bureau

There is so much "pottering" about house work.

THE sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal—
"Just names!" I burst out.
"For the fourth day,— just names to read; when I need food."

But I read on— every other verse sometimes; skipping the longer ones.

"And Jokim, and the men of Chozeba and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient times.

"These be the potters, and those that dwell among plants and hedges: there they dwelt with the king for his work."

Almost desperately I closed the book there and left the chapter, to go downstairs to the countless duties that make up a mother's day. But the last words I had read rang in my ears as I cleared the breakfast table and straightened up the dining room,— "These be the potters." So I washed the dishes, stopping to answer the doorbell, comfort the baby, and put the children's rubbers on so they could go out to play.

"These be the potters,"— much more appropriately, "These be the potterers," I said to myself, recalling my Scotch grandmother's expression, "just pottering." "Yes, undoubtedly, these be the potterers," I smiled grimly, as I scraped the frying pan.

"AND those that dwell among plants and hedges,"— cabbage plants, probably, or tomato plants," I muttered, looking out at the garden, as I went down to sort the clothes.

"At any rate, we are certainly hedged in." I had come down to realities that morning, and the ground under my feet felt very gritty. Sometimes my head is in the clouds, so that the sordidness of earth and all things earthly escapes my eyes; but this morning my fancies had forsaken me. Idealism takes wings

at prospect of the family wash, and company to dinner, besides the regular routine.

I waded through the crowded day,— trying to be mother to my babies, gracious hostess to my husband's guest, besides being cook, housemaid, and laundress, all in one. But in it all, there was much satisfac-

tion. I love the sight of gleaming white clothes on the line; there is joy in seeing rooms grow fresh and inviting under one's hands; in preparing and serving a simply wholesome meal; and in seeing the "gude man's" pride as he introduces the rosy-cheeked children, who come to the table in their clean gingham dresses.

I pushed through the day, but all along the undercurrent I felt tugging at my heart was the verse of the morning. As I put the babies to bed, and washed the dishes, and took in the clothes, it came to me again, and again,—

"These be the potters, and those that dwell among plants and hedges."

BUT there was more of the verse, I thought, and I kept feeling about in my memory for the other phrases; so when the work was done, I went up to my Bible to find it. Turning the leaves with my sore fingers (I suppose I shall never learn to wash easily), I read it again:

"These be the potters, and those that dwell among plants and hedges: there they dwell with the King for His work."

And there in the twilight, the full beauty of the picture grew upon me until its radiance fairly shut out all common vision.

O little mother who stays at home, we are the potters! The delicate, plastic clay of childhood is in our hands. We may make of it what we will. Only as we work with loving fingers, can we hope to produce a vessel of strength and beauty, fit for the King's use.

SOMETIMES we feel hedged in by our many burdens, hedged in from a wide acquaintance with congenial men and women, hedged in from the world's broader view. But, if this be true, we are also, thank God, hedged in from the world's heartlessness, its grasping bitterness and sham.

"With the King."— Priceless privilege is ours! We may dwell with the King! The Guest of the home in Bethany may be our guest. Before Him, our feverish anxiety over non-essentials must vanish. Before Him, our fretfulness at childhood's untiring energy and questioning must be shamed into silence.

"For His work."— What a purpose it puts into our lives! I feel the drudgery slipping out of my burdens, as I say it. "For His work"— then my narrow selfishness must go too. "For His work,"— not mine, but His blessed, wonderful work of building character!

O little mother who stays at home, we must thank God that we "be the potters."

Fathers, Watch Your Step

By CHARLES L. PADDOCK

IT WAS painfully quiet in our home one winter evening. Junior, then past two years old, had slipped quietly out of the living room, and was evidently busy at something, for not a sound could be heard. We suspected that he was on another trip of exploration and discovery,— probably in the pantry, perhaps examining the contents of a dresser drawer, or maybe playing with the clock. These periods of calm usually came to an abrupt end.

His mother had just suggested that he was busy at something, when a cry of distress came from the bathroom. A

mother's ear never mistakes a real S O S call from her child. She knew he needed help, so jumped from her chair and hastened to his rescue. I followed right behind her. I shall never forget how he looked. He was standing on a chair in front of the mirror, and his chubby little face was covered with blood and soap. In one little hand he held a shaving brush, well lathered, and in the other a razor. He had been trying to shave— imitating daddy.

That incident set me thinking. I had no idea the little fellow was watching my acts, listening to my words, and pattern-

The Making of the Home



Should a mother apologize to her child when she sees she has made a mistake?

Certainly. How does one teach courtesy? By example. How does one teach the expression of contrition for wrongdoing? By example. Children do, not what we merely tell them to do, but what they see us do. Why should a parent expect his child to be more courteous or to show more genuine repentance than he himself? If there is any fault at all for which we should apologize, it is one committed toward a helpless child.

And mothers! fathers! It is a vital part of teaching our children to confess their sins to God, to seek and to find forgiveness, that we so teach them by our own example of confessing our sins and asking forgiveness. If our sin has been against our child, we have in the very sorrow and shame of it a greater opportunity to impress upon him what it means to be sorry for sin and to seek forgiveness. He may forget some great revival where he hears a minister pray for the general forgiveness of the people, but he will not forget the time when his mother and his father in sincerity asked him to forgive them.

At what age should training in obedience begin?

According to Oliver Wendell Holmes, it ought to begin when the child's grandparents are infants. Anyway, the baby is never too young to take a lesson. If the real character of obedience were grasped by the parent, the question of when to begin would never be asked; it would be known that at earliest consciousness the habit of obedience must be instituted.

