

An Interpreter of the Times





The Watchman

MAGAZINE
AN INTERPRETER OF THE TIMES



Edited by Robert Bruce Thurber

The NEWSPAPER for the News

The WATCHMAN for the Meaning

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☞ Confirming Biblical history, skeletons of giant men have been unearthed in Palestine.

☞ Report comes from the Far East to the effect that Japan plans an empire in Northern China to rule from the old Manchu throne at Peiping (Peking), with the present ruler of Manchukuo, Henry Pu Yi, former boy emperor of all China, as its titled ruler.

☞ On December 15, Great Britain, Italy, Czechoslovakia, Finland, Lithuania, and Latvia met their war debts to the United States by paying a total of \$98,685,910.63. The following nations defaulted to a total of \$24,996,511.85—France, Belgium, Hungary, Poland, and Estonia. There is prospect of France yet paying, when she forms a new government.

☞ Two recent U. S. Government loans were oversubscribed sixteen and twenty times by this country's banks, though the interest offered was only three fourths of one per cent. This answers the question, Where is all the money that was in circulation before the Wall Street crash?—Answer, hoarded in the banks. 19,000 banks now hold a total in deposits of 45 billion dollars.

☞ Pan-American Airways, one of the largest airplane corporations in the United States, has ordered two large passenger and freight planes to make regular trips across the Atlantic and Pacific Oceans. Plans for them are being directed by Charles A. Lindbergh, of flying fame. They will carry fifty passengers, besides express, mail, and baggage, and will cover a 2,500-mile non-stop flight, with possibilities of 600 miles beyond that.

THE NEWS

Condensed for Busy People

☞ For the past five years a Committee on the Costs of Medical Care has been working under the direction of Dr. Ray Lyman Wilbur, U. S. Secretary of the Interior. Its report, recently issued, recommends a greater socialization of medical service, under groups of physicians, dentists, nurses and pharmacists, preferably around a hospital, for rendering complete home, office, and hospital care at a very reasonable price. Emphasis is placed on a wider range of public health service and disease prevention. The committee suggests that "costs of medical care be placed on a group payment basis through the use of insurance and taxation."

☞ Because of the scarcity of money and the abundance of produce and widespread unemployment in the country, a number of towns and communities are trying with success and satisfaction a scrip system for barter of work and commodities. Paper money is issued by a local "Exchange" and is used like Government currency. Professor Irving Fisher of Yale University, the noted economist, indorses the plan, and advocates its nation-wide acceptance to tide over the depression.

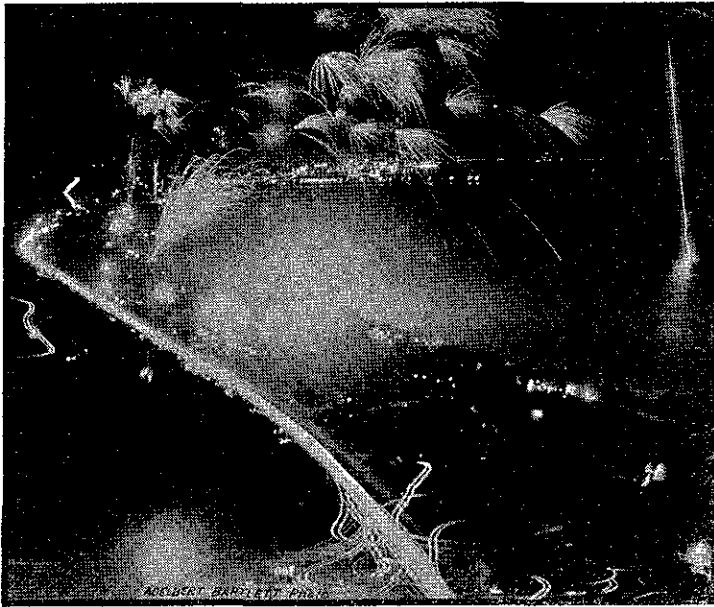
☞ The Senate and House in Washington are being besieged by brewers, prospective brewers, and brewers' agents, all vehemently urging repeal of Prohibition and the entrance of legal beer. Thus liquor power re-enters politics, and we see the saloon on the return.

☞ Immediately on convening, the short session of the United States House of Representatives voted on the repeal of the Eighteenth Amendment (Prohibition). The repealists lost by six votes the required two-thirds to carry. The next move of the wets will likely be an attempt to modify the Volstead Act to allow the manufacture and sale of beer, of 2.75 per cent alcoholic content. But it is generally conceded that legalized alcohol will not get very far before the Democratic administration takes control on March 4 next.

☞ "Hunger marchers" (who were neither hungry nor marching, being conveyed in trucks and fed liberally) attempted to storm Congress as soon as it met, December 5. Three thousand strong, and from all walks of life, they were kept outside the city of Washington by police, and small delegations were allowed to present petitions to Senate and House. They made little impression, however, and the trek home again started early. Public sentiment seems to be strongly against intimidation of our lawmakers by threats of force.

☞ Will Rogers says: "People right now are sure of one thing, and that is that the old orthodox political way of running everything has flopped. There is not a man in the whole world today that people feel like actually knows what's the matter." But centuries ago the One who *does know* the end from the beginning said of the "orthodox political way of running everything": "I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him."

THE NEWS INTERPRETED



New Year's fireworks display on the California coast, \$2,500 in an hour.

The World Is Ready

THE world was ready for Christ when He came the first time, nineteen centuries ago. Not ready because it consciously wanted Him, though it wanted *something*; not ready to welcome Him; but ready because it *needed* Him.

The world is ready today, in the same way, for Christ's *second* coming. It needs Him. And only He can supply the need of the world. "Only a world dictator could now break through," said Sir William Beveridge in a recent London lecture on "The World Economic Crisis and the Way of Escape." We look to the superman to save us.

But while men know the way of escape, they do not know the Way of escape. It isn't a superman developed by eugenics or genetics who will lead us to triumph over life's ills and defeats. It is no Utopia that will usher in the ideal state. It is no Alexander, or Cæsar, or Pope, or Mussolini, or Stalin who will dictate a way out and lead us to it and along its tortuous length.

"I am the Way," said Christ. John 14: 6. And He always will be *the* Way, the Way to better economic conditions as well as to everything else that is good, and permanently good. He is the Way to peace from conditions of war and excessive armaments. He is the Way to life—eternal life. He is the benevolent and beneficent Dictator who is to come. "The government shall be upon *His* shoulder." Isaiah 9: 6.

We Know Too Much

DR. CHARLES H. MAYO, famous surgeon of Rochester, Minn., says that man has paid for civilization with his sanity. The more we know, the more insane people we have. Half our hospital beds are given to the mentally afflicted.

But wisdom never drove any man insane. The trouble is, we "know too much that isn't so." Truth, the whole truth and only truth, strengthens the mind. Fraud, trickery, deception, drive it mad. Let man turn to God and His truth to save his mind—and life.

He glories in the planets' ordered pace, The fathomless profundities of space, A boundless universe—yet, what is odd, He hasn't any room in it for God!—*Arthur Guiterman, in "Saturday Evening Post."*

Does "Heaven Lie About Us"?

THERE is a quotation which is often used, and which expresses a very beautiful sentiment, "Heaven lies about us in our infancy." But there are many religionists today who would take that with a changed meaning, and make it say, Heaven tells lies about our infancy. For, they aver, the Church teaching of "original sin" is all false. Children, it is claimed, are naturally good, and all moral education is good for is to "draw out" that inherent good and make it manifest. This editor's observation of parents and their children, has never convinced him that children are "naturally good." From the time they were hours old till the age of accountability, they were naturally bad. They had the capacity for being good, but goodness had to be inculcated into the little savages.

We are happy to note now that all modern educators have not gone entirely over to the school of psychology and pedagogy which teaches that all that is necessary in education is to "develop a child's self-expression." Christian Gauss, Dean of Princeton University, an educator of long and varied experience in dealing with youthful morals, writes in the *American Magazine* on badness and goodness in boys. He says there is no such thing as a bad baby or a good

baby, no doubt in the sense that we cannot hold babies accountable for what they do. Until character forms they are just what he would call human animals. "Goodness is an acquired characteristic," he says, and later, "Little Johnnie did not need to have anything get into him to make him selfish. Like the rest of us he had been born that way."

Dean Gauss states a great truth here, although he shows the usual bias of educators in giving much credit, if not all, to education, rather than to conversion, for the goodness acquired by children. Without miraculous change of heart, all acquired goodness is simply an outward form. Long ago the Bible stated the facts about sin in the human heart. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. All are "by nature the children of wrath." (Ephesians 2: 3.) In Adam we have all sinned, and so are "born in sin." But let no one accuse God of injustice in this. For He has provided "a way of escape," in giving Jesus to save us from original and acquired evil. And there is absolutely no way to "acquire goodness" sufficient to save for eternity except by denying all our own goodness and accepting the vicarious goodness of Christ.

Heaven tells the truth about us in our infancy.



Shall Christians unite with snake worshippers to make the world better?



Remodeling Missions

TWO years ago a group of prominent laymen decided to study the whole foreign missions question on the ground; see where, how, and by whom their money was being spent; and suggest changes and improvements, if any were needed. Seven American denominations were represented in this investigation, called the Layman's Foreign Missions Inquiry.

The Commission spent nine months of investigation in India, Burma, China, and Japan. Its printed report, in installments, was released to the press during October and November. Later, a full report, entitled "Rethinking Missions," was published in book form.

Now, as to its recommendations. First, the Commission decided that these missions should go on, regardless of the changes it expects to urge. But a necessity for change is emphasized, and it is made positive that these missions should not be supported further by financial help from America, unless they do change as the Commission shall advise. The exact language is, "the effecting of such change should be the condition for further enlargement of the enterprise." We understand this to mean that if mission boards do not make changes wanted by the Commission, every effort will be made by the Commission, and by its supporters, to boycott missions in whole or in part according as they submit or rebel. So we face a clear-cut issue.

