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An Interpreter of the Times



GALLOWAY PHOTO



IN THIS ISSUE . . .

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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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¶ Revolution continues in Cuba. The first president, set up after the expulsion of Machado, was forced to resign after a few days' effort to please all parties, and at this writing a university professor, Grau San Martin, is holding desperately to the chief seat while five opposing groups are trying to depose him. Civil war on the island threatens, a condition which may demand intervention by the United States in accordance with the Platt Amendment. American capital practically controls the business of Cuba, and American lives are in danger; but Uncle Sam is doing everything possible to bring about order without intervention.

¶ The rather rare disease of encephalitis (commonly called "sleeping sickness," but not the sleeping sickness of the African jungle, which is spread by the bite of a fly) has become epidemic in parts of the country, particularly St. Louis. Many of its victims died. Medical men are bending every energy to find the germ of the disease. In the course of the investigation three unnamed volunteers allowed themselves to be bitten by mosquitoes which had bitten encephalitis patients. Thus, years ago, the germ and the means of the spread of yellow fever were discovered, but at the cost of the lives of the heroic volunteers.

¶ For obvious reasons this country was free from strikes during the depression. With the re-employment of mine and factory workers, however, comes the return of the strike. Selfishness on both sides of the capital-labor question, each hoping to get rather than give under the New Deal, has precipitated industrial war again.

THE NEWS

Reviewed for Busy People



¶ With codes for the major industries signed and put into operation, the NRA leaders are now turning to methods of influencing or compelling more buying on the part of the general public. It is estimated that not more than a fifth of the unemployed have gone back to work, however, and until a majority of them find jobs, the public cannot be expected to buy goods in sufficient quantities to materially deplete the large stocks on hand in the factories and warehouses. To many the New Deal has not become the Square Deal, yet.

¶ The millions which the Government has appropriated for public works in all parts of the country do not seem to be filtering down very fast to the man out of work. Necessary planning, and undoubtedly a certain amount of "red tape," always a part of the decorations of Federal aid, are delaying the spending of the money. It is reported that much of it will not reach the jobless till spring. Meanwhile charity funds are exhausted and the poor face a hard winter.

¶ Lack of funds is forcing many states and communities to start schools late, cut teachers' salaries, or close schools altogether. Education and religion seem to have no part in recovery plans.

¶ The United States Government has purchased \$75,000,000 worth of surplus farm products to be distributed to the various states to be used in relief work the coming winter.

¶ Spectacular crimes are increasing most alarmingly in various parts of the country—mass killings, wholesale jail deliveries, bold robberies of huge sums of money in broad daylight in the streets and in the banks of large cities, and kidnappings of wealthy persons. But withal there is more being done by police officials to capture criminals and bring them to swift justice than has been done for several years.

¶ The New Turkey celebrates its tenth anniversary in October. It has made remarkable advancement in the decade—in freedom of women, education, transportation, separation of church and state, the language, and in many other progressive tendencies.

¶ With prices of commodities soaring, and employment and wages not keeping pace, the doubtful expedient of dollar inflation is being urged upon President Roosevelt. The administration is now at a very critical period in its recovery program.

¶ During the past year 29,500 people in the United States were killed by automobile accidents, besides all the injuries, and a property loss of two billion dollars. Carelessness and irresponsibility are characteristic of our age.

¶ As another Arms Conference begins its sessions in Geneva, the United States and Germany demand that, unless something of real value is planned in the way of arms limitation, they will withdraw from the conference.

¶ With an average of one automobile to every 4.68 persons in the United States, all Americans could ride on rubber tires at the same time.

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THE NEWS INTERPRETED



Riot and destruction in Havana, Cuba, in connection with the recent political revolution.

The MARK of the NRA

THERE are those in various parts of the country who are connecting the blue eagle of the NRA (National Recovery Act), with the "mark of the beast" mentioned in the Bible. The only connection to be seen is in the means to the end of enforcing those marks on the people; namely, the boycott. John, the revealer, states in his prophecy in Revelation 13:17 that "no man might buy or sell" who refused to receive the "mark of the beast." And similarly we understand that the officers of the NRA urge merchants and consumers not to deal with those who do not display the blue eagle.

We affirm that there is absolutely no connection between the "mark of the beast" and the symbol of the NRA. If the same means (the boycott) be used to attain two objectives, that does not necessarily make the objectives identical or even similar. Every evidence in the Bible shows the "mark of the beast" (or "living creature") to be concerned with a religious matter, while the NRA is entirely economic.

We heartily subscribe to the NRA and are doing our part to forward the return to employment of the millions of jobless in the United States. It seems to us that every patriotic American, no

matter what his political beliefs and affiliations, should loyally stand by the administration now in its efforts to bring about better times. We may have some doubts of the wisdom of certain details of the whole scheme, but so do its staunchest advocates. They do not agree in anything but the main purpose of alleviating the distressing situation in America today. Much of the "New Deal" is novel and experimental, and very likely will be modified as experience teaches better ways.

The "mark of the beast" is enforced by a virtual union of church and state, a merging of religious and civil authorities, which will dictate to the American people how and when they shall worship God. The procedure will be a direct violation of the rights of religious liberty and a free conscience, and will take away our present Constitutional freedom to believe and worship as we please. The whole question will turn on the matter of Sunday keeping. We will publish articles on the "mark of the beast" in our next two issues.

While we can and do subscribe to the NRA, and absolutely repudiate all that the "mark of the beast" stands for, we deplore the suggestion of the boycott as

a possible weapon to enforce even a beneficent act of government. The boycott only stirs up hatred, and always banishes good will. It may be an effective weapon of the weak and the masses against the strong but there are better ways. And above all things, governments should not resort to it. We are happy to see a tendency to repudiate it on the part of the Federal authorities. That it will be used by religiously intolerant elements in the future of America there can be no question. Are the people of this country practicing at boycotting now that later they may use this reprehensible weapon to coerce their fellow citizens in religious matters? Down with the boycott!

We are not saying this to save our own skins, but to uphold the sacred principle of religious freedom, for only harm can come to persecutor as well as persecuted when religious bigotry and intolerance are indulged and men are forced to violate their consciences.

The Seventh-Day Sabbath

SUNDAY cannot be the Sabbath, any more than Wednesday can be the first working day of the week. The word Sabbath is from the Hebrew and means rest, or day of rest—rest of the spirit. The Hebrews always applied it to the seventh day, Saturday with us. Saturday is the Sabbath, the only weekly Sabbath; and to call any other day of the week the Sabbath is only pious thievery.

Nor is Sunday the Lord's day. There is absolutely no statement in the Bible which even hints that Sunday, or the first day of the week, is God's special day. The expression "the Lord's day" is used only once, and then without any indication of which day of the week it is. (Revelation 1:10.) But in several other texts we have a very definite teaching as to which day is the Lord's day, and all show it to be the seventh day, Saturday, the Sabbath God made for man. (Exodus 20:10; Isaiah 58:13; Mark 2:27, 28.)