Obedience is not merely the submission of a child's will and motor activity to the domination of a parent. A little mountain pupil of mine once, when I asked him for a definition of obedience, replied, "Jump when dad yells." That's the definition a good many parents hold, too. Whatever comes into their mind to command, without consideration, they want instant compliance by the child, "because I say so." That is servility, but it does not deserve the name of obedience.

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.

Obedience requires as much from the parent as from the child. "Children," says the apostle, "obey your parents in the Lord; for this is right." Ephesians 6: 1. If that injunction is to be carried out, the parents must have the mind of the Lord. The reason God made children subject to parents is because parents are supposed to know right ways and how to lead their children into them. If the children go in wrong ways,—physical, intellectual, social, or spiritual—they will be injured. Since the parent is supposed to be informed in the presence of the child's ignorance, the child is expected to do what the parent says, for his own good, not for the parent's gratification. If the parent fails to know what is right and wise, he greatly complicates the child's problem, for if the child does what the parent says, he will do wrong.

The greatest lesson of life to learn is self-control—not always self-repression, but always control of desire according to wise knowledge. That lesson requires to be learned in earliest babyhood. The baby cannot wholly know what is good for him; the parent must know, and must teach the baby to take what is given him and content himself when he cannot get what he wants. A babe has two hungers, the hunger for food through the sense of taste, and a hunger for association gratified through the senses of touch, sight, and hearing. If he is fed too much or irregularly, he suffers for it. If he is fondled too much or irregularly, he suffers for it. The parent must know how and when to feed him, and how much and when to play with him and to leave him alone.

Despite his desires and his expressions of desire in coaxing, fretting, or screaming, he must have a rational program, adhered to through the will of the parent. By holding to such a program, the parent teaches the child obedience and submission, which is his present brand of self-control.

It is in the cradle that the lesson of obedience begins, but mark, it is obedience, not to the arbitrary, unreasoning, snap decisions of impatient parents, but to what is right as determined by "parents in the Lord." The purpose of obedience is to learn to know and to do the truth. To be taught obedience, children must have the right kind of parents.

I know I should take more time than I do for study with my children, but they do not like to sit still for more than about three minutes at a time. They are two and four years of age. Should I make them sit still or study two or three times a day?

Sing them story-songs, like "Away in a Manger," "When Little Samuel Woke," "The Little Flowers Came Through the Ground," etc. Tell the four-year-old simple stories; maybe the two-year-old will listen too. Take them with you into the garden and tell them stories of the flower children, those with their little green night-caps just peeking above the ground and those with the bright, pretty dresses all ready for church. Show them the birds and the buzzing bees and the squirrels and the rabbits. This is study, and two or three times a day is not too much. Interest in a story or in a five baby of the woods may keep them quiet, but children at their age should not be made to sit still, unless it is at some particular moment like the family worship period, made brief for their sakes. Mother, if you take the children with you, whether in the house or in the garden, about your work or sitting down with a couple in your arms for a cuddly time, if you sing to them and tell them stories, and point out the wonders of creation, why, you are studying with them all the while. Don't get the schoolroom strait-jacket on your ideas of study.

ing after me. I asked myself some questions that night.

Why shouldn't I be my little boy's ideal? If I use bad language, should I be surprised to hear him, parrotlike, saying the same things? If I lose my temper, should I chastise him for his little tantrums? If I tell him stories,—deceive him,—can I blame him if he lies to me? If I am dishonest in my dealings, need I be surprised to find him trying to deceive me? Should I expect him to

be cheerful and optimistic if I always look on the dark side of life? Would it be fair for me to smoke, and then whip him if I found him smoking on the sly? If I am selfish and grasping, what should I look for in my son? Can I expect more of a boy than I demand of myself?

Before I closed my eyes that night, I asked the Lord to help me to be true; to make straight paths for the feet that I knew would follow in my footsteps; to weigh my words, to guard my every act;

for his sake if there were no other reason.

Fathers, you are the blue print after which your son may build. You are the copy in his copy book. You are his hero, his ideal. If you want to know what he thinks of you, listen in some time as he tells his playmates the wonderful things his daddy has done and can do. May that confidence never be shaken, and may we, by example more than by precept, help him to live a higher and nobler life.

What Is a MAN?

Especially with reference to his soul and spirit

By Robert Leo Odom



THE nature of man has been the enigma of the ages. It has puzzled philosophers since remotest times. The prevailing idea is that man is composed of a dual nature: an ethereal, immortal entity called the "soul" or "spirit," dwelling within the mortal body of flesh. The soul is supposed to be that part of man which constitutes his consciousness and personality.

Although this opinion is general, there are very many who are not satisfied with this explanation, especially that the soul is the rational part of man. This objection we will consider before bringing out from the Scripture its teaching on the point.

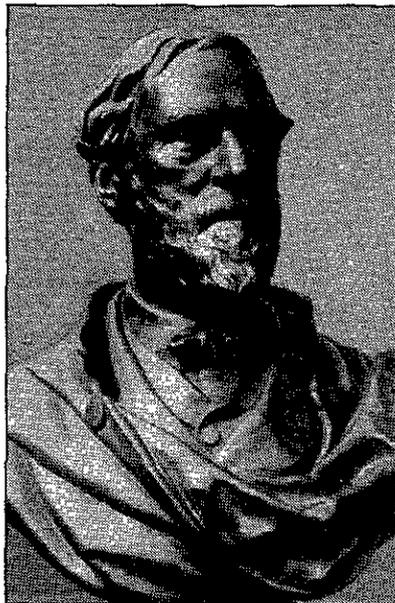
The falling of a brick on a man's head may knock him senseless for an hour, and he remembers nothing that happened until his consciousness is restored. The blow on the head must affect the soul, if that is the part of man that thinks. Consciousness seems to depend upon the proper function of certain parts of the body. To interfere with, or impair, these body functions will cause dizziness, unconsciousness, insanity, or even death. If the soul is the consciousness or thinking part of the living person, is it the soul of the lunatic that goes crazy?