The first change in mission polity suggested by the Commission is that Christians cease their attacks on other religions and unite with these religions to fight no religion at all, that is, atheism. At first blush, this looks good, but note the reasons given for this conclusion:

"At the beginning of our century of Protestant missions, Christianity found

itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion.

"Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism. The growth of this third factor, non-religion, alters the relation of the other two. . . . It is no longer, Which prophet? or, Which book? It is whether any prophet, book, revelation, rite, church, is to be trusted. . . .

"Thus it is that Christianity finds itself in point of fact aligned in this worldwide issue with the non-Christian faiths of Asia."

And the conclusion follows in these words:

"The necessity that the modern mission make a positive effort, first of all to know and understand the religions around it, and then to recognize and associate itself with whatever kindred elements there are in them. . . . If a new idea is to take sturdy root it should make maximum use of whatever kindred ideas have been there before. . . . It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity may have to say.

"It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

What do these men imply by their urging that we ally ourselves with non-Christian religions to combat non-religion? They mean that we are to cease believing and teaching that Christianity is an exclusive religion, founded by the one true God, and that there is *no other name under heaven*

given among men whereby we must be saved but the name of Jesus Christ His Son. How else could we ally ourselves with Hinduism?

Let no confusion creep in here. The writer has been a missionary in one of the fields investigated. Missionaries have long followed the method of approach to alien religionists that first finds points upon which we can agree and then moves on to overcome the disagreements in favor of Christianity. (However, it is not done so much by arguments as it is by the converting power of the Spirit.) Missionaries always recognize the good, and commend it, in those for whom they work. This good-will approach is as old as mission work. So this is not what the Commission is suggesting. What it means is that we are to class Christianity with all other religions as on a common level, with good and bad features in all, and to try to pick the good in all and leave the bad. This is a fundamental error, and spells disaster to Christian missions and Christianity itself.

The very existence of Christianity depends on its exclusiveness. Bible Christianity (not church traditions and institutions, too long confused with real Christianity) *must* be the *only* true religion, else it is nothing but a huge hoax. Its very essence is "one God, one faith, one baptism." Its teaching of "righteousness by faith" is unique. There is no right, no good, but by faith in Jesus Christ. Religions without Jesus Christ have *nothing* good in them, except as some outward deeds are imitations of Christian virtues. The Bible teaching is that "all your righteousness is as filthy rags." All good in any religion or nation of men, as done in man's own strength is not good at all in God's sight, and will not save men. Notice that He says our righteousness (not our sins) is as filthy rags. When we give a cup of cold water to get merit or credit to ourselves, it is *not* good; when it is done to honor Christ, it *is* good.

We cannot agree with the Commission that the great alignment to be made now is all religions against no religion. It has always been, and it will always continue to be, the Christian's battle to fight *false* religion rather than *non*-religion. "We wrestle not against flesh and blood, but . . . against *spiritual* wickedness in high places." Ephesians 6: 12. Secularism has not been, nor will

(Continued on page 19)

The ONLY WAY OUT

Of this world's desperate situation

By GERALD H. MINCHIN



RECENT report of the Welfare Council of New York City listed as adverse consequences of unemployment and depression: discouragement; desperation leading to theft, murder, and suicide; loss of responsibility and self-confidence; bitterness and disrespect for law and religion; rebellion against society and government; loss of self-respect and social deterioration; craving for excitement, leading to drinking and gambling; mental and nervous disturbances; fear, even when re-employed.

An alarming, disheartening picture! The loss of life by suicide in the United States in 1931 was 20,000.

Is it strange that men and women struggling under this burden of discouragement and desperation should suffer a tremendous weakening of moral fiber? When a man loses his self-respect, he is a prey to the most debasing influences that can touch his life. The elemental fear of lack of physical support will drive him to almost any length, but add to that resentment against the existing order of society with a cynical attitude toward law and religion, and a most dangerous condition ensues.

But perhaps the greatest havoc is wrought in that great bulwark of society, the family. This same report of the Welfare Council states that "as a result of the economic conditions of the past two years, family affection has been sorely tried, conjugal and parental ties have been weakened, family groups have disintegrated, . . . instability and insecurity have increased."

REFUGE NEEDED

¶ In the height of his prosperity man looks round with reckless pride and says, "See the great Babylon that I have built." His Babylon is shattered before his very eyes, and it is only then that he hears the voice of his Creator calling to him: "And what will ye do in the day of visitation, and in the desolation which shall come from afar? To whom will ye flee for help? And where

will ye leave your glory?" Isaiah 10: 3. Where? Unfailingly, as if by a law inexorable as life itself, the questioner is forced back through the mists and the shadows to his God.

Blessed indeed in the man who, through privation and suffering, emerges with a clear vision and a triumphant faith. His experience is priceless. He has made a personal discovery of God. Wretched is the plight of the one who breaks under the strain, who loses his faith and his God.

It is the day of golden opportunity for the church—for Christian people. Until recently the economist and the scientist had felt free to scoff at the church, upbraiding it for its lack of vitality and its inability to meet successfully the great moral responsibility resting upon it. Give us charge of the world for a generation, said the scientist, and we will not need your moralizing. The scientific spirit would take the place of the Holy Spirit. Let us put into

effect modern business methods, said the economist, and we need no longer bother with your gospel. Not so much of that kind of talk has been heard during the past two years.

The church with its fellowship, its Bible, its Christ, its God, is the repository for all those qualities that meet the needs of man in such a time as this. "Personally I believe that essential religion is one of the world's supremest needs," says Robert A. Millikan, the eminent scientist.

Throughout the whole history of the human race, this religious vision—this vital faith in a personal God—has been our only ground for hope. It has saved man in his darkest hours. It brought Israel out of captivity; it took Jesus through Gethsemane; it carried the church through the Dark Ages; it will today gather together a people made strong by trial and affliction, a people who are prepared to meet their God.



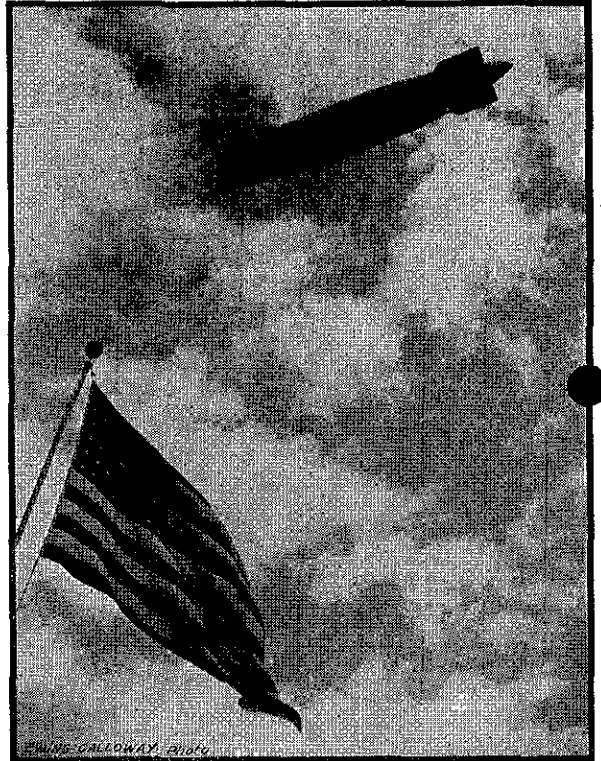
A huge transportation strike and riot in Berlin left this ruin in its wake. Germany suffers political and economic turbulence in common with other parts of the world.

Dramatizing

A CENTURY of PROGRESS

*Chicago bids for the world's attention
this year.*

By Claude E. Holmes



BEGINNING June 1, 1933, Chicago will promote a five months' intensive training course for the world. It will be a magnificent exhibition, revealing the marvelous increase in knowledge that has taken place the past century, and showing achievements and inventions in science, in art, in drama, and in sports, as well as in industry and agriculture.

FOOLISH DISCOURAGEMENT

One hundred years ago the city of Chicago was incorporated. In that same year, 1833, the chief of the United States Patent Office at Washington, D. C., offered his resignation. "His reason was that as everything inventable had been invented, the Patent Office would soon be discontinued, and there would be no further need of his services." What a faint conception men had at that time of the marvels that would soon be revealed in every field of endeavor, for since that time nearly two million patents have been granted, over fifty thousand being issued in 1931.

The 1933 Century of Progress celebration will gather up many of these arts, inventions, and discoveries and focus them in various structures of modernistic design along Chicago's lake front.

Here will be dramatized the Golden Age of modern times, unveiling new means of transportation and communication, new methods of manufacturing, new treasures of wealth, new weapons for fighting disease, new comforts and conditions of living, undreamed of a hundred years ago, which

The United States stands for progress. A remarkable photograph of the dirigible *Akron* as it floated against a cloud-flecked sky.

have now become the common heritage of all.

The Travel and Transportation structure visualizes a 1,000-foot story of railway, automobile, airplane, and submarine progress. In the Hall of Science will be revealed the wonders of the human body in a new and thrilling way.

There will also be an opportunity to view the marvels of surgery, to study the causes of diseases and their prevention, the use of antitoxins and vaccines, and many other items of interest that have helped to make the world safer for humanity.

Close by is the electrical trio—the Radio Building, the Communication Building, and the Electrical Building. The marvelous story of electricity in its many branches of service to man will be found in these halls.

A replica of old Fort Dearborn takes one back to the days when Chicago was little more than a trading post and an Indian hunting ground.

There will be exhibits, pageants, musical events, seminars, and world conferences to discuss topical subjects of interest to all religious beliefs. A special Hall of Religion will be provided.

Space will not permit even the enumeration of the thousand and one marvels that will be on exhibition at the Century of Progress Celebration. Near the grounds are found the Field Museum, the Adler Planetarium, the

Shedd Aquarium and the Art Institute which alone are worth coming to Chicago to see.

"Within this century," says the president of the Board of management, Rufus C. Dawes, "man has made greater progress in extending his knowledge of nature's laws, and controlling its forces for human convenience and comfort than has been made in all the previous centuries."