We may well call the first day of the week Sunday, or a day of worship, if we

wish, but let adherence to fact and a reverence for God's word and His sacred institution save us from calling it "the Sabbath" or "the Lord's day."

Crime, Accidents, and Beer

THE liquor element in the country is almost holding its breath for fear something will happen to stave off a little longer the repeal of Prohibition. Complete ratification is expected early in November.

Meanwhile the press, nearly all wet, is doing everything possible to surpress any news of what the return of beer is already doing to the country. It keeps quiet about the fact that a new all-time record of arrests for crime has just been made in Washington, D. C. Half of the arrests were for drunkenness. Yet we are told that three per cent beer does not intoxicate. The wets say nothing about a thousand per cent increase in the number of alcoholic addicts in California state hospitals. Arrests for intoxication have increased 100 per cent in Lawrence, Massachusetts. The law says that this legal beer will not intoxicate, yet facts prove that many thousands are being intoxicated by it. Drunks are taxing jail capacities.

Railroads which have gone for ten and twelve-year periods without a wreck are suffering appalling accidents. If the facts were revealed it would be found that the chief causes of these tragedies could be laid to the partial intoxication of employees. Drunken automobile drivers are more and more frequent on the streets and roads, as anyone who drives abroad can testify.

Much is made of the millions of increase from beer taxes lessening the tax burden; and nothing is said of the rapidly increasing expense of incarcerating drink victims and trying to cure alcoholics. Is America getting what it wanted, or waking up to what liquor really does to a nation?

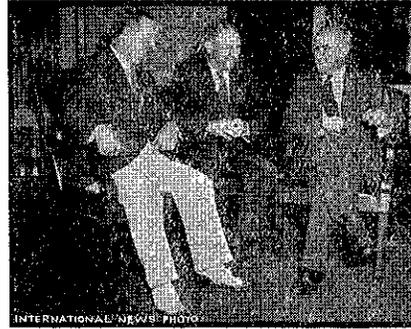
Groping Science

MEN who pride themselves on being independent thinkers in the fields of science and philosophy, usually cast aside the Bible as an authority, or even as evidence, in deciding what is truth. Strangely, however, if they observe, experiment and think long enough, they come to the same conclusion the Bible does. The Bible believer reaches his end

by faith as by airplane; the self-made scientist by doubt, as by ox cart.

Sir Francis Younghusband, a British scientific thinker, in his recent book, "The Living Universe," reasons that "the universe existed from everlasting, and will exist to everlasting, world without end. It is much the simplest solution of the problem and the most intelligible."

That is exactly the Bible teaching, if we understand that "world without



Three Federal officers debate the problem of crime in the United States.

LEFT: Two Department of Justice men. RIGHT: Raymond Moley, the president's former "brain truster."

end" does not preclude this earth changing its present form and condition in sin. Also this author would have us believe that we are ruled by a "cosmic spirit" that resides on "some other planet." Yes, God is that spirit, and He dwells in heaven, somewhere outside this world.

Sir James Jeans, and other noted scientists, are swerving around through a tortuous system of reasoning to believe that our universe has a "final cause," even a thinking, planning, omnipotent Personality back of all its intricate and orderly movements. Evolution is gradually slipping out of date. It is an explanation that does not explain. And science is building an "altar to the Unknown God," and ignorantly worshipping its diety. Shall we not declare the true God to scientists who ignorantly worship Him? (Acts 17: 22-31.)

And why this ignorance? "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to cor-

ruptible man [a monkey?], and to birds and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature [science?] more than the Creator." Romans 1: 21-25.

Christless Christianity

RADIO City (or Rockefeller Center) in New York, is a block of huge buildings more or less artistic, devoted to radio broadcasting and the amusement business in general. For the lobby of the R. C. A. Building large paintings are being prepared to adorn the walls. An English artist is doing the art work; and one of the subjects to be depicted is the New Testament scene of the Sermon on the Mount.

The artist, however, is in a quandry, for the owners of Radio City have requested him to leave out the figure of Christ from the picture. He is trying to imagine the Sermon on the Mount without the one paramount figure, the One who is preaching the sermon, the One without whom there could have been no such scene. It is said that he may represent Christ as a light from heaven.

The reason for the omission, as given by the R. C. A. directors, is that it would be inappropriate to connect Christ with such a business venture, too sacred a matter to connect with so secular a pursuit, or something to that effect. The proprietors of this entertainment center are to be respected in not wanting to drag Christ down to the level of modern amusements with their questionable morals, but we wonder why, then, the sermon is pictured at all. Its living message is a standing condemnation of much that will be done in Radio Center.

Without condemning too severely the strange request of these business men, we make a point here concerning the tendency of the times. Perhaps unconsciously with many persons, Christ is being left out of human affairs. He just doesn't belong. But there will soon be a change, and when He comes as King of kings and Lord of lords, everyone on earth will wish he could belong to the One who preached that remarkable sermon of long ago. If the painting appears finally with an "abstraction" of Christ, it will be a glaring negative symbol of Him who through all ages has been "despised and rejected of men."

IS THERE ANY

HOPE? ★

In these hectic days of hope in economic betterment schemes, it is well to take greater stock in the larger hope.

By
Walter P.
McLENNAN

SEVERAL years ago one of Uncle Sam's submarines was accidentally sunk, and its crew found itself imprisoned, with only a limited supply of air to breathe. In the efforts put forth to rescue them, divers succeeded in making known to the surviving members of the crew, their presence on the outside. So one of the members of that imprisoned crew took a hammer and, using the telegraphic code, pounded out the despairing inquiry, "Is there any hope?"

Today the world finds itself in the condition of that submarine crew, and the same despairing cry is heard on every hand: "Is there any hope?"

Hope is made up of desire and expectation. But neither of these alone constitutes hope. One may desire a certain thing without ever expecting it, for he may well know that there is no good reason for such expectation; but the blessed comfort of hope becomes his when he both desires and has every reason to expect some certain thing!

At present, the world finds itself in the grip of despair,—a despair that looms up before us in bold relief from the simple fact that we have no reason to expect premanent relief. The many conferences called by the leaders of the nations during the past few years, have uniformly brought to the surface the distrust with which the nations regard one another, and the alertness of each "to put something over."

When President Wilson made such heroic effort to bring the nations to see the folly of following in the ways of selfishness, he said in an address given in the Metropolitan Opera House, New York: "If men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world, we will sink back into a period of struggle in which there will be no hope, and therefore no mercy."