Sleeping, fainting, insanity, asphyxiation, intoxication, narcotics, and even sickness may produce a state of unconsciousness or mental derangement. Does alcoholic liquor befuddle an immortal soul? Does the surgeon put the soul to sleep before he operates upon the patient? These observations clearly convince many people that the soul cannot be the rational part of man, for reason depends upon the proper function of the body. Every case of unconsciousness or mental aberration may be traced to some disorder in the body or to some outside interference with it.

THINKING WITHOUT A BRAIN

THE points we are considering now will help us to see why some of the world's most brilliant thinkers have become skeptics. They say they cannot conceive of man having reason outside of his body. For example: A thug may wallop his victim on the head with a blackjack and render him so ignorant of everything that he neither knows that his pockets are being rifled nor how the robber escapes. The victim is not dead,

but unconscious. Therefore, his soul must still be with him. Now, if the thug had given the man a harder blow, of sufficient force to have killed him, he might have loosed the man's soul into eternal consciousness to watch the thief search the clothing of his dead body for money, and to follow the robber to his rendezvous! A brick may fall on a man's head and knock his soul senseless for an hour or two. Yet if the head were crushed or



Wide World Photos

Where are our great heroes when they are dead?

severed from the body, the man would have gone immediately into everlasting cognizance of all that is going on, according to some people's belief! Thugs and careless workmen, beware and take care!

The disturbance of a few body cells makes a man ignorant of all that happens about him, but total decomposition of the body puts him into a state to the contrary! A dose of ether will render any one senseless and unaware of the surgeons' work; but let a man be consumed in a furnace and he will be able to flit about, topple tables, make queer noises, haunt houses, talk with the living, and work wonders! Do you suppose that an idiot's mind is his soul?

Does the Bible tell us what the soul is? Yes; but it does not always agree with some explanations our wise men give us.

The supposition that the soul is that part of man which constitutes his reasoning powers, or that God put a soul into Adam when He made him, is based on a misreading of Genesis 2:7: "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." Adam was not given a soul, "Adam was made a living soul." 1 Corinthians 15:45. He became a living soul when God put life into the body. It was the "breath of life," and not a soul, that God put into man. The soul is the living man.

The soul is not the body. The soul is not the life. The soul is the whole living being in entirety. We might use a simple illustration to make it clear. The glass bulb is not a light. The electric current is not a light. But the glass bulb energized by the electric current makes it a shining light. So the human body with all its organs and complicated mechanism, when quickened by life energy, becomes a living soul. In a sense we take the elements of the soil in the foods we eat and convert them every day into part of our living souls. You are a soul, I am a soul, and we are all souls who are alive.

ANIMALS HAVE BREATH OF LIFE

IF ONE were to insist that the breath of life is the soul, then he must on Bible authority say that animals have souls in them. With the whole family of Noah God includes the animals, fowls, and insects as having in them "the breath of life." (Genesis 7:13-15.) And again: "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life [the breath of the spirit of life, margin], of all that was in the dry land died." Genesis 7:21, 22.

And concerning the creatures of the sea, on another occasion, we read: "And every living soul died in the sea." Revelation 16:3. See also Genesis 1:20, margin.

Solomon, who was a great authority on botany and zoology, says under inspiration of the Spirit: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [margin, spirit]; and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." 1 Kings 4:32-34; Ecclesiastes 3:19-21, A. R. V.

With God "is the fountain of life." (Psalm 36:9.) "For in Him we live, and move, and have our being." Acts 17:25, 28. The "life" is not the soul, for God had that before He created the world. The elements of the soil were not the soul, for they were made before Adam was. Life is continually "imparted to every soul of us by God himself. Life

does not come from food we eat, water we drink, or air we breathe. How many bushels of corn can you raise from a can of hominy? Or apples from a peck of apple sauce? By the time food is assimilated by our bodies it has no life. Food, water, and air are very essential materials for the growth of body tissues, for replenishing the supply of fluids and chemicals needed for the body processes, but life alone can cause it to function. No amount of foods can make a dead man live, though they are essential for the continuation of life processes. "Man shall not live by bread alone." Matthew 4: 4.

SIN IS SUICIDE

APART from God there is no life. To reject Him is to reject life, to choose death. "It is He that hath made us, and not we ourselves." Psalm 100: 3. To be cut off from Him is to perish, to cease to exist. Sin in its very nature is suicide. Were it not for the love of Christ every human soul would go down into the grave into eternal oblivion, and in time the whole human race would become extinct like the dodo. (Romans 5: 12; 1 Corinthians 15: 21, 22.)

The breath of life is often designated the "spirit" or "spirit of life" in the Scriptures, because God imparts life to all His creatures through His Spirit. Even the very devils and sinners who revile God and trample upon His precepts depend on Him for life and strength. Oh, the mercy and long-suffering of God! His Spirit was the mighty power that wrought in creation (Genesis 1: 2; Job 26: 13). It is through the Holy Spirit that God is present everywhere. (Psalm 139: 7-12.) "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4. Again, "The Spirit of God is in my nostrils." Job 27: 3. It is the separation of the life from the body that produces death. "The body without the spirit [breath, margin] is dead." James 2: 26.