MATERIAL UNBALANCED BY SPIRITUAL

Unfortunately the world's progress in material things has not been balanced by a corresponding increase in spiritual power. Nature unlocked her treasure chest and poured out her gifts with lavish hand; but men have miserly gathered up and appropriated these blessings as if they were rightfully their own, with scarcely a word of thanks to the Giver.

Nations are safe just in the ratio that their codes and practices coincide with the Constitution of the Universe—the Ten Commandments. Love to God and man is the heart of this statute. Loyalty to the principles of the Royal Law of Liberty is absolutely necessary, if nations hope to survive.

"Civilization can stand, in a measure, economic breakdowns and financial debacles," says the *Manufacturers' Record*, "but when you break down and destroy man's temples of reverence,

his regard for holy things, his belief in religion, and his hope of eternity, you simply rend asunder the very foundation on which society rests."—*February, 1923.*

Eminent scholars, scientists, and other thinkers, who have spent a lifetime rummaging through the labyrinths of knowledge and research, are beginning to realize that learning and invention alone are practically valueless to civilization unless they are vivified with the Breath of Life that comes from above.

It is not surprising that such men are becoming alarmed as they view the rapid decadence of spirituality. Industry, honesty, and faith are fast disappearing from the world. Fear and greed are stalking abroad everywhere, stirring up the worst passions of the human heart. As a result, representatives from all walks of life are joining the prophets, and are crying in the wilderness of unbelief, "Prepare ye the way of the Lord." Luke 3: 4.

A striking illustration of this may be seen in an address by Dr. Michael I. Pupin, of Columbia University, New York. Recently he was presented with the John Fritz medal. In accepting this honor he said, in part:

"We believe that the mission of the moving powers of heat and electricity, our most precious gifts from our central star, is to raise the life of man to Olympian heights. But has our civilization, the offspring of the power age, lived up to the lofty aim of this mission? . . .

"Science admits that the magic of these two primordial powers cannot unaided purge the soul of man and eliminate the poisons which corrupt its spiritual life. Another moving power is sorely needed which can penetrate more deeply than the moving power of even the infinitely minute electrons into the depths of the human heart. This need was recognized nearly 2,000 years ago when our Saviour revealed the moving power in the spiritual world and commanded us to love the Lord our God, and to love our neighbors as ourselves.

THE SPIRITUAL AGE COMING

"This was a message of the approaching power age in the spiritual world. But this age has not yet arrived; mankind has not yet yielded to the greatest moving power in the spiritual world, and without its aid the moving powers of heat and electricity cannot contribute their full share to the evolution of the spiritual life of man."—*Electrical Engineering, March, 1932.*

The late President Wilson declared

that "the sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

Another warning comes from a distinguished surgeon, Dr. Franklin H. Martin, Director General of the American College of Surgeons: "We need not the philosophies of scientists which lead to agnosticism and infidelity; the philosophies of men who seek to demonstrate facts and ignore causes that are so apparent; philosophers who say, 'Our microscopes, our test tubes, and our searchings of the heavens have not revealed God, therefore we cannot affirm a divine cause.' While these men are accomplishing wonders in science that help us to appreciate the marvels of our environment, yet they are developing a fashion that leads us to ignore our Maker.

"We need more of the philosophy that teaches us that the wonders of God are more and more evidenced by the researches of science, which so definitely point to causes that demonstrate a divine Creator."

And in the plain words of a lawyer, written in defense of the divine principles of liberty: "Unless we fight for our individual liberty as strenuously as did our fathers, holding as the chief criminals of the land those who would argue it away, the United States, despite all that wealth and mechanical invention can do, will be but another great nation on the road to oblivion."—*"Law Notes," editorial, July, 1929.*

AGE OF KNOWLEDGE FORETOLD

"Strange as it may seem, a well-known skeptic, Mr. H. L. Mencken, in an editorial in his magazine, the *American Mercury*, April, 1932, preached a sermon on the appropriateness of the Scriptural predictions to present-day conditions:

"The New Testament offers precise and elaborate specifications of the events preceding the inevitable end of the world, and . . . a fair reading of them must lead any rational man to conclude that those events are now upon us. If the Bible is really the word of God, as we are assured not only by the Council of Trent but also by all the principal Protestant authorities and even by the Supreme Court of the United States, then it is as plain as day that the human race is on its last legs."

The Century of Progress Celebration is a mighty testimony to the accuracy and integrity of Scripture prophecy. Twenty-five hundred years ago Daniel, a prophet of God, was given a vision of the last days. He was informed that at the "time of the end" "many shall run to

and fro, and knowledge shall be increased." Daniel 12: 4.

"Many shall run to and fro" is translated by Gesenius, the distinguished Hebrew lexicographer, "to run up and down, to go to and fro, hither and thither in haste; to go over the earth or land in travel." This forecast of Daniel's is of transportation and travel of incredible rapidity and extent in the last days.

Never before in history could this statement apply as it does at the present. Speed is the watchword. By means of automobiles, airplanes, railway trains, and the speedy leviathans of the deep, men may travel from one end of the world to the other in a few days. And everyone knows that all phases of science are being investigated to an extent hitherto unknown.

SPIRITUAL KNOWLEDGE INCREASED

"The Bible has come in for its share also. Those who have turned to and fro through its pages have been rewarded by revelations of truth from the prophetic writings. The demand for this word has increased until it is the most widely read book in the world. Its light has illuminated the dark minds of the most ignorant peoples and performed miracles of divine grace that far surpass any marvel of human creation.

"I do not believe that we yet realize the magnitude of the growth of knowledge that has taken place in three generations, in the sixty or ninety years drawing to a conclusion," wrote Lord Balfour. "Our whole view of the world has been revolutionized in that time, our whole view of history, our whole view of science, our whole conception of the material world, our whole knowledge of the growth of progress."—*Dawn, June 16, 1924 (England).*

In the revelation of modern invention and discovery, as seen in the Century of Progress celebration, we have a literal fulfilment of the astounding prophecies written centuries ago in God's Word.

Through the providence of the Lord this has come about for one specific purpose—to prepare the world for the second coming of Christ. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." said Christ, "and then shall the end come." Matthew 24: 14.

We are on the verge of the eternal world. Great lines of prophecy converge on this one event, indicating that the end is near. "Fear God and give glory to Him" is the message for a people surfeited with the affairs of this life.

NOW WHAT ^{IN} _{THE} LIQUOR TRAFFIC?

By DAN W. GILBERT

IT IS an ancient adage that the liquor traffic is an adept actor. When public indignation is aroused against it, the liquor syndicate deftly cloaks itself in a semblance of respectability and, to all appearances, conforms outwardly to at least some of the demands of civic decency. Once it gains the ascendancy, however, the leoprous octopus thrusts its deadly tentacles into all sections of society, ruthlessly crushing all that stands in the way of its mercenary desires. The leopard does not change his spots!

During the early years of the agitation for repeal the liquor interests realized that theirs was an extremely unpopular position; the sentiment of the nation was united solidly against them and their evil works. Hence the propaganda for legal liquor was directed along highly noble and moral planes. By resort to subtle sophistry the propaganda conveyed the idea that repeal was advanced solely in the interests of temperance, civic honesty, the welfare of youth, and, in fact, the very things which Prohibition has consistently advanced. Nullification was, so the propaganda agencies advised us, no part of the wet program.

SECRET PURPOSES REVEALED

During these troublesome years of dissatisfaction with things as they are, the repealists have gained confidence that public sentiment is swinging to their side. Consequently, they have forgotten all their bland promises that the sanctity of the Constitution would be preserved and that laws while they exist would be enforced with their unqualified support. Indeed, they have proceeded with indecent haste to effect the nullification of the Eighteenth Amendment by every device cunning brains can conceive. In their concerted drive for nullification, the liquor advocates have almost forgotten about their supposed "sole" objective, repeal.

While their present declarations for nullification are strikingly in contrast with their previous promises of loyalty and support for Prohibition so long as it remains the law of the land, repealists have long worked insidiously but incessantly for nullification at the very time they have been preaching only repeal. The whole agitation for repeal, while presumably actuated by moral



and social considerations, has aimed at widespread nullification. Every effort has been made to impel or persuade youth to disregard and hold in contempt the Constitution. Young people have been inculcated with the doctrine that they have a right to debauch themselves with liquor; they have been imbued with the idea, by a thousand publicity agencies, that Prohibition is a denial of their personal liberty. Virtually all expert medical authority to the contrary notwithstanding, the use of intoxicating liquors as beverages has been extolled as wholly wholesome. Wet propagandists have sedulously implanted in the minds of the young the idea that they have a moral right to partake of alcoholic beverages. The law that prohibits the traffic in soul-poisons has been held up to youth as a tyrannical imposition of bigoted old fogies who want to regulate the personal habits of their neighbors. The cumulative effect of this type of propaganda has produced the widespread disregard and contempt for law that is so appallingly manifest among certain groups of young people today. It is this pernicious propaganda which has caused the near-nullification of the Constitution in those metropolitan centers in which influential periodicals and newspapers are so largely controlled by wet agencies. For years the wet propaganda agencies have fostered and promoted non-observance, disregard, and practical

nullification of Prohibition; and now, in pretended holy horror, they raise their hands to high heaven and lament that the law is not being enforced!

That is simply an instance of the influence of wet propaganda in breeding the very disregard for law against which the repealists rail. The great stumblingblock in the path of more effective enforcement is not, as liquor advocates would have us believe, the "innate unworkability" of Prohibition, but the overt obstruction of those out of sympathy with the Constitution under which they live. Not only have the wets consistently encouraged violation of the law, but they have obstructed in every way possible the meting of justice to violators. When a conscientious judge has punished with any degree of severity a bootlegger or gangster, a howl of protest has almost invariably been raised by the publicity agents of wet organizations. The public mind has been impregnated with the idea that there is something "barbaric, cruel, and unjust" about putting in jail a man who administers debauching soul-poisons to his susceptible fellow beings. Consequently, judges have often been intimidated into neglecting their duties, and those who have dealt evenhanded justice in an effort to curb law-breaking have often been subjected to censure and removal.