BRIGHTER CHRISTIAN HOPE

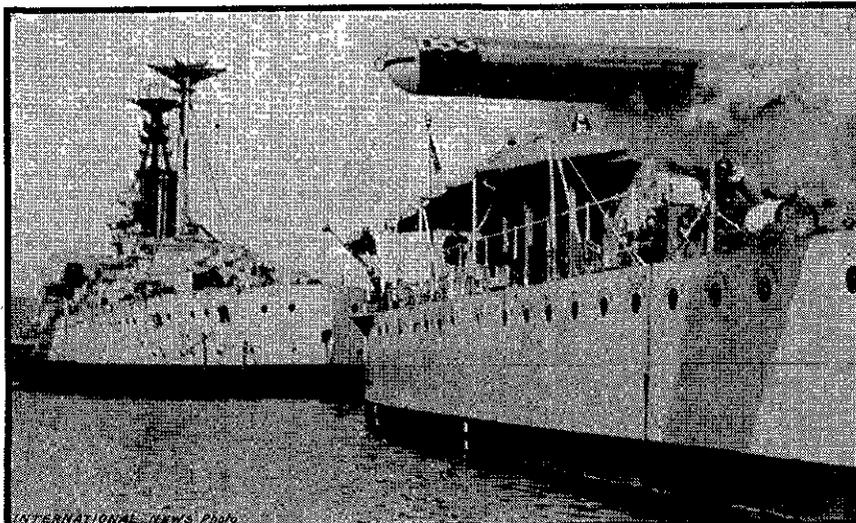
What has been done since that statement was made? When the nations agreed to bring the World War to a close because of sheer exhaustion, did they not immediately enter upon an economic warfare that has brought us to the deplorable condition in which we find ourselves today?

While it is a sad fact that the world at large has no ground upon which to

base hope, nevertheless the Christian's hope is strengthened by the very conditions that are causing the world such dire despair. He sees in these same circumstances the strongest evidence that His Lord is to return and banish from the earth such heart-rending wrongs. He can sing: "Blest be the sorrow, kind the storm, which drives us nearer home."

When the Saviour made known to His disciples "the blessed hope," even His glorious appearing, He gave them certain signs. Some of those signs were to appear in the heavens and others upon the earth. Of those that were to appear on the earth, one of the most striking is mentioned in Luke 21: 25, 26, "And there shall be . . . 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."

You will observe that the Saviour did not limit the distress to one or two nations, but used the plural without limitation. He further emphasized the fact that the *distress* was to be in the extreme, "with *perplexity*." He clearly points out that the result would be that men's hearts would fail them for *fear*. How striking are the words "distress," "perplexity," and "fear"! These are the words that are so prominent today in the vocabulary of commentators on world conditions. Let us note what a few of these commentators say. Dr. William E. Lingelbach, Professor of Modern History in the University of Pennsylvania, said in an article in *Current History*: "Post-war Europe presents many extremely complicated situations. Serious students of international affairs are *perplexed* and



A remarkable photograph of a torpedo being fired from a warship on its errand of death. Will war never cease?

baffled by contradictory tendencies and forces which somehow fail to fit in with past experience; paradoxes that cannot be solved by the postulates and axioms of pre-war days."

Nicholas Murray Butler says in his book, "A World in Ferment," p. 88: "The dazed *perplexity* of the world's most trusted leaders,—all these are characteristic of the days through which we are living."

Surely history is responding to the voice of prophecy! But let us read again from the prophecy of Jesus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Are these words being fulfilled before our eyes today?"

THE JOY OF HOPE

¶ In a recent book, "The Day After Tomorrow," Sir Philip Gibbs says: "Europe is haunted by a thousand fears. Its statesmen know that they are building upon volcanic ground."

An English journalist, Mr. James Douglas, writing in a leading London paper, says: "The heart of the nations is sick with fear."

The *Independent* expresses it thus: "The fear of the world is like the shuddering of nature before the typhoon, the approach of which is felt, but not otherwise known."

Foreign Secretary Chamberlain declared in the British House of Commons: "Fear haunts the councils of every nation."

Could we ask for a more striking fulfillment of the Saviour's prophecy than we see today? It indeed buoys the Christian on, knowing as he does that deliverance is at hand. He who shall come will come and will not longer tarry. Such a hope on the part of the Christian spurs him on to greater earnestness and activity, and makes him more anxious than ever to,—

"Lift up the trumpet, and loud let it ring;

Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;

Jesus is coming again."

Such a hope is worthy of the promise the New Testament gives to it. It is said that a proportion of one to every twenty-five verses in the New Testament is devoted to the second coming of Christ. Whole chapters, such as Matthew 24 and 25, Mark 13, and Luke 21, are given to its presentation. And even entire books are occupied with this subject, such as First and Second Thessalonians, and The Revelation.

(Continued on page 17)

Calendar changes have never in any way changed the day of

The TRUE SABBATH

By Charles S. Longacre

A BRITISH-ISRAEL periodical, *The National Message*, printed in London, England, dated October 29, 1932, under the caption, "The True Sabbath," publishes an article from which we take the following quotations:

"The Sabbath was movable to all the days of the week, like one's birthday. The fifteenth day of Abib was to be a sabbath in each year; consequently it moved round the days of the week continuously. The Christian Sabbath was divinely introduced at the resurrection as a new Sabbath system.

"Rome says she changed the Sabbath day, but this is not true; for it was adopted hundreds of years before the Papacy came into existence."

History, custom, and the Jewish ceremonial system and calendar prove that the Sabbath of the fourth commandment never was a movable Sabbath falling on different days of the weekly cycle as do our birthdays. However, the ceremonial sabbath days, like the fifteenth day of the month Abib, did fall on different days of the weekly cycle year by year, and these Jewish annual sabbath days still fall on different weekly days; but the Sabbath of the Decalogue never changes in the Jewish calendar.

Many Christian writers today fail to make a distinction between the weekly Sabbath of the Decalogue and the annual sabbath days in the Jewish ceremonial laws, which had no connection with the weekly Sabbath but fell on definite days of the month each year the same as our birthdays, instead of a special day of the week each year.

Rev. George Elliott, a Sunday observer, in his book "The Abiding Sabbath," says: "It is impossible [referring to the Sabbath of the Decalogue] to class the Sabbath with the ceremonial institutions of Israel. By the sacred seal of the divine lip and finger, it has been raised far above those perishing rites."—Page 118.

Timothy Dwight, for many years President of Yale University, is quoted by Harmon Kingsbury in "The Sabbath," on page 195, as saying: "The Sabbath appears to be regularly distinguished from sabbaths; and as sabbaths are regularly joined with new moons and other holidays of the Jews, which the Sabbath never is, it is clear to me that the Sabbath is not alluded to in any of these instances, [referring to the annual sabbath days in the ceremonial law]."