The soul is the living being. God imparts life to every living creature. When the life is withdrawn, death ensues. What happens at death? Where does the soul go? These questions will be answered in the next article.

Shut In

(Continued from page 8)

through jealousy or hate. In my morning's paper are thirteen crime reports, among them two suicides and seven murders. The door of God shuts His people in from all that, and shuts it out from them.

A student in a ministerial course at a Christian school while at home on vacation, was asked by the local church pastor one Sabbath to conduct services on the next. During the week the young man came face to face with a severe

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The Watchman Answers

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

Confessing Sins to Men

Why do Protestants disapprove of Catholic priests' confessing sins? Doesn't Christ command it in Mark 16: 16; Luke 24: 47; John 20: 23?

The command of Jesus in every case is to the church, not to individual men. One is our Mediator, Jesus Christ. (1 Timothy 2: 5, 6.) The Scriptures provide for our direct access to God through Christ or the Holy Spirit, eliminating the virgin Mary, the pope, and priests. Can a mere man forgive sins against God? Then why confess them to him? To do so opens the way for many evils.

Soul and Spirit

What is the breath of life? Is it the spirit? What is the meaning of the word "soul" as applied to mortal man? What part of a man is his spirit?

Man is composed of three parts: body, soul, and spirit. (1 Thessalonians 5: 23.) The body is the physical part of man, which returns to dust at death. The spirit is the breath of life, which God breathed into man's nostrils, but also into all beasts. (Genesis 7: 21, 22.) But the spirit is more than air. It is the "spark of life," nothing more; and that is all we know about it. The soul, which animals lack, is the intelligent, responsible part of man, that to which God speaks, the individuality, the life in the sense of character. It was made possible by the union of body and spirit at creation. (Genesis 2: 7.) At death the body returns to earth, the spirit goes to God, and the soul perishes. (Psalms 146: 3, 4; 6: 4, 5; Ecclesiastes 9: 5, 6.) But a record of the soul is kept in heaven, and at the resurrection the three reunite.

Destroy the Flesh, Save the Spirit

Please explain 1 Corinthians 5: 5.

Paul denounces a very serious sin in the church at Corinth (verses 1-4) and consigns the reprobate unto the power of Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." It would seem that 2 Corinthians 2: 4-11 refers to the same man, and Paul admonishes the church to "forgive him." He had learned his lesson and had reformed as a result of being delivered to Satan. Hence we conclude that Paul urged that the offending member be cast out of the church into the world, which latter place the apostle always considered the realm of the devil. This was constructive church discipline (not punishment; God attends to that) that the man might be waked up to the seriousness of his degenerate condition, repent, and be led back to the church in love and forgiveness. The chastisement of the flesh sometimes saves the spirit from destruction. There is no picture of purgatory in this passage of Scripture.

Meaning of Hell

What does the word hell mean? Is there no burning hell?

Our querist would be greatly enlightened by a careful study of the series of articles that began in the November (1931) number of THE WATCHMAN, and which treats the whole subject of the state of the dead and the fate of the wicked quite exhaustively. The word hell in the Bible is sometimes translated from an original word meaning the grave, and sometimes the source word means pit, or Gehenna, a place of burning. The only way to be sure of its meaning is to study its use in the Bible. There is a fire now in reserve for the punishment of the wicked, and the wicked are reserved for this punishment. (Jude 6; 2 Peter 2: 4; Matthew 25: 41.) The wicked are not burning in hell now, but are dead awaiting the resurrection. They will be punished after the judgment at the end of the world. (2 Timothy 4: 1; 2 Peter 2: 9; 3: 7; Malachi 4: 1.) Nor will the wicked burn forever, but will be consumed, destroyed, become ashes. (2 Thessalonians 1: 9; Psalm 37: 10; Malachi 4: 3; Revelation 21: 4.)



The Infallible Basis of the Gospel

By W. R. FRENCH



THE words of my text are found in 1 Peter 1: 23-25, and read as follows: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flowers thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Infallibility is a requisite of truth and of true religion. The word "gospel" means good news, and, as used in the Christian Scriptures, good news of salvation. If this good news is to inspire men with hope, it must have an infallible basis. My text states that by the word of the Lord is the gospel preached unto you. Paul expressed this same thought thus, "In hope of eternal life, which God, that cannot lie, promised before the world began." The Christian hope, therefore, rests upon the infallibility of God's word. Upon this basis, it solicits confidence in its promises from men of every tongue and nation.

GOD HIMSELF THE BASIS

UNLIKE the promises of men, God's promises are sure and trustworthy, for "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" God himself is therefore the infallible basis of the gospel, and the promises of eternal life and salvation made by the gospel are just as sure as God is sure. Another scripture says, "And this is the record, that God hath given to us eternal life, and this life is in His son." The promises of the gospel all center in Jesus Christ, He being made the basis of the promise made by the word of God. In other words, He is the guarantor of the fulfillment of the promise of eternal life through the gospel. The gospel therefore stands or falls in Him. Faith can be no stronger than its basis warrants. To inspire men with faith and confidence, Jesus came into the world. He said, "For this cause came I into the world, that I should bear witness unto the truth." As every promise of God through the gospel stands or falls in Christ, then in order to inspire hope and confidence, Christ's claims to be the Messiah must be genuine and He must be proved true. By the word of God Christ is proved to be the Messiah, and by Christ the Bible is proved to be the word of God. He said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." Christ fulfilled the Scriptures, and by so doing gave proof of their infallibility and

of His own Messiahship and divinity.