THE ROOT IS LAWLESSNESS

If one were to make a complete and thorough analysis of the forces making for non-observance and violation of Prohibition, the predominant and vastly most potent influence for lawlessness would inevitably be disclosed as the agitators for repeal. It is high time the people realize this and demand that the repealists lend their co-operation to a really honest and thoroughgoing campaign for enforcement before proceeding further with plans for nullification and repeal.

Various substitutes have been offered for Prohibition, but all have either been tried in this country before or are being tried in other countries now; and all have proved unsatisfactory. The "wets" have nothing better to substitute for Prohibition; and the cry for liquor has degenerated into a wild and reckless demand regardless of the means or consequences.

PROSPECTS *for* WORLD PEACE

By KARL STEIN OLSEN

THE reason that troublesome times were to be expected in the last days was that men, to a greater extent than before, would be possessed by selfishness and lack of Christian sympathy and love. Weymouth's translation of Paul's prophecy is as follows: "Of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety, and yet live in defiance of its power. Turn thou from people of this sort." 2 Timothy 3: 1-5.

As men, so are nations:
To prevent a reoccurrence of the catastrophe of war was the supreme purpose for which the League of Nations came into existence. Several cases might actually be mentioned, within the past few years, in which a controversy has been amiably settled, or at least war averted, through the negotiations of the League. But war is still a reality. In the far East open warfare has been carried on for more than a year, and the trouble between Bolivia and Paraguay in South America cannot be called less than war. Upon the Lytton Commission has been laid the weighty responsibility of passing judgment in the Sino-Japanese conflict. Unusual interest is attached to the decisions of this official body. First, the ability of an international court to fix the blame definitely upon one of the contending parties will be proved; and, should this actually be accomplished, just to what extent is a league of nations able to enforce its mandates? In other words: Is world peace by means of world interference possible?

FUTILE FORBIDDINGS

Today there is prohibition against war in the world.

First the League of Nations, and later the Briand-Kellogg Pact, has outlawed war as an instrument in national policy. In a speech made in New York on the 8th of August, Secretary of State Mr. Stimson said concerning the Kellogg Pact that its only limitation "is the



right of self-defense." An attacked nation has the legal right to protect itself against an invader. Because of a general aversion among nations to be recognized as an aggressor, the old war-game has taken on slightly different aspects. Nations still have their wars, but they do not seem to follow time-honored, orthodox methods of fighting. An official declaration of war, for instance, is no longer considered a necessary preface. The diplomats have developed remarkable ability to disguise an offensive through misleading representations to the governments of the countries in which they are stationed.

SKILLFUL EVASIONS

The report of the Lytton Commission presents a forceful illustration of the inherent weakness in the world peace movement. Not so much as a hint was given to the League as to enforcement action. The word "aggressor" did not even appear in the report. Undoubtedly the commission aimed at giving calm advice rather than to pronounce judgment; nevertheless we are left to wonder what portent this circumstance holds for the future. If the Japanese invasion of Mukden on the night of September 18-19, 1931, cannot be called an act of aggression, it is hard to know just what could be so called. This is what the report had to say: "The military operations of the Japanese troops during this night cannot be regarded as measures of legitimate self-defense." But it added: "In saying this the commission does not exclude the hypothesis that the officers on the spot may have thought they were acting in self-defense." Another statement came somewhat closer: "The bombing of a civil administration (Chin-chow) by military forces cannot be justi-

fied." But again: "The steps by which this was accomplished are claimed by Japan to have been consistent with the obligations of the Covenant of the League of Nations, the Kellogg Pact, and the Nine-Power Treaty of Washington, all of which were designed to prevent action of this kind."

The United States introduced a new policy, called the "no spoils" doctrine. Fifty nations joined us, during the early days of the Manchurian affair, in giving a warning that no territory gained by force of arms would be recognized. So far, at least, no visible results have been seen. In fact, the relation between Japan and the United States is not the most friendly. Japan is holding on to Manchuria as tight as ever. A similar note, signed by nineteen nations of the Western hemisphere, was sent to the striving combatants in South America. An editor comments: "The consequences of this policy probably will not be fully realized until considerable time has elapsed. . . . Here lies the greatest hope for the future."

SURE HOPE

Do you feel that you can afford to build your future upon such a "hope"? Would you be content to know that those whom you love had all their aspirations and ambitions laid upon such a foundation? Nothing seems clearer than the utter inability of man to cope with the forces of evil and bloodshed in this old world. The peace movement and the cold facts of war both fulfil prophetic predictions in a time when God's true children are waiting for the coming of the true Prince of Peace. The conditions in the world in the days of Noah and the Flood were but types of the conditions prevailing in the days of the coming of the Son of man and His coming in glory and judgment. (Matthew 24: 37. Genesis 6: 11, 12.) In this late hour, when human foundations are staggering, let us take courage in the blessed hope that the dark and forbidding prospects for the future are but heralds of a coming kingdom where sorrow and pain, sin and sinners will be no more. Let us rejoice because that glad day is hastening on apace. Let us build with confidence upon the word,—the more sure word of prophecy; whereunto ye do well that ye take heed; as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1: 19.)



AVE you ever wondered what the future holds in store for you? For the members of your family? For the church? For the nation? For civilization? And for the world itself?

For these questions there is but one authoritative source of information. The same Book that tells of the beginnings of life upon this sphere, speaks definitely and confidently of the future. Of the Father's purpose in forming this world, it is written: "He created it not in vain, He formed it to be inhabited: I am the Lord, and there is none else." Isaiah 45: 18.

Since the creation of the original Paradise, nearly six thousand years have elapsed. There, under ideal conditions, our first parents were given a home, unencumbered and free, that might have been theirs forever.

But ere long the contagion of sin obtained a foothold in Eden; Adam and Eve were driven from the garden; and the entire planet placed in quarantine.

But, good news! The isolation period draws near its close, and quarantine regulations are ere long to be lifted! Following the thorough fumigation and renovation of the globe by the fires of the final judgment, a new earth, fair and unsullied, will arise upon the ruins of the old. (2 Peter 3: 10-13.)

Man has mused of a dreamy, shadowy heaven, somewhere "beyond the bounds of time and space," where souls without bodies sit among the clouds and tune their mystic harps to angelic music. But our hope of the future rests not on popular fancy nor age-worn tradition. We build upon the certainties and verities of the inerrant word, which declare that the living God will prepare a real home for real folks who have perfected rugged, Christlike characters.

A CITY OF WONDERS

¶ The capital of the new earth will be a city of wonders. "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 I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." Revelation 21: 2, 3.

See in imagination a city foursquare, three hundred seventy-five miles on a side, comprising an area larger than that of Ohio, Indiana, and Illinois combined. Consider the inclosing jasper walls, two hundred sixty-four feet in height, and fifteen hundred miles in extent, with their twelve foundations garnished with all manner of precious stones, the color scheme of which is



HEAVEN



It Is a Reality

By

Roy Franklin
COTTRELL

far more intricate and beautiful than the rainbow. Behold the twelve pearly gates, three on a side, each gate being "of one pearl"; also the great avenues, intersecting at right angles, and paved with "pure gold as it were transparent glass."

LIGHT AND LAND

¶ Along the central parkway facing the regal palace, flows the "pure river of water of life, clear as crystal." Like a mighty banyan with trunks on "either side of the river," the tree of life from the long-lost Paradise sends forth its spreading branches to arch the tide and yield its never-failing monthly harvest of "twelve manner of fruits." Residents of that metropolis will need no light of candle, torch, incandescent lamp, or radium glow; for it is written: "The glory of God did lighten it, and the Lamb is the light thereof." Such is the condition in the city itself, while to gladden the outlying areas of the new earth, both sun and moon will shine with resplendent luster. (Revelation 21: 23; Isaiah 30: 26.)

Oceans and ice fields, rugged mountains and deserts render uninhabitable a large proportion of the present earth's surface; but in its renewed state, the face of nature will be greatly changed. One true prophet of the future states that there will be "no more sea," and another declares: "The wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." Revelation 21: 1; Isaiah 35: 1, 2. A traveler of international repute tells of the balmy climate of Lebanon; of the cool, sparkling water of spring

and rivulet; of the varied scenery, stately cedars, luxuriant vegetation, beautiful flowers, delicious fruits, and charming song birds; concluding that, for him, it is the most ideal spot in all the world. Inspiration speaks to us in language that we can appreciate. With no more boundless oceans, no more trackless Saharas and inhospitable wastes, the entire globe will become a Lebanon of beauty and delight.

Activity, not idleness, will be the law of the realm. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isaiah 65: 17, 21, 22.