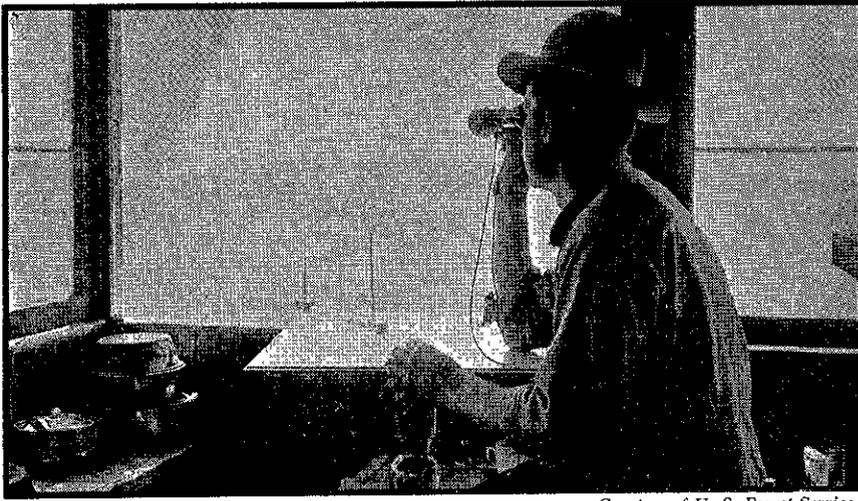
Moreover "the Christian Sabbath" was not divinely introduced at the resurrection. If it was, where is the record? It certainly is not found in the New Testament. On this point the Chief Justice of the Supreme Court of North Carolina says: "We look in vain in the New Testament for any requirement to observe Sunday. . . . Sunday was first adopted by Christians in lieu of Saturday long years after Christ, in commemoration of the resurrection."

There is no divine sanction nor command for Sunday observance in the Bible, in either the Old or the New Testament. Neither Christ nor the Apostles abrogated the Sabbath day, nor did they introduce Sunday observance. Sacred history clearly proves that Sunday observance did not come into vogue in the Christian church until the beginning of the fourth century of the Christian era. Sunday observance was introduced into the Christian churches by the Mithrian Gentile Christians who observed the first day of the week in honor of the sun-god whom they worshiped before they became Christians.

To deny that the Catholic church councils transferred the observance of the Sabbath to that of Sunday, or the first day of the week, is to ignore the plain facts of history and the records of the Catholic church councils, the originals of which are still preserved in many instances. These records disclose that there was a time when the great majority of the Christians observed the seventh day of the week as the Sabbath and that gradually a transition took place when heathen festivals crept in and these festivals were Christianized and given a Christian mold by assigning certain Christian events to those days.

Finally, the church councils reveal that Sunday observance was made a test of Christian fellowship in the established churches, and those who continued to observe the seventh day of the week for the Sabbath were anathematized. The decretals issued by the papacy make Sunday observance obligatory under pain of excommunication.

In the face of all these records, it is preposterous to claim that the Catholic church councils had nothing to do with the transference of the observance of the Sabbath to Sunday during the Christian era.



Courtesy of U. S. Forest Service

✪ A forest fire lookout in the Tahoe National Forest, California. ✪

LOOK OUT

If you would live a life of success

By Henry Stephen Prenier



REALLY successful living means to look out and away from self in order to be happy. The most unsatisfactory life is to habitually look *in*; it breeds misery.

Would you care to climb with me to the crown of the Statue of Liberty? Very well; let us go! Once inside the great masonry pedestal, with the exception of a faintly burning light bulb here and there, all within is dark, damp, and odorous. Narrow spiral stairways loom high up before us. All looks difficult and forbidding until with real effort we reach her forehead. Twenty people may stand there and look out of a semicircle of windows. We are a long way from the ground.

To look within the statue and down would be the act of an introvert. The damp, cold, clammy, metallic sides are beaded and dripping with moisture, and no speck of light can be seen, except the scattered bulbs, and these seem only to exaggerate the darkness. Let us turn away. Really, we have no time for such sights, have we? But too many of us do that to ourselves and find the joy of life fades away and is gone, and in its stead comes sin, darkness, and unhappiness. Why do we do it?

Looking out, we see broad vistas of landscape and waterscape — Staten Island, the New Jersey shores, Sandy Hook, the ocean, the mammoth suspension bridges spanning the East and Hudson rivers, a sweep of skyline, and the homes of ten million people. Who cares to look down and in?

BIBLE LOOKOUTS

☛ Joseph was an extrovert, a *lookout*. He was devoted to his father Jacob and to the best interests of the family. His father favored him with a coat of many colors, wrought and interwoven with love and embroidered with heart's affection. His eleven brothers saw the colors merge into the green of envy, and stirred to jealousy, they saw a pit, and money, and riddance.

Later on that young man, Joseph, faced that which has vanquished many youth in America. The modern philosophy of the "way of a man with a maid" received a severe jolt when Joseph submerged pleasure and self and said: "How then can I do this great wickedness, and sin against God?" There was God-consciousness! That young man was raised to the highest throne of service because he looked *out* and *away* and *up*.

Moses was an extrovert, and because of it he was raised to the highest service. No man up to his day was elevated as was he. You remember that when Jehovah asked him to step aside, to get out of the way of divine judgment upon a rebellious, murmuring, idolatrous Israel, he risked everything in a final plea: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—" then emotion overcame him—finally he cried, "and if not, blot me, I pray Thee, out of Thy book."

That response was divine. Moses had been promised greatness and his family vast estates, inheritance, and prestige; but Moses ignored all these in self-forgetfulness.

Joshua was an extrovert. What an outburst of the inferiority complex from the ten spies, when they said: "We were in our own sight as grasshoppers, and so we were in their sight." In this group of twelve the ratio of five to one showed the odds against those who looked out and away and up. The spirit of Joshua and Caleb was in contrast with that of their associates. No Old Testament character gave voice more inspiringly than Joshua to "strength and courage," by which God promised him: "Then thou shalt make thy way prosperous, and then thou shalt have good success."

But above all men Jesus Christ was pre-eminently an extrovert. His thought was continually of *others*. Even His enemies shouted as He hung on the cross: "He saved others; Himself He cannot save." The disciples on whom Christ was to build His church proved, under the test of the cross, to be totally committed to looking out for self. Only the Pentecost Spirit could change them into extroverts.

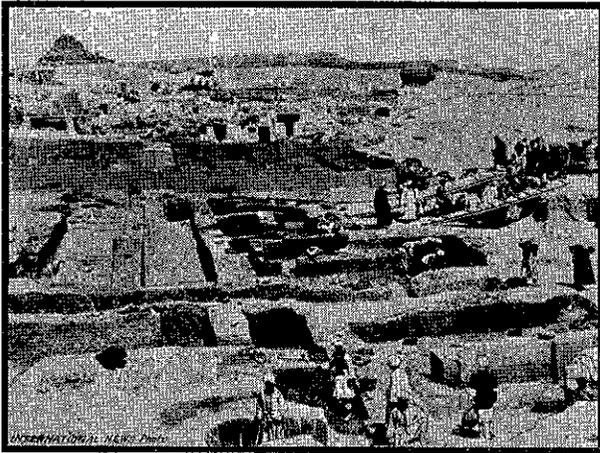
SELFISH RELIGION

☛ That Spirit possessed Paul. Hear him speak for himself: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Romans 9: 1-3.

Paul was much like his Master. How Paul did love others! Think of it! Willing to be accursed that others might be saved!