Not one prophecy concerning His first advent was left unfulfilled. I request my readers to consider the New Testament history of Christ's life and note how many times such words are used as, "For these things were done, that the Scripture should be fulfilled," and many others of like import. The fulfillment of the many prophecies of Jesus' first ad-

more sure than its Author, and their fulfillment depends on His continuity of existence. The apostle Paul reasoned thus when he said, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." If He lives, He can fulfill His promises. If He is non-existent, then His promises fail. His present existence is based upon His resurrection, and His proof of Messiahship rests also upon His resurrection, and thus our hope of eternal life depends upon the fact of His resurrection; as the Scripture says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The resurrection of Christ proves His sonship and inspires us with hope in the gospel. That He was literally and bodily raised from the dead was proved by many infallible proofs. Those who lived at that time gave testimony to His resurrection. He appeared to the disciples and conversed with them on many occasions after His resurrection, above five hundred of them being assembled on one occasion, many of whom long lived to tell the story. The convulsion of nature, the rent tomb, the folded napkin, the resurrected Christ, the angels, all bore witness to His resurrection. Now His resurrection was not spiritual, not ethereal, not intangible. When He appeared to His disciples, they supposed it was His ghost or spirit; but He bade them come and handle Him and see; "for a spirit hath not flesh and bones, as ye see Me have." He afterward and last of all appeared unto Paul who bore faithful witness to His existence. Few facts of history are proved by such corroborating evidence, and no other fact of history is proved by such an array of fulfilled prophecy. The infallibility of God's word is thus established and a strong basis for hope in Christ is offered us.

BASED ON THE RESURRECTION

OUR hope of eternal life is based upon the promise of a resurrection.

As with other promises, the hope of its fulfillment centers in Christ, who said, "I am the resurrection, and the life." Full and complete proof of the truthfulness of His statement was given when He stood before the tomb of His friend Lazarus and said, "Lazarus, come forth." In obedience to this command Lazarus came forth bodily, and his literal, material resurrection inspires us with hope and comfort, and bids us look to Jesus and trust in that word which liveth and abideth forever; "and this is the word which by the gospel is preached unto you."

The King Comes

By ROBERT HARE

*Tell it out with holy courage,
In your joy and gladness sing,
Send abroad the joyful tidings
Of the coming glorious King—
Coming with His great salvation
From all sorrow, grief, and fears;
Coming with eternal gladness,
And to wipe away all tears.*

*Tell it out with holy gladness,
Whispering ever sweet and true,
Of the love that stoops to offer
Pardon unto me and you.
It will help your weary brothers,
Banish care, bid doubting cease,—
He is coming, coming quickly,
Heaven's eternal Prince of Peace.*

*Not a shadow clouds the dawning
Of that bright and glorious day;
Not a grief will linger with us
When all tears are wiped away.
Oh, that brighter day is nearing!
Spread the joyful news and sing,
For the Lord himself is coming—
Coming our eternal King.*

vent is the basis for our hope in the gospel. It was incumbent on Him to fulfill these as He said, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Heaven had given Him a program to carry out, a work to do, and He so faithfully carried it out in every detail that He was enabled at the close of His career to say to the Father, "I have finished the work which Thou gavest Me to do."

Much has been said about the literal interpretation of the Bible. Jesus' life is the best answer to such inquiries concerning the Bible. Every prophecy that related to His first advent and work was fulfilled in literal events and occurrences; so certainly we may be excused if we believe in the material and literal fulfillment of the remaining unfulfilled prophecies about the salvation to be received at His second coming.

The promises of the gospel can be no

Sober Facts

(Continued from page 13)

tate, unable to make up our minds whether to step forward or backward!

Are we going to uphold the call of the social conscience by yielding without hesitation to the claim of the individual to the right to that which is a menace to the physical or moral safety of the community? Are we going to be thwarted by these advocates of individualism who are crying, "personal liberty"? Such a protest is but an echo of a bygone age. Man's private life, his right to unrestrained personal activity or indulgence, ceases the moment such assumed privileges affect the well-being and the comfort of the rest of society of which he is a member. Robinson Crusoe, alone on his island, was privileged to shoot in whichever direction he chose, but after he acquired his servant Friday, it was his duty to locate Friday before he fired.

All our traffic laws, building laws, income tax laws, and countless others are but a recognition of the rights of society over those of the individual. And such a law is that which outlaws intoxicants.

This Eighteenth Amendment was not enacted for the benefit of us who are upholding the strictest standards of Christian living, for surely we do not need it. The purpose of such an Act is for those who lack the will power to refrain from making themselves a menace to society by drinking intoxicating beverages. As stated before, this remedy has not been a total success, but until a more satisfactory alternative is effected, we, as Christians and stanch believers in temperance, should do all in our power to uphold and enforce this Act, if for nothing more than to show true-blue American respect for our national Constitution. The ancient seer has set us a slogan based on everlasting principles of truth: "Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14: 34.

Millions for Murder

(Continued from page 9)

world, to gather them to the battle of that great day of God Almighty." Revelation 16: 13, 14.

Though this refers to a different catastrophe from a crime wave, the spirit of destruction in both of them is the same. Crime is creeping upon us like the shadow of a demon of death. Men lust and hunger for the gross and ugly things of life. It is a sign of our day. We read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Peter 3: 3.