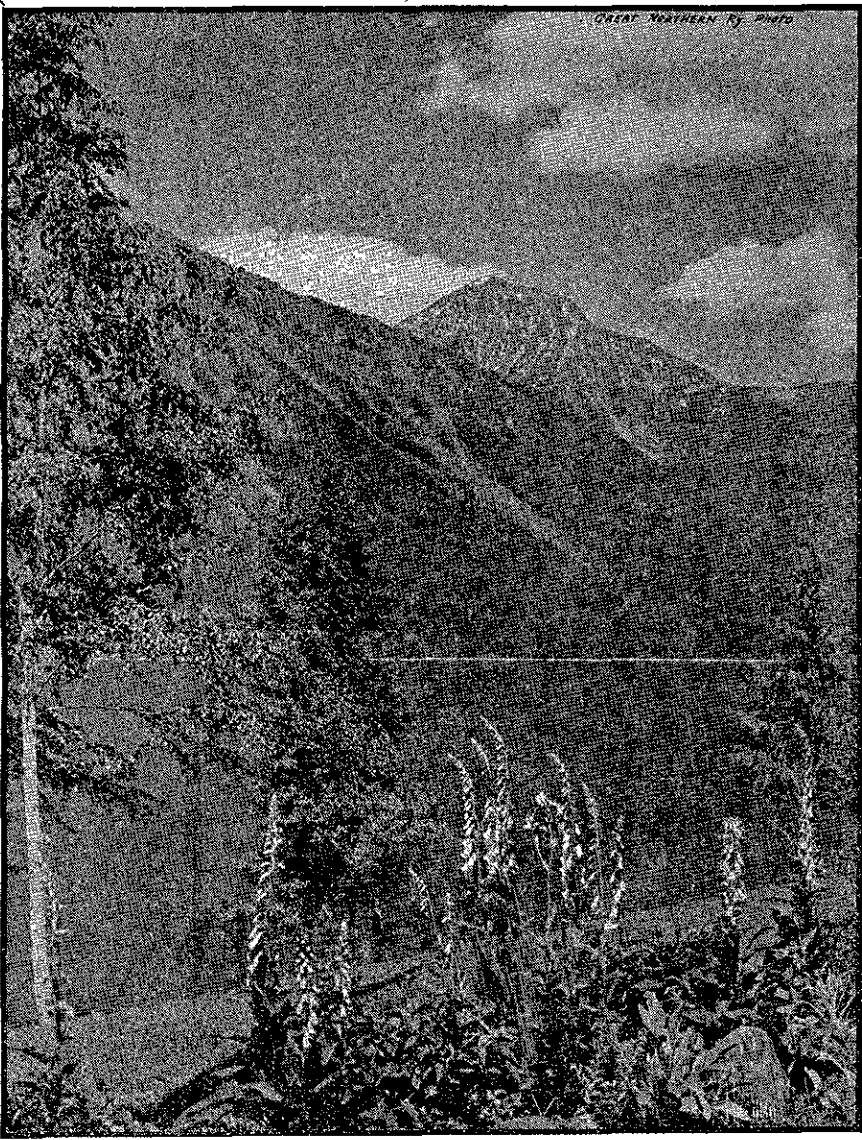
With infinite care and detail, a man constructs a palatial residence, and beautifies his estate. Here he would pass many years of happiness; but in a fateful hour, he passes to his rest, and others enjoy the fruit of his toil. Oh, for home in a land of actual life insurance! Not where a little purse of shining metal, or a bank draft, comes as sordid balm for crushing grief; but a world where calamity itself cannot invade, and misadventure never mars. Today, yes, *today* is the time to have our lives and property covered by a life insurance policy that protects the insured against every contingency, and whose term-limit extends throughout the eternal ages.

The botanical and zoological gardens of Eden restored will contribute to the fullness of delight. "No lion shall be there, nor any ravenous beast" that requires cages and bars; but with transformed natures, "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 35: 9; 11: 6-9.

NO INFIRMITIES

¶ This world is as a vast hospital or infirmary, but in the better country "the inhabitant shall not say, I am sick." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 33: 24; 35: 5, 6.

Think of it! Vision it! A land without accidents, opium fiends, drunkenness,



GREAT NORTHERN RY. PHOTO

The beauty spots of earth can but be contrasted with the beauties of heaven.

sickness, hospitals, asylums, physicians, or untimely deaths. A realm without unemployment, bread lines, poverty, bandits, crime, police, courts, judges, or prisons. A country without devastating cyclones, floods, tidal waves, famines, pestilences, or earthquakes. A planet without jealousies, divorces, neighborhood feuds, labor riots, scandal investigations, armies, navies, revolutions, or bloodshed.

Many questions concerning our future homeland remain unanswered; and in all matters where the Bible is silent, it is well that we wait contentedly until the veil is lifted. Meanwhile we may contemplate the radiant promise: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Corinthians 2:9.

Memory may picture the majesty of the Alps, the grandeur of Yosemite, the charms of Japan's Inland Sea, the magnificence of palace and cathedral, or the fascinations of other spots of old earth richly endowed by nature or the artifice of man; yet "*eye hath not seen.*" Ofttimes we are thrilled by the exquisite productions of band or orchestra, by the enchanting harmonies of violin, harp, and piano, by the sweetness, pathos, and symphonies of the human voice that seem altogether heavenly; still "*ear hath not heard.*" In imagination we may dwell in one of those "many mansions," walk the golden streets, or stroll through the Elysian fields; we may regale ourselves at the tree of life, slake our thirst at the crystal river, join with the triumphant multitudes at the sea of glass, and list to the angel choir; but the *heart of man has never*

penetrated to the realities and delights of that home. The happiest and holiest joys, nobilities, and achievements of earth are disappointing by comparison with the satisfactions of heaven.

There, also, we shall see Jesus, the world's center of admiration and love. To hear from His lips the story of infinite sacrifice and service that led to Calvary; to understand how the fragrance of that life has cheered and blessed and uplifted the fallen of all ages, in all lands, and under all conditions; to listen to the great Teacher unfold the romance of creation, the mysteries of nature that neither microscope nor telescope has disclosed, and the science of salvation that has recreated in man the divine image, and restored him to sonship with God—with such an Instructor and such themes for contemplation and study, the years of eternity will continue to bring wondrous revelations and completeness of joy.

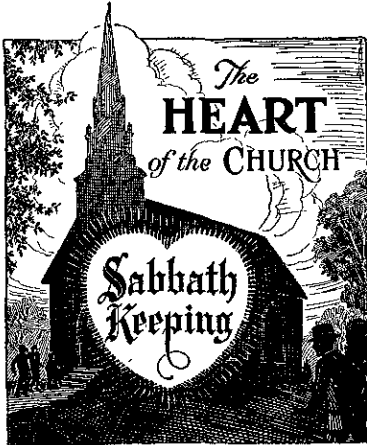
COME

Here are presented but a few clusters of grapes from the heavenly Canaan, yet how rich and luscious the divine reality! Best of all, *this story of the future is true, actually true*, for it rests upon the sure, unfailling promises of God. The question of deepest personal concern to you and me is: Will we be welcomed as guests and citizens? Read the answer: "He that overcometh shall inherit all things." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 21:7; 22:14. None need fail of an abundant entrance, for all the power of heaven is pledged to aid the frailest child who calls upon his God.

He enables: He intreats: He yearns to extend the "Welcome home." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. What could be more impressive than this affectionate, farewell appeal of Scripture! Look forward, upward, with earnest, joyous, confident trust. God longs to embrace and adopt you as His son, His daughter. Christ yearns to look upon you as a trophy of His grace. Yield, then, your heart in unconditional surrender; and erelong your eyes will "see the King in His beauty"; erelong you will pass the gates of pearl, walk the streets of gold, and the gloryland will become your delightsome, everlasting home.



BIBLE RELIGION



SABBATH FACTS

Why Christians Should Keep the Seventh Day

By JOHN L. SHULER

made the world in six days. 2. On the seventh day He rested. 3. He blessed and sanctified the seventh day. Since these three facts still stand today, the seventh day is still bound to be the Sabbath for man.

The word "Sabbath" means rest. Before the seventh day could be the Sabbath, or rest day, the Lord had to rest on the seventh day. Since the Lord rested on no other day of creation's week except the seventh day, so no other day ever can be the true rest day except the seventh.

Read Genesis 2: 1-3 and you will see that God blessed and sanctified (or set apart) the seventh day at the close of the first week of time. Since there is nothing to show that this divine blessing and sanctification has ever been removed from the seventh day, then the seventh day is bound to be God's blessed and sanctified day for man today.

THE NEW TESTAMENT SABBATH

Read John 1: 1-3, 10; Ephesians 3: 9; Colossians 2: 16, 17; 1 Corinthians 8: 6 and Hebrews 1: 1-3 and you will learn that Jesus Christ was the Creator of this world. Then it was Jesus Christ, as God the Son, who made the seventh day the Sabbath, by resting on that day, and blessing and sanctifying it. Therefore the seventh day is Christ's Sabbath, or the Lord's day, for His followers to keep today.

It is a well-established fact that Jesus Christ was crucified on Friday, and resurrected on Sunday. Now read the gospel of Luke 23: 54-56; 24: 1, and you will see that the Sabbath according to God's commandment came in between the crucifixion on Friday and the resurrection on Sunday. So this is a New Testament proof that the day God commands us to keep today, is the day which comes in between Friday and Sunday, which is the seventh day, or Saturday. Read Mark 16: 1, 2 and you will see that the Sabbath, or God's holy day, is the

day which comes just before the first day of the week, which everybody knows is none other than the seventh day or Saturday.

Men may say that the Sabbath was intended only for the Jews and that the Gentiles are not required to keep it. But Christ says, "The Sabbath was made for man." (Mark 2: 27). If the Gentile is a man, then it was made for him.

THE ETERNAL SABBATH

Read Leviticus 23 in connection with Colossians 2: 16, 17 and you will see that the sabbath days that passed away at the cross were the ceremonial sabbaths of the Mosaic law. But the seventh-day Sabbath of the ten commandments was entirely separate from these, and was binding after Christ died. See Luke 23: 56.

The first day of the week is mentioned only eight times in the New Testament. Read Matthew 28: 1; Mark 16: 1, 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; and 1 Corinthians 16: 2. The first six of these refer directly to the first day of the week directly in connection with the resurrection of Christ, and were written all the way from six years to sixty-five years after His resurrection, yet they do not contain one word to indicate that the first day, or Sunday, became the Lord's day or a holy day in honor of His resurrection. This is conclusive proof that the first day did not become a holy day by any divine appointment.

In Acts 20: 7 we merely have the record of an incidental meeting at Troas on a farewell occasion, when Paul preached all night long, on what we call Saturday night and then took a long journey by foot on Sunday forenoon and afternoon.

In 1 Corinthians 16: 2 we have instruction concerning a private laying by that the believers in some places were to do, in order to have something to turn over to Paul for him to carry it to the poor saints at Jerusalem.

WE DESIRE to set forth some Scriptural facts about the Sabbath. Please look up the references in your Bible, so that you may understand for yourself just what the Bible teaches about the Sabbath.