What is your reaction to religion? Is it to get what you can here and hereafter? Do you say selfishly, "Save *me*!" or, "Spare Thy people, Lord?"

AGAIN we hear OF THE STONES SPEAK



The recent unearthing of an ancient city near the Sphinx in Egypt.

IN OUR article published in the July (1932) issue of THE WATCHMAN reasons were given for the belief that Hatasu, or Hatshepsut, daughter of Thothmes I, was the "daughter of Pharaoh" mentioned in Exodus 2: 5-10, who had compassion on the infant Moses and saved him from the waters of the Nile. In that article we stated that recent archeological discoveries in Palestine confirmed this view, and these we shall now consider.

It will be remembered that one of the results of the World War was the placing of Palestine under the British Mandate. Under this new rule archeological work, instead of being discouraged by oppressive laws and a venal bureaucracy, has been greatly encouraged and has made rapid strides. As soon as the British had established civil government in Palestine, the first High Commissioner at once created a Department of Antiquities, under the direction of John Garstang, well and favorably known for his excavations in Egypt, Ethiopia, and Syria.

Professor Garstang has recently published a work on Joshua and the Jungles entitled, "The Foundations of Bible History." In this book he writes from the viewpoint of one schooled in the theories of the Higher Critics; yet, as an archeologist dealing with the facts as he finds them, he is forced to conclusions which undermine and destroy the fundamental thesis of that school, *viz.*, that these records were not written down until from three hundred to five hundred years after the events they profess to record. His testimony is therefore all

the more valuable, and with Moses we are led to exclaim: "For their rock [foundation] is not as our Rock, even our enemies themselves being judges." Deuteronomy 32: 31.

NO FLAW IN BIBLE RECORD

In his preface Dr. Garstang writes as follows: "The historic sites and walled cities which the writer had the privilege of visiting repeatedly while excavation was in progress during the seven years that he directed the British School of Archeology in Jerusalem and the Department of Antiquities in Palestine, impressed him deeply with a sense of material reality underlying the historic narrative. The impression, however, eluded definition, until at last he decided to examine separately the archeology of those passages which are now generally recognized by scholars [*i. e.*, Higher Critics] as the oldest elements. The results were so full of promise that he returned to Palestine in 1928 to examine the problem further in this light. Every identified site mentioned in the oldest sources of the Books of Joshua and Judges was visited; while three selected sites, Jericho, Ai, and Hazor, were examined more thoroughly with the spade. *The impression now became positive. No radical flaw was found at all in the topography and archeology of these documents. . . .* The chronological outline will be seen to fit into the known history of the period as derived from the records of Egypt."—Page 7.

Before taking up the chronological side of the problem, with which our theme is especially concerned, we turn

in confirmation of the Bible narrative.

And Pharaoh's daughter, who drew Moses from the river, sends her name to modern archeologists.

By
F. L.
CHANEY

to page 341 where Professor Garstang summarizes his conclusions as follows: "In view of the remarkable accuracy and fullness of detail in the earlier portion of the Book of Joshua, and the parallelism of certain passages in the Book of Judges with contemporary Egyptian archives, it is difficult to believe that these records were not written down in any form until the ninth or eighth century B.C., which period the early documents, *F* and *E*, are attributed [*by the Critics*] that is from three hundred to five hundred years after the events described.

. . . It would seem indeed probable that the religious leaders of Israel, soon after their entry into Canaan, adopted the system of writing already well developed in that land, and commenced at any rate a series of sacred archives. The old text, *which we have found in all respects so trustworthy*, implies clearly that Joshua set down in writing at Shiloh the description of the tribal portions, and later at Shechem the terms of the covenant to serve Jehovah which he made there with the people. Remarkable as may appear the proved historical reliability of the documents upon which is based the world's oldest connected narrative in the history of human and national endeavor, the conclusions we have reached are not altogether astonishing in view of the fact that both the Egyptians and the Hittites, whose influence permeated Canaan at the time, had already established a system of State archives."—Pages 341, 342.

BIBLE DATES CONFIRMED

Ince now this eminent archeologist, after weighing carefully the evidence secured on the field during the past decade, has declared for the historical reliability of these books, we turn with renewed confidence to a passage quoted in our last article, which has an important bearing on the time of the

Exodus, and consequently upon the time of the birth of Moses.

First, however, let it be noted again that if the Exodus occurred under the reign of Mareneptah, as the old theory declares, or about 1200 B.C., then those who hold to this view are forced to compress the history contained in the books of Joshua and Judges into a period of some 122 years, and by so doing either utterly ignore or count of no value the statement made by Jephthah in Judges 11: 26. On the other hand, if we take his statement at its face value, we are forced to the conclusion that the Exodus took place over two hundred years prior to Mareneptah's reign, and that Moses was born when she who afterward became Queen Hatasu was merely the "daughter of Pharaoh,"—the daughter of Thothmes I.

In his chapter on "Chronology and Dates" Professor Garstang deals with the period under consideration as follows: "To sum up these conclusions, the narrative of the books of Joshua and Judges, as derived from the oldest sources only, cover in round numbers a period of about 343 years." After giving the details and making the necessary deductions for events which occurred after Jephthah's day he continues: "This result is in absolute conformity with the tradition [?] embodied in Judges 11: 26": "While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the side of Arnon, *three hundred years?* Why therefore did ye not recover them within that time?"

The date assigned by Garstang for Jephthah's judgeship is from 1110 to 1105 B.C. Hence Israel, under Joshua, entered Canaan about 1410 B.C.

EGYPTIAN ARCHIVES TALLY

Again we note the following: "Numerous cities of the Canaanites in the age of Joshua are identical in name and strategic importance with those mentioned in the annals of the Pharaohs of the XVIIIth Dynasty, more particularly in the records covering the hundred years between the conquests of Thothmes III and the decline of the Empire under Akhenaton, 1475-1375. Twenty-four Canaanite cities may be recognized as common to both lists, which include practically all the familiar names, and may still be supplemented from the Egyptian side. This suggestive accordance attains real significance from the fact that a number of the cities which the Israelites were unable to subdue, including Bethshean, Megiddo, Acco, Gezer, Jerusalem, and Gaza, are found to have been organized centers of

Egyptian authority. It would seem, then, at first glance, that *the background to the exploits of Joshua in the land of Canaan was that which is disclosed by the Egyptian archives of the fifteenth century B.C.* In an effort to secure more tangible evidence on this point, preliminary excavations were undertaken by the writer in 1928 on the three sites which Joshua is stated to have destroyed, namely Jericho, Ai, and Hazor. A month's work at Hazor and brief soundings on the other sites disclosed in

With Me Always

By EUGENE ROWELL

*When ill content that I have for my rest
So plain and hard a bed,
I read the word: The Son of Man hath not
Whereon to lay his head.*

*When, plodding slow, I see my neighbor's
car
Flash by with prosperous hum,
I think: "'Tis written of my Lord, He
walked
Into Capernaum."*