What causes crime? The Wickersham Commission on Law Observance and Enforcement, popularly known as the Crime Commission, presented a series of reports on particular phases of this broad and widely ramified question. There were nine members on the

commission and numerous investigators, and consequently there are almost as many judgments. Each expert or investigator finds a different cause of crime, attributing lawbreaking to that particular condition of society in which he or she is especially interested. Nobody really knows why crime prevails, in the sense of finding the dominant major causation. Everybody knows that there is a dangerous degree of crime, and all law-abiding citizens — which means the great majority of citizens — hope for correction.

The normal course of life is law-abiding. The abnormal course leads to crime. The normal is dominant. The abnormal is exceptional. As modern conditions have become more complex,

Minute Meditations

By a Bible Lover



My heart sings, "Jesus is coming soon!"

The sunrise is very red this morning. But it is not so glorious as the shining of the heavens will be when Jesus comes in the clouds with all His angels about Him.

My heart sings while I get breakfast, for the morning's glory has lifted my thoughts to that happy time when I shall say:

"This is my God!
I have waited for Him;
I will be glad and rejoice
In His presence."

—[Isaiah 25: 9.]—

there have been more temptations, more incentives, more opportunities for crime. And yet society a thousand years ago was not strictly law-abiding, and there was a large percentage of crime. Unfortunately no statistics were kept then, and indeed statistics of crime now are incomplete and undependable.

There are many causes for crime, there are many cures. But there is only one fundamental cause — the cruel selfishness of men's hearts; and there is only one real cure — the controlling influence of Jesus Christ.

The Wickersham Commission's report also reveals some very striking figures on the cost of crime. Approximately the estimate reaches the total of \$1,119,700,000 — a big bill for one country. Some of the items are given below.

SUMMARY OF WICKERSHAM REPORT

\$247,700,000—annual expenditure of 300 cities for criminal justice.
51,720,000—annual State expenditures for penal institutions and parole.

\$2,660,000—annual expenditures by eleven States for state police.
52,786,000—annual Federal cost of administering criminal justice.
1,260,000—cost of Pennsylvania's private industrial police.
10,000,000—expenditures for private protective services in large cities.
3,900,000—paid annually for armored-car service.
850,000—minimum for private correctional institutions.
311,000—paid for bullet-proof glass annually.
47,747,000—average insured losses annually due to crime.
68,634,000—estimated annual losses from fraudulent use of the mails.
106,222,000—paid annually for insurance against crime.
40,000,000—losses due to forgery each year.
1,000,000—installation of tear gas devices in banks.
4,000,000—paid annually for safes.
87,000,000—possible losses to community of productive labor by imprisonment of criminals.
235,000,000—possible loss to community of productive labor by 170,000 engaged in law enforcement work.
159,000,000—indicated magnitude of annual pay roll for watchmen and similar guards.

\$1,119,700,000 — total cost.

The Commission has this to say: "It should not require the dramatic effect of some lump-sum total figure to emphasize the importance and necessity, from a purely economic standpoint, of dealing adequately with the problem of preventing crime and controlling the criminal.

"It can be said without fear of exaggeration, that the losses due to commercialized fraud and racketeering are enormous, and very probably exceed those due to any other crime."

The shadow of the stalking gunman, the fruitless efforts of law officers in attempting to out-shadow these underworld shadows, have made scores of public-minded citizens very indignant citizens. The outstretched arm of the law feels in the dark. Men on whose shoulders rests the sworn duty to guard the law of the land often do not have the hearty support of law-abiding citizens.

It is a time of famine — a time of indifference. Our need is not more land, more oil, more gold, more police officers, and more machine guns; but more respect for the ten commandments, a keener interest in the things of God, and a bit fuller living of the Christlike life. These things are our greatest need.

Shut In

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temptation. He felt himself yielding — and then came the thought of the nearing Sabbath service. How could he speak in the Lord's house if he were guilty of that sin? The thought saved him.

A teacher who had grown gray in service at a small denominational college, was visited by a younger man who the year before had served as his assistant. The younger man had left because of the small salary, and had found a place on the faculty of a state university.

"It's great!" he said to the old teacher under whom he had served. "I get nearly three times the salary you do, and teach only two-thirds as many hours. Why don't you get into a university, too?"

The venerable professor wrote in silence on the desk pad before him. He handed it to his former assistant, who read, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Psalm 84: 10.

While a flood of unrighteousness is engulfing the world today, the Word comes to every heart, "Make thee an ark. . . . Come thou and all thy house into the ark."

May it also be said of each one, "The Lord shut him in."

Washington the Liberator

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town at which he had proposed to have attended divine service. Before he arrived, however, he was met by a tithing man, who commanding him to stop, demanded the occasion of his riding; and it was not until the President had informed him of every circumstance and promised to go no further than the town intended that the tithing man would permit him to proceed on his journey."

The enemies of liberty are always powerful, but her friends are often few. She must fight with the fairness of truth and principles; too often her foes avail themselves of prejudice and oppressive laws. Yet as the greatness of this people was inaugurated under liberty, and has increased under freedom and justice, so the continuance of its greatness must rest upon the same principles. A nation that enacts bigotry into its laws, and coerces the religious beliefs of its citizens, will no longer be the nation for which Washington fought at Monmouth and prayed at Valley Forge.

There is nothing that we of today can do for George Washington. The dead are beyond either our blame or our praise. Yet we may at least show this measure of respect to the memory of the Founder of his country,—that we cherish and preserve the principles of liberty that he obtained at so great a cost. As American citizens we can consecrate ourselves to the accomplishment of the task that he so nobly inaugurated

—a commonwealth where all men shall be free, free to select their own government, free to determine the religion to which they shall adhere and the day of the week, if any, which they shall devote to religious purposes. The memory of Washington is the memory of liberty; may it continue to be revered and observed by the American people!