God has forever settled the matter of what day we ought to keep holy, by commanding us in the ten commandments to keep the seventh day holy. Read Exodus 20: 8-11. It is an established fact that the seventh day is Saturday. Then to follow God's command, we must keep the seventh day, or Saturday, as a holy day. Since Sunday is the first day of the week, it cannot be the Sabbath of the Lord, or the Lord's holy day, because God declares that the seventh day is the Sabbath of the Lord (Exodus 20: 10) and the Lord's holy day (Isaiah 58: 13).

TYPES ABOLISHED

The Mosaic laws of ceremonial observances and typical ordinances were abolished at the cross (Colossians 2: 14; Ephesians 2: 15) and are not binding on Christians. (Acts 15: 5, 24.) But the moral obligations of the ten commandments were just as binding after Jesus Christ died as before, and every one of them are binding on us today. (Read Romans 3: 31; 8: 3, 4; 1 Corinthians 7: 19; James 2: 11, 10; 1 John 2: 3, 4; 5: 3; Revelation 14: 12; 12: 17; 22: 14.) Therefore the seventh-day Sabbath of the fourth command is still binding on the human race.

Read Exodus 20: 8-11 and you will see that the seventh day is the Sabbath because of three facts: 1. Because God

Just What the Bible Says

REST

1. Of what is the sea a symbol in prophecy?

"The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Revelation 17: 15.

2. What picture does the prophet Jeremiah give of the condition of the multitudes of earth?

"They have heard evil tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet." Jeremiah 49: 23.

3. When is this prophecy particularly applicable?

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21: 25-27.

4. What is the cause of this great restlessness among men just before Jesus Christ returns?

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48: 18.

5. How may escape be found from this lawlessness and lack of rest?

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6: 16.

6. What is this "good way" in which we should walk to find rest?

"Blessed are the undefiled in the way, who walk in the law of the Lord." Psalm 119: 1.

7. What part of the law of God is especially concerned with rest?

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20: 8-10.

Note.—The word *Sabbath* is simply the Hebrew word *rest* spelled over into English letters. The word *rest* could be substituted for *Sabbath* wherever it occurs without violating the meaning.

8. What does it mean to keep the Sabbath?

"For he that is entered into His rest [is keeping God's Sabbath], he also hath ceased from his own works; as God did from His." Hebrews 4: 10. Note.—True Sabbath keeping means ceasing from sin (our own works) and is therefore rest from all the restlessness, lawlessness, and fear of this age; the physical rest on the seventh day becomes a symbol of this spiritual rest found in loving and obeying the law of God. See Ezekiel 20: 12, 20.

9. What promise of rest do we therefore have?

"There remaineth therefore a keeping of a Sabbath to the people of God." Hebrews 4: 9, margin.

SCRIPTURE PROBLEMS SOLVED

This is a service department where questions on religion, ethics, and Bible interpretation will be answered. Inquirers may address the editor.

ISAIAH THIRTEEN

Do you hold that Isaiah 13 is a description of events yet future, or has it been wholly or partially fulfilled?

Like Matthew 24 and many other prophetic chapters in both the Old and New Testaments, Isaiah 13 combines, or mixes, forecasts of events in the history of Israel, or the Jews, with predictions of events connected with the close of this world's history in our own times. These prophecies have a double application, and the first fulfillments are figures of the later ones. That is, many events in the destruction of Jerusalem by Babylon, and of Babylon by the Medes, are similar to events connected with the destruction of the earth at Christ's second coming. In the chapter in question, however, the predictions of events in widely different ages are more distinct. Verses 1-5 and 14-22 describe the destruction of Babylon by the Medes and Persians, and verses 6-13 refer to the signs and events occurring just before the second advent of Christ; which latter

event is yet future. Surely, verse 10 refers to the darkening of the sun and the falling of the stars, in 1780 and 1833 respectively, as predicted by Christ (Matthew 24: 29). Thus this chapter has been almost entirely fulfilled. Verses 10-13 depict events yet future, culminating in the coming of "a Man more precious than fine gold," Jesus Christ.

DAUGHTERS AND SONS PROPHECY

Are the daughters and sons who shall prophesy and see visions, in Acts 2: 17, God's children?

It seems clear that they are God's children. Peter is here quoting the prophecy of Joel 2: 28. Verse 18 of Acts 2 says that this spirit of prophecy shall be poured out upon God's servants. It was fulfilled in the early church, as the apostles went forth performing miracles of healing and speaking prophecies. It will be fulfilled again in our day, as the signs mentioned in Joel 2: 31 and Acts

2: 20 testify. For these are signs of the last days, just before Christ returns. (Matthew 24: 29.)

BAPTISM OF THE SPIRIT

Is the baptism of the Holy Ghost the new birth?

John the Baptist's words in Matthew 3: 11 make a distinction between the two. He baptized "with water unto repentance," but Christ was to baptize "with the Holy Ghost, and with fire." Of course, the Holy Spirit convicts of sin (John 16: 8) and leads the sinner to repentance and baptism. In fact, the Spirit is the agent in God's hand of the full work of grace in the heart. But the baptism of the Spirit is a special outpouring of spiritual gifts, and power to use them, to go forth to preach the gospel of the kingdom and bring men to Christ. Read carefully the narrative of the Day of Pentecost (Acts 2) and the method and purpose of the gifts in 1 Corinthians 12 and Ephesians 4: 8-11.

HEALTH SERVICE

BEER BUBBLE BURSTS

*Beer Is More Harmful
than Whisky*

By Daniel H. Kress, M. D.

BEER has in the past been regarded by many as a harmless beverage. In fact, it has been looked upon by some as a food. But as far as its food value is concerned, it is practically nil. Not merely is it not of any value as a food, but as a beverage it is more harmful than whisky. A moderate drinker of whisky will as a rule outlive the drinker of beer.

The combined experience of both American and Canadian life insurance companies has revealed that the mortality is greater among brewers of beer and their employees than it is among distillers of whisky and their employees. T. B. McCauley, once president of the Sun Life Assurance Company, said: "That the mortality among brewers should be heavier than among distillers is a surprise. *I can think of no explanation except that so-called strictly moderate beer drinking is more injurious than similar spirit drinking.*"

Dr. Lyman Fisk, of the Life Extension Institute, said: "It is nonsense to claim that beer is a hygienic drink. Any one who says that beer does not produce a certain form of intoxication is wrong. They need only visit the saloon and watch the beer drinker in various stages of befuddlement or excitement. *The heavy mortality of brewery employees is sufficient evidence that beer, so far as its effect on masses of men is concerned, is not a hygienic drink.*"

The Pittsburgh Leader of January 5, 1900, said: "Judge A. W. F. White, sitting in the criminal court, said that the beer bought in this country makes brutes of men who drink it. . . . He asserted that more crime results from beer drinking than from the drinking of other liquors."

A physician in one of our large American cities, in relating his experience and observation with beer drinkers said: "My attention was called to the insidious effects of beer, when I began examining for life insurance. I passed as unusually good risks five Germans,—young business men,—who seemed in the best of health, and to have superb constitutions. I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found that they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation upon confirmation."

He continues: "Any physician who cares to take the time will tell you that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded as of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity. . . . When a beer drinker gets into trouble, it seems almost as if you have to recreate the man before you can do anything for him."

DEATH IN THE GLASS

¶ The Life Extension Institute published a report of actuaries of forty-three American life insurance companies, showing the increase in twenty-five years in the mortality rate of moderate users of alcohol. The report stated that very moderate users increased their death rate by 18 per cent over the normal rate, moderate users with occasional excess by 50 per cent, and those who drank daily more than two glasses of beer increased their death rate by 86 per cent.

In an interesting investigation by the actuary of the Northwestern Mutual Life Insurance Company, moderate users who were classed as "users of wine only, not exceeding four glasses of light wine, or three of heavy wine daily; and users of beer or light ale, not

daily and not more than three in any one day, showed a mortality over 16 per cent greater than abstainers."

Beer intoxicates. As far as the alcoholic content of beer is concerned, a large glass of beer, as was usually served, contained as much alcohol as did the customary small glass of



EWING GALLOWAY

Beer bubbles, like soap bubbles, will burst.

whisky. The only difference was, in beer the alcohol was served in a more dilute form and was absorbed more slowly, but there was just as much intoxication in the large glass of beer as then served, as there was in the glass of whisky.

In the November number of *The Ladies' Home Journal* of 1923 there appeared the following report of observations made by Mr. A. B. MacDonald: "The night of my first day in Montreal I sat in one of the three hundred and seven licensed beer saloons of that city—a large room with twenty-six tables, at which more than one hundred men were drinking beer.

"I ordered a soda pop, and a man near me said in beery friendliness: 'Don't be afraid of this beer, old man. You can't get drunk on it; it's harmless. You can drink a barrel of it and not get drunk.'

"I moved to another table to be rid of him, and thirty minutes later he had crumpled down like a wilted plant, his arms were outflung upon the table, and his face was in a puddle of beer slops. I saw twelve men drunk on beer in that one saloon on Craig Street that night, and I saw fully fifteen men there

who were in various stages on the road to dead-drunkenness.

"With a newspaper man as guide, I went that night into twelve saloons where nothing was sold but the beer which the government of Quebec says makes for temperance and sobriety. They were the same old saloons, with the exception that the men sat at tables instead of standing at a bar; and they drank beer instead of whisky.

"There were the same old smells, some old maudlin songs and laughter, same old vulgarity, same old quarreling and wrangling, same old drunks. *Before midnight, I saw one hundred men drunk on beer, not all of them dead-drunk, but all unmistakably drunk, and I saw many of them led to the door and pushed out.* On the sidewalks I saw men staggering, and around a fountain, in a little open space, were four men in the condition described in Recorder Geoffrion's report—'lying drunk.'"