*When I would grieve that I am not ac-
claimed,
Or am by friends forgot,
I ponder well: He came unto His own,
And they received Him not.*

*I know, whatever loss or grief I bear,
'Twas borne by Love divine;
And so I pray: "Lord, give me strength
today,
And patience like to Thine."*

each case the evident traces of destruction at an undetermined date near the middle of the Late Bronze Age, at the close of the fifteenth century B.C. A more complete investigation of the ruined fortifications and site of Jericho in the spring of 1930 has contributed archeological evidence in support of this conclusion. . . . The fact that the three important cities which Joshua is said to have overwhelmed in the course of his campaigns, and one other subsequently captured (Bethel or modern Beitin) seem on archeological grounds one and all to have suffered destruction at about the same time, is of itself sufficiently striking to merit consideration; it becomes of first importance when the approximate date, at the close of the fifteenth century, or in round numbers 1400 B.C., is found to tally closely with the one clear indication in Biblical tradition [?]. This is embodied in the statement that the Exodus occurred

480 years before Solomon began to build his temple, that is about 1447 B.C., so that the date of Joshua's invasion of Canaan would fall about 1407 B.C."—Pages 53-55.

During this present year Professor Garstang has continued his work at Jericho with remarkable results, for he has now uncovered the tombs of the kings of Jericho containing articles of the highest value to the archeologist, and, strange as it may seem, he now offers to us the name of the last king, who said to Rahab: "Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country." Joshua 2: 3.

THE EVIDENCE ACCUMULATES

¶ The following is the latest report at hand of these remarkable finds: "The evidence now presented lies in a vast amount of material of unparalleled profusion and variety, found in the royal tombs, and representing the height of Canaanite civilization. The bulk of the scarabs range from Hyksos times, about 2400 B.C., to 1400 B.C. All the material is being carefully studied. So far the last royal interment disclosed is that of a chieftain in the time of Amenophis III (c. 1419-1383 B.C.) Deposits of later dates are sparse, discontinuous, and intrusive. Professor Newbury, the Cairo expert on scarabs, has not found any scarabs in the collection between the reign of Amenhopis III and the Ramessides—the period from that Pharaoh to Rameses II is blank. . . . All this seems to point, as the pottery does, to the earlier date of about 1400 B.C. for the conquest, which accords with the Biblical chronology. The Exodus from Egypt must therefore have taken place, as the writer has advocated on other extended grounds, about 1445 B.C., just after the death of Thothmes III and during the reign of Amenhopis II. The chieftain referred to, thus far the last known 'king of Jericho,' was a young man whose name Garstang gives provisionally as A-kha."—Professor Jack, in the "Expository Times" for May, 1932.

Thus the evidence accumulates that the Biblical records are genuine and reliable historical documents.

Now when Joshua took command and marched against Jericho, Moses had just died at the age of 120 years. (See Deuteronomy 34: 7.) If, then, Jericho was destroyed about the year 1407 B.C., a date which the archeological evidence confirms, the birth of Moses would be placed about the year 1527 B.C. In

(Continued on page 11)

LAST month we imagined what would be Peter's feelings if he should suddenly come to life in modern Rome. We left him being shown around the city by a guide. He comes to the church of St. Peter. He looks in. At one end he sees a great image of the apostle Peter by Michelangelo. He sees people bowing down and kissing the foot of this image. Peter asks what they are doing.

"They are kissing the toe of St. Peter," answers the guide. "That is an image of St. Peter."

Peter is astonished. He takes out his scroll and reads Acts 10: 25, 26. He says: "When I was in Caesarea and Cornelius met me and fell down and worshiped me, I told him: 'Stand up; I myself also am a man.' If they couldn't worship me when I was alive, what right have they to worship a stone image of me?"

"Why," says the guide, "don't you know that the Church of Rome is founded on Peter? Didn't it say there in Matthew 16: 18: 'Upon Peter I have founded My church?'"

CHRIST IS THE ROCK

But Peter answers: "No; it says: 'Upon this rock I will build My Church.' Don't you remember that Jesus said to me: 'Get thee behind Me, *Satan*?' [Matthew 16: 23.] If you build upon me the way I was that day, you are building on a shaky foundation. I was a pretty poor foundation upon which to build a church."

"The rock *was* Peter," insists the guide.

But Peter reads 1 Peter 2: 4: "'To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.' The *Lord* is the chief corner stone," says Peter. "I was there and heard Him say it: 'The stone which the builders rejected, the same is become the head of the corner.' [Matthew 21: 42.]

"I remember the day when I stood there before the rulers and told those Pharisees and Sadducees that Jesus Christ was the rock, and the builders despised it. 'This is the Stone which was set at nought of you builders, which is become the head of the corner. . . . There is none other name under heaven given among men, whereby we must be saved.' [Acts 4: 11, 12.] *Jesus Christ is the rock!* Not I. I was a weak backslider, easily led away from God, vacillating. A stone—yes, but a slippery, rolling stone. Paul never recognized my supremacy. He once told me to my face that I was to be blamed.

SAINT PETER

By

H. M. S.

RICHARDS

[Galatians 2: 11.] James was the head officer of the church. He supervised. [See Acts 15: 13-20.] He was the moderator of the council. James was the president, not I, nor John."

The guide explains: "The head of this great institution, the world-wide church, is called the 'pope.' He is also called 'Holy Father.'"

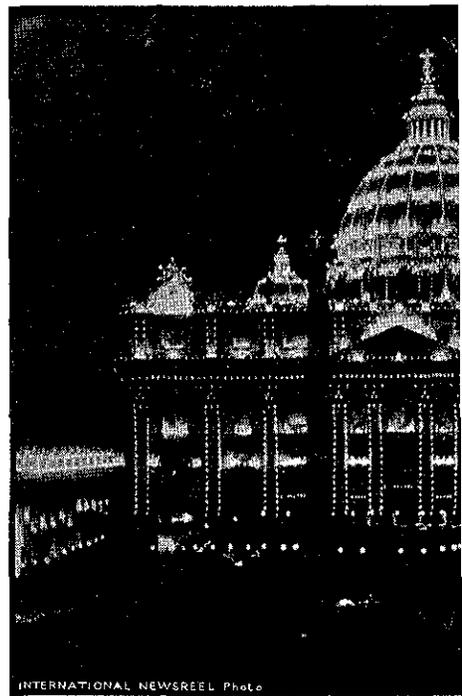
Peter gasps. "You mean you call the minister the 'Father' of the church? Why, I heard Jesus say with His own lips: 'Call *no man* your *father* upon the earth: for *One* is your Father, which is in heaven.' [Matthew 23: 9.] Verse 8 tells us we are all brethren. My position was that of an elder, one of the elders of the church. I told the brethren my position in 1 Peter 5: 1: 'The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ.'"

GOD NOT MEN

He is taken into the Vatican Library. The guide brings out the canon law of the church and the Catechism of the Council of Trent, and finds a statement that the pope has authority to change the law of God.