Survival of the Fittest

(Continued from page 11)

work; the apparent decline of interest in church work on the part of women; and the disappointing situation regarding religion in the rural districts."

This fact, however, does not mean victory for the evolutionists. The decline of Protestantism is due partly to the fact that Modernism and speculation have largely taken the place of the Bible. If you will take the Bible and read the Old Testament accounts, you will find that there have always been apostasies, right among the professed people of God. But there were always a few, usually a small minority, who held to the true worship of God. Neither does the New Testament fail to admit that there would be apostasies in the Christian dispensation. When John the Revelator saw the prophetic record of the Christian church, he saw apostasies come and God preserving a handful through every age. When he saw the end of the world, and God's people delivered, there were only 144,000 who had remained steadfast in Bible truth. The fact that God's people are small in number does not show that they are extinct, that they have not survived.

I cannot claim that all so-called religions will survive evolution, but I can claim that the faith that is founded on the literal interpretation of the Bible, cannot help but survive, even though it be maintained by few people.

The survival of this fundamental religion does not depend upon its ability to destroy its rivals. It survives because it alone has the essential requirements.

Man naturally feels that there is a power higher than himself, controlling nature, which he cannot account for. When evolution denies that this power exists, and still fails to solve nature's hidden mysteries, it leaves a gap that nothing but religion can fill.

When religion is set aside and becomes archaic, the moral standard must go with it, and immorality, lasciviousness, and lawlessness are sure to take its place. Current news reports will support this. As long as people have sufficient intelligence to see this, religion will survive until something more profitable than evolution can take its place.

If a man discards the Bible story because it takes too much faith to believe in it, evolution will not meet his requirements, because it actually requires more faith to be believed.

The theory of evolution was not a result of scientific discoveries. Instead,

the theory was propounded first, then its apostles scouted around to find all the facts they could to bolster up their beliefs. Modern discoveries and excavations give as much probability to the Bible story as to evolution.

Christianity is the one and only thing that will satisfy the inner longings of the human soul. It furnishes solutions for mysteries that nothing else can. It answers the mysteries of life and death. It teaches the origin and destiny of man so clearly that there is no need for speculation. The man who has accepted the invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden," will never doubt that He exists and that He is a "rewarder of them that diligently seek Him." In Jesus he finds rest for his soul, forgiveness for his sins, joy in daily, Christlike living, and a hope of a future life in a happy world; and he experiences a joy and a happiness in every circumstance that nothing else can give. As long as man longs for *that better something*, and has "tasted" of the joy there is in fellowship with Christ, Christianity will survive every theory or belief that tends to destroy it.

Voice of Nature

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the stars. "Night unto night showeth knowledge." Doctor Gray's quotation of the early evening trailed itself across his weary brain as he turned away from the lake shore. He realized that he had indeed wandered far from the source of true knowledge, and in the overweening pride of his progress he had reared a lofty intellectual tower of babel; and like the builders on the plain of Shinar, he had even planned to reach into the heavens to penetrate the secrets of the Most High, and lift the veil of the Infinite One. He began to realize the daring and folly of his speculations, and a fear that he stood in grave danger of sharing the fate of the ancient tower builders crept into his heart.

As he stood in the shadows of the evergreen forest, watching the play of the moonbeams on the waters of the lake, an intense longing suddenly filled his being — a longing to become better acquainted with the Creator of the universe, so mighty, so powerful, so full of wisdom, yet so compassionate, caring so tenderly for the smallest and weakest of His creatures. Sorrow and regret swept over his soul as he thought of the past, of his wanderings from God and His Holy law, his rejection of the pleadings of the Holy Spirit. Nobly Jack Dalton resolved to redeem the past as far as lay in his power, and devote his life henceforth to his Creator and an earnest study of His word. He would give his worldly, pleasure-loving church members a few truth-filled sermons, and when they began to show their displeasure, as he knew they would, he would hand in his resignation.

A smile swept over Jack Dalton's face as he thought of the joy that would enter the heart of Alfred Gray when he learned that the truth of God's holy word was at last welcomed into the heart of his boyhood friend, for whom he had so often labored and prayed, and was flooding his pathway with dazzling light. Dear old Alf, he had been faithful and true.

Jack Dalton's repentance was deep and sincere; deep, heart-breaking grief for his wanderings from God and His word filled his soul. He saw the love of a sin-pardoning God, the beauty of holiness, the joy of purity. His heart longed to be cleansed and restored to communion with Heaven. "Have mercy upon me, O God, according to Thy lovingkindness; according unto the multitude of Thy tender mercies blot out my transgressions. . . . For I acknowledge my transgressions. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me." The words fell from his trembling lips as, like a tired child coming to its father for rest, Jack Dalton fell on his knees in an earnest, heartfelt prayer for forgiveness and guidance and strength.

The worry imp tumbled off his shoulder and disappeared. Jack Dalton never saw him again. The sweet peace of heaven and the assurance of his heavenly Father's love and approbation filled his soul.

THE gray light of early morning was creeping with phantom feet along the shore, and the fresh mountain air was becoming vocal with the notes of birds when Jack Dalton sought his cot for a few hours' rest. That rest to which he had so long been a stranger was not denied him now; instead of doubt and uncertainty, his mind was filled with noble purposes and heaven-approved plans for his future work.