Dr. Harvey W. Wiley in relating his experience while a student in the University of Berlin, Germany, said in an address given a few years ago: "I recall an experiment in which I took part with 2.75 per cent beer; that is, by

weight, making it a little over 3 per cent by volume. I was a student in the University of Berlin. The previous spring an attempt had been made to assassinate old Kaiser Wilhelm, and he had been passing the summer away from Berlin. He returned in November, 1878, and there was a great celebration. We had three days' vacation.

"We went to the great festival in the evening. Three thousand people were in attendance. Ten per cent of that crowd who had been drinking 2.75 per cent beer were under the table, dead drunk; 25 per cent were violently intoxicated. Now that was an experiment on three thousand men, and 35 per cent of them were drunk—not intoxicated, but drunk."

The fact is that beer drunkenness was more common in pre-Prohibition days than was whisky drunkenness. The saloons being owned or controlled by the brewers made a specialty of beer. The saloons were in reality beer saloons, not whisky saloons. As far as its demoralizing influence is concerned, beer is worse than whisky. Beer produces a more pronounced grossness of body, mind, and of morals.

The Doctor REPLIES to HEALTH QUERIES

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

COLD BATHS

I believe that a cold bath in the morning would help relieve me of the sluggishness that seems to keep me from feeling so well. How should this bath be taken? F. P.

The cold bath should be taken when the body is warm, so is best taken immediately upon rising. It should be taken in a warm room, and preceded by a short hot bath if the body is not warm. Make the cold bath short, and the body will be warm after the cold bath, if you take the bath promptly enough, and your vitality is such that your body reacts properly. If you are not warm after the cold bath, you must not take the bath, unless you can improve your technique so that you can get the reaction. Try a cold sponge with the same conditions, if the spray or bath is too severe.

COLD HANDS AND FEET

What is the cause of cold hands and feet? G. B.

When the hands and feet are cold, there is a deficiency of blood in those

parts, with a resulting accumulation of blood in the abdominal or internal organs, and in the brain and lungs. This congestion seriously interferes with the functions of the congested organs, with various diseases as a result. The feet and hands are cold because there is a contraction of the blood vessels of those parts, forcing the blood to other parts. This contraction is many times due to irritation from the absorption of poisons from the alimentary tract due to auto-intoxication. Coldness and clamminess of hands and feet are often an accompanying symptom of neurasthenia. Mental or nervous excitement may cause cold hands and feet.

SWELLING UNDER EYES

I have a swelling under my eyes. What can be the cause? M. B.

One cause of a swelling under the eyes is auto-intoxication. This is quite a common cause, and should be considered first, unless other causes are very evident. The swelling may be a symptom of a failing heart, disease of

the kidneys, or arteriosclerosis with a resulting failing heart. If the condition is at all persistent, a physician should be consulted.

IMPETIGO

My children, and several children in school, have a number of sores about their face. They keep rather scabby and seem to have some pus in them, and do not heal up with the salve I am using on them. What can I do for them? B. O. M.

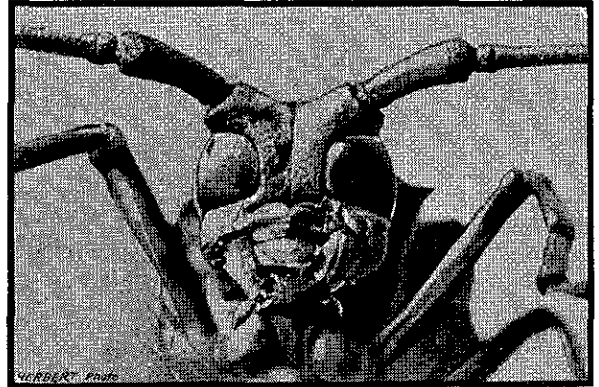
The children have impetigo, and it is contagious; but can be remedied promptly, if you take a little care and follow directions. Get two ounces of 2 per cent ammoniated mercury, and after cleaning off the scabs on their faces, cover the sores with the ointment. Do this twice a day, and warn the children not to touch their faces with their fingers, and to wash their hands in an antiseptic solution as you should after handling any of the sores. Keep up this treatment until the condition is entirely cleared up, and then your community ought to be free from this condition.

HOME and CHILDREN

OUR WORST ENEMY

Keep an Eye on Him

By CHARLES L. PADDOCK



If this Japanese beetle were big enough, he might be our worst enemy, but with all the menace of insects, our worst enemy is closer to us than they can be.

FROM the time the doctor puts drops in the new-born baby's eyes to prevent blindness, until those eyes are closed for their last long sleep, there is a battle against colds, measles, mumps, scarlet fever, diphtheria, small pox, and countless other diseases and germs. Life, from the cradle to the grave, is a struggle against our enemies.

The farmer must spray his fruit trees for scale and blight. Potato beetles are ready to devour the potatoes as soon as the tender plants peek through the ground. Corn borers, boll weevil, cabbage worms, melon beetles, mosquitos, flies, and thousands of other pests make man's life a constant warfare.

Cancer, tuberculosis, and other diseases take their toll of millions of lives. In one year the scourge of influenza took more lives than the World War.

And while we may have many friends, most of us have our enemies among men. Jesus had His Judas, Cæsar his Brutus, and Mordecai his Haman.

NEAREST AND WORST

¶ We cannot name all our many enemies, neither can we classify them. But who is our worst enemy? Most people would place Satan at the head of the list. You and I have an enemy more to be dreaded than any of those names, even Lucifer himself. Our worst enemy is ourselves.

Some years ago Sir Edward Arnold, on a visit to America, was speaking to the young men of Harvard. As he discussed with them wars past, and

conquests to come, he said: "Gentlemen of Harvard, in 1776 and 1812 you conquered your fathers; in 1861-1865 you conquered your brothers. Will you permit an Englishman to say that your next victory must be over yourselves?"

The only power that can pull us down is ourselves; but it is human nature to blame others for our sins; to excuse our mistakes because of heredity, environment, or fate.

MASONS OF OUR OWN PRISONS

¶ When God placed Adam and Eve in the garden of Eden, He permitted them to eat of every tree save one. To eat of this tree meant death. They both disobeyed God, and partook of the forbidden fruit. When God asked them why, Adam blamed Eve, and Eve blamed the serpent. Since that time we have charged the devil with most of our wrong deeds. He may have placed temptation in our way, but all the hosts of evil cannot force us into sin, for God is on our side, and greater are those that are for us, than those that are against us.

Sins in our lives entered through doors which we have left open. We read in Micah 7:6 that "a man's enemies are the men of his own house."

Alexander the Great, in a whirlwind campaign, conquered the then-known world, and wept because there were no more worlds to conquer. One enemy after another was subjugated until he was a victor over all—all but Alexander. Conquering the world, he failed to conquer Alexander, and in the

prime of manhood he died of his own weaknesses—died as a result of dissipation and debauchery when only thirty-three years of age.

When Lincoln was running for president, some one inquired of him what he thought his prospects were for being elected. "I do not fear Breckenridge," said Lincoln, "for he is of the South, and the North will not support him; I do not much fear Douglas, for the South is against him. But there is a man named Lincoln, I see in the papers, of whom I am very much afraid. If I am defeated, it will be by that man."

The undesirable stones in our characters were laid there by our own hands. And some of them have been well-mortared into place. They have become habits; and these links in the chains that bind us have been forged by our own selves.

OUR CHAINS NOT UNBREAKABLE

¶ A famous smith of mediæval times was imprisoned in a foul and loathsome dungeon. His hands and feet were secured by strong chains. Hoping he might break those cruel bonds that held him captive, he examined the chains link by link. He gave up in despair when he found his own initials on the chain. Those links he had forged in his own smithy, and he knew they could never be broken.

Our case is not a true parallel. We have undesirable traits in our characters. Wrong habits have been formed. When we look into our lives, we see mistakes and sins. But we have a deliverer. "Come now, and let us reason together,

saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. The worst of habits may be overcome with Christ as our helper. Sins may be forgiven. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Those who are staggering under heavy burdens He invites: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And He promises to go with us "even unto the end of the world."

What we really need is to get a view of ourselves, to see the strength of our worst enemy, and then set about to gain the victory. A story is told of a

man who was complaining of his neighbors. "I never saw such a wretched set of people as are in this village. They are mean, greedy of gain, selfish, and careless of the needs of others. Worst of all they are forever speaking evil of one another."

"Is it really so?" said the angel, who happened to be walking with him.

"It is indeed," said the man. "Why just look at this fellow coming toward us. I know his face, though I cannot just recall his name. See his little, shark-like, cruel eyes darting here and there like a ferret's and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel; "but you did not

perceive one thing of particular interest."

"What is that?" asked the man.

"That is a looking-glass we are approaching," said the angel.

Enemies may threaten you. Heredity may have handed you some weaknesses. Environment may hinder. But only your own self may keep you down. If we fall, with God's help we may rise again, if only the desire is there to rise and in faith we will accept God's help.

If we finally miss heaven we can blame no one, not even the devil. The Lord has lovingly and wisely planned that "whosoever will" may have a home in heaven. The only one who can shut the pearly gates against us will be our own selves. We are our worst enemies.

A Home Maker ANSWERS Parents' QUESTIONS

Perplexing questions on married life, home management, and child training will be answered here by a specialist on the home and its ideals. Send questions to the editor.

TRAINING FOR TEMPER CONTROL

My boy gets angry right away when something is not pleasing. What shall I do? He does things for spite.

Parents have the greatest opportunity to be the best teachers of their own children, because if they are honest with themselves, they can usually find the seed of the fault in themselves. It is not easy for parents always to recognize in themselves the same fault that is so patent in their children; but if it is there,—and nine times out of ten it is,—they must come to recognize it and study how to eradicate the last vestige of it from their own lives. In that process they will be helped to train out the fault from their child's life.

Are you ever spiteful or hasty with your child? Or do you ever exhibit temper before him? Do you say to your husband and his father: "Did you forget again that I wanted you to go to the flower show with me? Oh, well, it's always that way! You never think of me! No, you needn't cancel your engagement. I don't care to go now. I can stay at home, just as I always do"? Or does your husband and his daddy say: "Can't you ever notice when the buttons are off my shirts? I go like a beggar among my associates. No, you needn't! I haven't time to stop now for a sewing circle. I'll buy a new shirt"? When heredity and example combine to push Bobbie along the road to temper and spite, why wonder?