Peter says: "I remember the time when they were seeking our lives for preaching Jesus, and they commanded us to stop. I said: 'We ought to obey God rather than men.' [Acts 5: 29.]"

The guide says: "Old authorities testify and define just what they mean by the apostolic succession, the leadership of Peter in the church. 'Faith of Our Fathers,' by Cardinal Gibbons, chapter 9, page 95, says: 'The Catholic Church teaches that our Lord conferred on St. Peter the first place of honor and jurisdiction in



St. Peter's Cathedral (Rome)

the government of his whole church, and the same spiritual supremacy has always resided in the popes, or Bishops of Rome, as being the successors of St. Peter. . . . All Christians must be in communion with the See of Rome, where Peter rules in the person of his successor.' Now these words leave no doubt as to their belief.

"Two hundred or two hundred and fifty million believers teach positively that the foundation of the church is Peter. The popes of Rome claim all salvation and life is lost unless you are in communion with Peter through his successors in the church of Rome. These successors they claim to be.

"Some time ago the pope appealed to all Christians in a letter especially addressed to Protestants, called by him, 'our separated brethren.' This letter, called, 'The Light of Truth,' contains an appeal that Protestants should come back to the Roman Catholic communion, to the authority of the pope, as the successor of Peter and the Vicar of Jesus Christ. He made a great appeal: 'Humble yourselves and

R'S RELIGION

II



with modern illumination.

What church would he attend if he were here today?

The Holy Ghost is the vicar of Christ. 'He shall teach you all things.' [John 14: 26.] The Holy Ghost is the vicar of Christ, and the man who takes the place of the vicar of Christ takes the place of the Third Person of the God-head.

"I am afraid this is the wrong system," Peter continues. He reads further in a book the guide hands him and notices this statement: "The change of the Sabbath is an act of the Catholic Church. It is a mark of her ecclesiastical authority." [Letter of Cardinal Gibbons's chancellor.] 'A mark of her ecclesiastical authority!' Well!"

The apostle Peter is now very much aroused. He knows the change of the Sabbath does not bear the seal of God, and so he turns away from this Roman tradition and says: "Are there any other Christian churches here?"

"Yes, not far away," answers the guide.

"Where do their ministers live? Where are their homes?"

"Oh, they don't have any. It isn't right for their ministers to marry. The Church doesn't allow it."

"She doesn't allow her ministers to marry? Why?" Peter asks. "I was the first pope, they claim, and I was married. How do they explain that? My wife's mother lay sick of a fever, and Jesus healed her. [Matthew 8: 14.] Why, my mother-in-law lived right in my house! Paul wrote in 1 Timothy 3: 2 that a bishop may be a married man. This doctrine of celibacy is out of harmony with the will of God."

The Stones Speak

(Continued from page 9)

such case, we may ask, is there now sufficient light on Egyptian history of that period for us to determine who was the ruling Pharaoh when he was born, and whether this Pharaoh had a daughter who could have acted the part the Bible assigns to her?

It is now generally agreed that the Eighteenth Dynasty was ruling in Egypt at that time and so full are the records of that dynasty that Professor Breasted ventures the following exact date:

"On the third of May, in the year 1501 B.C., he (the son of Thothmes I) suddenly stepped from the duties of an obscure prophet of Amon, into the palace of the Pharaohs." The same authority assures us that according to the inscriptions, Thothmes I ruled at least thirty years prior to the above-mentioned date when his son seized the throne. Hence, if these dates be even approximately correct, Moses was born during the reign of this Pharaoh. Now as pointed out in our previous study, Thothmes I had three children, each by a different wife, who afterwards ruled Egypt. Two were sons, but the other was a daughter, Hatasu. Now the records are clear that this daughter of Pharaoh had a mind of her own, and that during a period of some forty years she possessed sufficient influence and power in Egypt to do what she pleased irrespective of her father's decrees or the wishes of her younger half-brothers. Quarrels and intrigues mark the checkered career of this family, but through it all and up to the time of her death, Hatasu was usually the dominant figure. Hence we conclude from this circumstantial evidence that it was Hatasu who took Moses from the ark of bulrushes, adopted him as her son, and gave him a training so that he "was learned in all the wisdom of the Egyptians."

Is There Any Hope?

(Continued from page 6)

Let us turn anew to the Scriptures that have to do with this most important subject and note the blessed fact that every sign that Christ himself gave has been fulfilled, or is in process of fulfillment. The certainty and imminence of this event cannot be successfully gainsaid by anyone believing in the Bible. And the facts connected with it are of the most absorbing interest, and should make fiction dull by way of comparison. Surely the only hope at the present that is worthy of the name is that blessed hope, even the glorious appearing of our Lord and Saviour Jesus Christ. Let us rejoice in the fact that "the kingdoms of this world" are soon to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." (Revelation 11: 15.)

accept our leadership—one fold and one shepherd."

Peter answers: "I should say that such an appeal cannot be ignored. Protestant Christians everywhere should reply to such an appeal, and tell exactly why they cannot possibly accept Roman Catholic leadership in religious matters."

The guide takes out Ferraris's Ecclesiastical Dictionary and reads: "We define the Holy Apostolic See, the Pope, the Vicar of the whole world, and claim that the Roman Pontiff, himself, is the successor of the Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, the head of the church, and was given by Jesus Christ full power to govern the universal church."

"God's vicar, in place of Jesus Christ here on earth!" Peter exclaims. "Why, Jesus said to us before He went away: 'I will not leave you comfortless. . . . I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth.' [John 14: 18, 16.]



A GREAT fact is stated in 1 John 5: 12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." Here is something denominated "life" that one is in possession of only by having Christ. Millions of people in this world eat, sleep, live, move, and have a being, whom this text declares have not life, being without Christ.

In the beginning, man was endowed with life. He was created for God's glory. It was the purpose of his Creator that he shall live eternally, becoming forever more and more like the Creator, in whose image and likeness he was made. In pursuance of a council on the part of the Eternal Trio, the divine purpose in man's creation was duly announced: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." Genesis 1: 26.

MADE LIKE GOD

☪ The record of creation then continues as follows: "So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1: 27, 28.

The process of man's creation and giving life to him is described as follows: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7.

Man was made like his Creator in a threefold sense. First, he was made "upright," unlike the lower animals, and like God. Second, he was endowed with reasoning faculties, unlike the lower creation, and like God; third, and chiefly, he was endowed with spiritual life, unlike the beasts, and like God. He was ever to hold unbroken communion with his Maker. The Lord made man's home and surroundings such as to insure the continued happiness of this blissful communion.

"And the Lord God planted a garden eastward in Eden; and there He put the



☪ C. W. Alward, scientist of Lansing, Mich., who says he can produce life chemically. But can he? ☪

Will Men's SOULS LIVE FOREVER?

man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." Genesis 2: 8-10.