Six weeks after their return to the city, Doctor Gray, at the breakfast table one morning, handed his wife a copy of Jack Dalton's church paper; glancing over its pages, she caught a familiar name. "Jack Dalton has resigned!" she exclaimed.

"Yes," replied her husband, "Jack's last sermon on 'The Ten Commandments as Binding Today as When Written on Tablets of Stones by the Finger of God,' created no little dissatisfaction among his church members, and Jack has handed in his resignation. Strange how many are unwilling to obey the requirements of God's holy word, and its restrictions. They may try to disguise the real cause of their doubt and skepticism, but the love of their own sinful ways is the real cause. Few are ready to obey its requirements. Only three or four stood by Jack in his stand to take God at His word, and be guided by Him, and Him alone."

BOOKS We Have Read

Standard Church Hymns and Gospel Songs (The Rodeheaver Company, Chicago).

To be exact, we have not read this book through; but we have sung a hundred times some of the hymns and songs in it, and expect to sing some more. Every hymn and song stands on its own appeal to the masses of religious people, and collections of tunes and words are valuable to the degree that they bring together the largest number of most-liked songs. The writer has never yet seen a song book which contains all the songs he likes and none of those he likes much less. Disavowing any authority on church music, he knows what he and a great many other hymn lovers like to sing and hear sung; and this collection is of the very best in his estimation. In this hymnal we have the nearest approach to agreement with the great majority on what are the best hymns and gospel songs. Like the householder in the Bible the compilers have "brought forth things new and old" from the treasure house of sacred music. The collection has 400 numbers, is bound in cloth, and contains also responsive readings. Its price of 80c a copy brings it within everybody's reach.

To add to the value of this hymnal, a handbook has been published that lists all the authors and composers and tells facts and stories about them. The circumstances surrounding the origin and authorship of the hymns are given. This book will be a great help to the student of hymnology, but especially will appeal to song leaders. Every singing evangelist knows the power of a story of origin, authorship, and spiritual adventure in connection with the announcement of a song. We predict that every progressive song leader will welcome this companion volume to "Standard Hymns and Gospel Songs." Price, \$1.25.

The Land of the Bible

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parties will know the luxury of world traveling on the famous ships of the P. & O., as the Peninsular and Oriental Steam Navigation Company is known. A British line sailing from English ports to both Australia and India, every ship is the carrier of adventure and romance. An Indian officer — an Australian bushman — a diamond merchant from South Africa — any or all of them might be our companions as these huge ships sail to the far-flung corners of the Empire. Of course every comfort and luxury known in shipbuilding is provided. World travelers demand it and on the new turbo-electric ships Strathnaver and Strathaird, which most of our parties use, even the most exacting will find more than they anticipated.

The study tours in Palestine, Syria, and Egypt are arranged to cover all the

places most interesting to Christians. Sidon and Tyre, Baalbek, Damascus, the Sea of Galilee, Cana, Nazareth, and Shechem are visited in a journey north of Jerusalem. While making the Holy City our headquarters a complete itinerary not only of the city itself, but also of the Jericho, the Dead Sea, Bethlehem, Hebron, surrounding towns and villages is arranged. Morasthah, the Valley of Elah, Kirjath-Jearim, and others too numerous to mention — all will become as familiar to you as your native county. The journey to Egypt is made by rail, so we see the land the Children of Israel crossed on their exodus from the land of the Pharaohs. And, of course, while we are in Egypt, we will visit the pyramids, the Sphinx, and the famous museums.

Throughout our entire study tour in the Holy Land, Bible scholars, historians and archeologists will be our guides and interpreters. These men are members of the staff of the Travel Institute of Bible Research, the graduates of American Universities, and have dedicated their lives to Christian Service. The native dragomans who are so unsympathetic with Christian travelers will be unknown to you — on your pilgrimage.

Enroute to the Holy Land and return our voyage will be a glorious vacation. Frequent stops will be made for sight seeing in both Northern Africa and Europe where all arrangements for our comfort will have been made. The exact stops vary, of course, with the pilgrimage selected, but, as a general rule, they include Madeira, The Azores, Lisbon, Algiers, Sicily, Naples, Athens, Istanbul (Constantinople), Marseilles and Paris.

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38A	Mar 5 .55	44	June 25 .62
39	Mar. 3 .57	45A	July 2 .55
40	Apr. 2 .55	45B	July 2 .55
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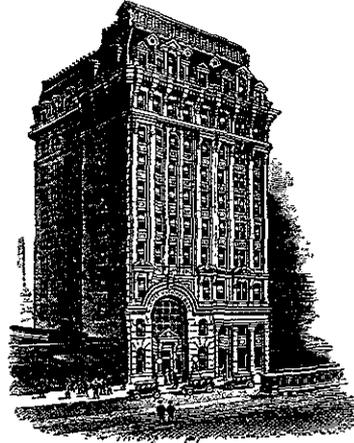
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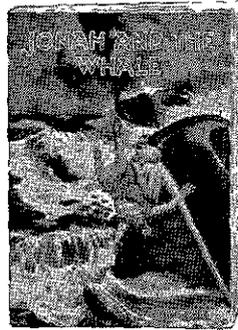
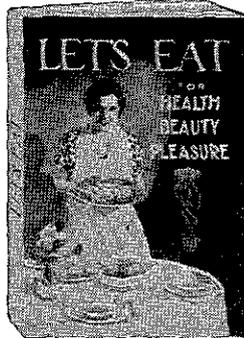
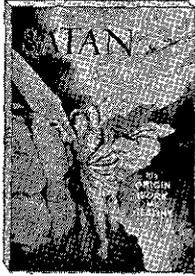
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