But leaving out such suppositions, which indeed may be wide of the mark, you will find that with a child of inflammable passions, the best culture is to avoid to the fullest possible extent all opportunity for exciting his opposition. Passion thrives on exercise. It is a good thing to plot a regular Fabian campaign: no fighting; avoidance of hostile contacts. It can be done a great deal more than many parents imagine.

I know a mother who deserves to be in the diplomatic service, she has become so skilled in avoiding "scenes" in her family. She schemes for it; she thinks beforehand what is likely to happen, and what position she would better take, or how to prevent the issue. When she sees a storm brewing, she sidesteps it with a suggestion of something pleasant and agreeable. She invites more often than she commands, especially when she sees it is unwise to command. And she isn't the slave of her family, either; she is the diplomat.

A good many parents make unnecessary denials of the desires of their children, just because they have fallen into the habit of denying. Sometimes it is necessary to deny, and then the denial should be firm, and it should be maintained, not with passion, however, but quietly. Nevertheless, in your case you must rather count, if you have to fight an engagement, that you are Fabius caught, and not Fabius successful. The less passion is fed by opposition, the feebler will it grow, if at

the same time positive culture is given to the traits of generosity and reflection.

The passionate child, more even than any other, needs to be in a quiet environment. The city is a bad place for him; for the noise and rush increase his nervous tension and irritability. The woods and the fields are good for him, and he should be constantly taught lessons of beauty, of devotion, of industry and sacrifice, from nature and also through stories. Get stories that will cultivate his qualities of patience, generosity, and cheerfulness.

After all that, however,—and it must be no temporary program, but your constant course,—you must teach him to control his passion. Show him by example, by story, and by direct injunction, how beautiful is self-control, and how worthy it makes a man.

Look well to his physical habits, also. He must have plenty of sleep, good, nourishing food, no condiments or coffee or meat, not much of eggs. Give him plenty of good whole-wheat bread, milk, leafy vegetables, and fruit. See that his elimination is perfect and regular, and institute the daily tonic bath. Make his habits of life simple, regular, and systematic. Give him a quiet environment, and teach him loveliness of disposition. Your battle will not be won in a month nor in a year, but you may make steady gains, and the fruits of years of your labor will tell more and more until he becomes a well-balanced, self-controlled man.



The Month's Reading

Thought-Provoking Paragraphs



Let Beer Be the Opiate of the People

THREE days before the reconvening of Congress more than a hundred daily newspapers printed this editorial advice, written by Mr. Walter Lippmann: "Beer would be a great help in fighting off the mental depression which afflicts great multitudes who are bored and discouraged, and it is an unnecessary cruelty to withhold it in the winter season we face. Beer is nourishing, consoling, and warming, and it should be made available as soon as possible."

All the other pleas that have been made in favor of rushing through a beer bill lose their importance in the light of these words from the nation's most widely read newspaper commentator. Talk about balancing the budget, about restoring prosperity to the farmer, about getting rid of unemployment by legalizing beer has been generally acknowledged, since the close of the campaign, to be mostly talk. But here is a reason for quick action that the moneyed interests of the country can be counted on to take seriously. Fill the unemployed up with beer—it drives away the blues! To keep men from realizing the bitter truth as to the tragedy which has befallen them, let them get—and stay—pleasantly befuddled! Protect society against having to pay for its own sins by inveigling its victims into an alcoholic indifference! Let beer be the opiate of the people!

A year ago, it will be remembered, the wealthy were being adjured to give to charity funds as "insurance" against social disturbance. This year, although that advice has been repeated, reports from all parts of the country show, with charity funds failing to achieve their objectives, that the rich are no longer responding to that appeal. Perhaps they consider that such largess no longer sufficiently insures! Men who face a third winter without work, without promise of work, and—now that they are being told that a tremendous proportion of the jobless will never be reabsorbed into industry—without hope of work, are not likely to rest content much longer with the prospect of endless handouts.

The truth is, as anyone with contacts in the needy portions of the

Facts Make Good Answers

By Georgia Robertson

Statement:

Our people did not, and do not, want Prohibition; it was "put over" while two million men were overseas.

Facts:

Two thousand amendments, of various kinds, to the Constitution had been proposed, but only seventeen of them adopted previously to the Eighteenth Amendment, showing they are not hastily adopted. The first resolution for a Prohibition amendment was offered in Congress forty years before the Eighteenth Amendment.

That two-thirds of the states had State Prohibition—and there were also large dry areas in wet states—and that all but two of the legislatures in the forty-eight states ratified—instead of rejecting—the Eighteenth Amendment proves that the masses of the people wanted Prohibition.

Furthermore, not more than ten per cent of the nation's voters were ever during the war prevented from voting by war-time duties, and "at least half of these were from dry states." Also the members of Congress who submitted the amendment were all elected before we entered the war.

There are five comparatively small groups of people clamoring for return of liquor; those who themselves want to drink—largely among the foreign born, and the so-called "smart set"; a few with what psychologists call an "infantile mind" who, like children, resent being told they "must not"; those who hope thus to further their political interests; those who themselves hold, or some member of their family holds, liquor stock; and a few enormously wealthy persons who want to shift heavy income sur-taxes from their own shoulders to the shoulders of the laboring class through a three-cent tax a glass on beer. The two latter classes combined with liquor interests abroad wanting to sell to us are able to buy all the space they want in the press to broadcast wet propaganda. Personal greed regardless of the welfare of humanity is back of the cry against Prohibition.

"Before Prohibition less than 100 persons owned 95 per cent of the liquor business and made more money than it took to run the Federal Government!"

country can testify, that there is a growing undertone of social menace in the protests of the unemployed. For the moment, this has been somewhat stilled by the election of Mr. Roosevelt, for it is distressingly true that hosts have been led to believe that it will need only the inauguration of a new administration to make jobs plentiful and start wage scales back toward their 1928 peak. Men of wealth know, however, how chimerical is this hope. They have begun seriously to expect that the reaction of the poor, after their hopes in Mr. Roosevelt have been dispelled, will be toward action seeking a drastic redistribution of wealth. Under the tense surface of society, the privileged hear the growling of an awakening beast—the hungry mob. Crumbs of charity will no longer satisfy. What will put that beast to sleep again? Give him beer!

That is a new strategy for the privileged. It may be that Congress can be persuaded into voting for beer on that basis. But one word of warning needs to be spoken to these men and women who are so eager to see the workless masses "consoled and warmed" during the approaching winter by lapping up a sea of beer. That strategy may not work! A mass of people under the influence of alcohol is not always dormant. Sometimes drink, rather than providing a consolation for deprivation, proves a stimulant to anger. It is not at all certain that the quiescence of the poor during the months of this depression has been despite the absence of alcohol; it might appear, if the beer flood should sweep over the land, that it has been to an appreciable degree because of it.

At any rate, the proposal to protect a society that requires drastic renovation by befuddling its most victimized members is to meet human agony with cynicism and to seek to stave off a day of reckoning with a resort to social opiates.—*The Christian Century*.

¶ Per capita cost of Prohibition in the United States, according to the *New York Times*, was nine cents this past fiscal year. Total amount spent for enforcement was \$11,069,500; highest amount spent in any State was \$1,610,419, in New York; lowest, \$26,555, in Alaska.

Remodeling Missions

(Continued from page 4)

it ever be, the chief enemy of true religion. In reality, what is known as atheism, "no God," is simply another god than Jehovah of the Bible. The proverbs, "Man is a religious animal," and "Man is essentially religious," have much truth in them in this regard. That which seems to be no religion at all is only a new form of idol-worship. Every man on earth worships *something*, if only himself and his opinions.

We see this whole idea of uniting all religions, however divergent, to combat non-religions, as the devil's own trick to trap the unwary. If the enemy of Christ can induce Christians to compromise their high ideals and make common cause in doctrine, method, form, and armament with false religions, on the specious plea of the danger of atheism to Christianity, he has won a signal victory in the great war which has been waging between the powers of Heaven and hell for six millenniums. And there can be no question that Modernism, long before its present urge to fight atheism, cast to the winds its real shield and sword. Since Christians "wrestle not against flesh and blood" (secular, material powers) they had

better put on "the whole armor of God." (Ephesians 6: 13-17.) The helmet of that armor is *salvation*; but Modernism has denied the atonement and the vicarious power of Christ to save from sin. The sword of that armor is the *Word of God*; but Modernism has denied the inspiration and inerrancy of the Scriptures. The breastplate and shield of that armor are *righteousness and faith*; but Modernism does not know righteousness by faith. The shoes of that armor are the *gospel*; but Modernism has nothing but an emasculated "social gospel."

Is it any wonder that the Modernists' attitude in the church today should see no need of further antagonizing heathen religious systems, and should advocate uniting with them to fight an imaginary enemy? In view of what Modernism is, we would not expect anything else. At least, it is consistent.

Christ's commission to His church, and especially to foreign missionaries,

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remains unchanged and unchangeable: "Go ye therefore, and *make Christians of all nations.*" Matthew 28: 19, margin. The church's aim is not to "recognize and associate itself with whatever kindred elements there are in" heathendom, nor "to stand upon the common ground of all religion," but to "*make Christians.*"

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NEWS PICTURES



1. Pupils listening to radio announcement from the principal in an up-to-date school. Notice loud-speaker. 2. James Elroy, of London, does everything with his feet that other people do with their hands, including dressing and feeding himself, shaving, shooting a rifle, and engraving. 3. The new Wright Memorial in honor of the Wright Brothers, near the site of the first aeroplane take-off, Kitty Hawk, North Carolina. 4. Miss Edna G. Robeson of Atlanta, Georgia, has invented the "logotype," a typewriter which writes whole words at a time, and enables a person to take dictation faster than anyone can talk.