Note the expression, "every tree that is pleasant to the sight and good for food." Not one left out that could have added to man's happiness and pleasure. In this beautiful Eden home—sample of what the whole earth was to become at the touch of obedient man's hand—the Eden dwellers were given the free exercise of the will, with such limita-

tions as would insure their eternal happiness and communion with God.

The sphere in which man was to exercise his will power was limited on two sides of him. Of one tree in the garden he must eat in order to sustain his spiritual life. If he failed to partake of that tree, he would die spiritually. Of one other tree it was said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." On the unnumbered varieties of trees between those two, man was to freely exercise the choice of his will, in eating of them to sustain his physical life.

The forbidden tree was designated as a test of man's loyalty. So long as that prohibition was obeyed, it was a recognition of God's ownership of all, and of His right to place this limitation upon man's will. All of God's requirements are "for our good always." (Deuteronomy 6: 24.) The form of temptation to which Eve first yielded was the temptation to question the beneficence of the Creator in placing restriction upon the will of man. The citadel of the will having thus been captured, and the woman being led to question God's motive in the prohibition made, the way was opened for the stronger statements of the subtle tempter. "Ye shall *not* surely die," was the bold declaration of the foe.

By
ASA T.
ROBINSON

"God, that cannot lie" (Titus 1: 2) had said: "In the day that thou eatest thereof thou shalt surely die." Satan, who "is a liar, and the father of it" (John 8: 44), said: "Thou shalt not surely die." Man did partake of that forbidden fruit. And that very day he died a spiritual death. He could no more eat of the fruit that was necessary to his spiritual life.

(To be continued next month)

~ Just What the Bible Says ~

Return of the Dead

1. Is it possible for the dead to return and take part in human affairs?

"As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7: 9, 10. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. "I go whence I shall not return, even to the land of darkness and the shadow of death." Job 10: 21.

2. What is the condition of man in death?

"So man lieth down, and riseth not; . . . they shall not awake, nor be raised out of their sleep." Job 14: 12.

3. Do we need to fear that the wicked dead will torment the living?

"There the wicked cease from troubling." Job 3: 17.

4. What is death to the afflicted?

"My soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway: let me alone; for my days are vanity." Job 7: 15, 16. "For now should I have lain still and been quiet, I should have slept: then had I been at rest. . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3: 13-18.

5. Even though men sleep thus in the grave, what account is kept of their life records?

"Thou numberest my steps: dost Thou not watch over my sin? My transgression is sealed up in a bag, and Thou sewest up mine iniquity." Job 14: 16, 17. "Also now, behold, my witness is in heaven, and my record is on high." Job 16: 19.

6. Will this dreamless sleep of death last forever?

"Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 15.

7. When will this calling of the dead take place?

"Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. *Note.*—To say the dead do not awake "till the heavens

be no more," is to say that they will awake at that time, which is the end of the world.

8. What will the dead do, and where, until they are called in the resurrection?

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14: 14. "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17: 13.

SCRIPTURE PROBLEMS SOLVED

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

MORAL SITUATION AT CHRIST'S ADVENT

Will people turn back to God, or grow worse, before the second coming of Christ?

"Evil men and seducers shall wax worse and worse," prophesied Paul concerning the "last days." 2 Timothy 3: 1, 13. "When the Son of man cometh, shall He find faith on the earth?" asked Christ in a question that is eloquent with the implied answer *No*. (Luke 18: 8. Read also 2 Thessalonians 2: 1-12; Revelation 6: 14-17.) Many prophecies point to the fact that the overwhelming majority of mankind will be steeped in wickedness and be lost when Christ appears. And this very fact necessitates His coming, that He may rid the earth of wickedness, since men fail so dismally to do it themselves. On the other hand, a comparative few will draw very close to God as the end approaches. "Unto them that look for Him will He appear the second time without sin unto salvation." Hebrews 9: 28; Isaiah 25: 9; Luke 13: 23-30.

THE CRUCIFIXION DAY

How could Christ be three days and three nights in the tomb if He was crucified late Friday and rose early Sunday morning?

Let our querist note that the expression "three days and three nights" is not used with reference to the tomb, but to "the heart of the earth." (Matthew 12: 40.) This latter expression no doubt refers to the power of men, or of Satan. (1 John 2: 16, 17; Luke 22: 52, 53; John 14: 30.) Jesus was arrested on Thursday night. The words "the third day," or "three days," are used when

9. Because of this hope of the resurrection, what trust may we feel in the face of death?

"Though He slay me, yet will I trust in Him." Job 13: 15.

10. To what glorious reward and future life may the saved look forward after the sleep of death?

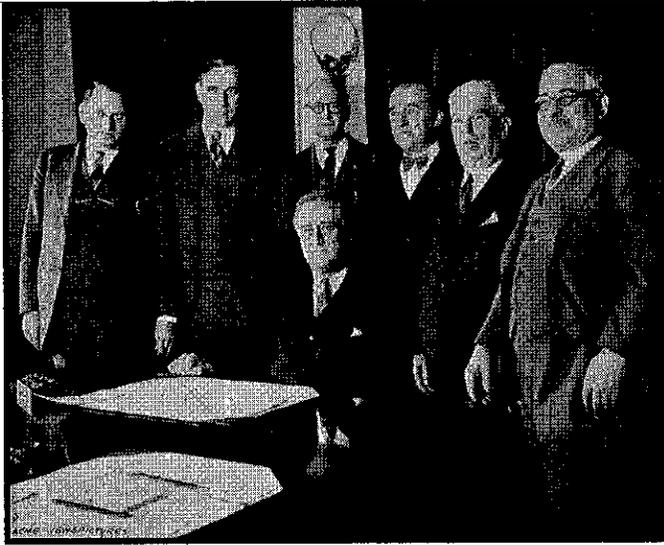
"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25-27.

referring to the time He was in the tomb. The Jews used these idioms to express parts of three days, as well as three full days and nights. That Jesus died on Friday (preparation day for the Sabbath, Saturday) and rose on Sunday (first day of the week) is proved by a careful reading of Luke 3: 54-56 and Luke 24: 1-3.

CHRIST AND FLESH EATING

Did Christ eat flesh food after His resurrection? Please explain Luke 24: 43 and John 21: 13.

It is very evident from these texts that Christ ate fish after His resurrection. There seems to be some doubt in the mind of the questioner as to the propriety of this flesh eating by Christ. There is no command in the Bible against the eating of "clean" flesh foods and Leviticus 11 states which are clean and which are unclean. Fish with scales are clean. No doubt, this is the kind that Christ ate. Note that Christ ate the only food available at the time, however, to prove to the disciples that He was a real being and not a disembodied spirit, rather than to show that flesh is the food we should eat. The better kinds of flesh foods are allowed by the Biblical permission; but we draw from Genesis 1: 29 that God's original purpose for man's diet excluded flesh eating. Therefore, we conclude that vegetables, fruit, grains, and nuts comprise the best diet for man. And this is attested by scientific research. Besides, the flesh of animals contains poisons normally present in all animal bodies, and in these days may also be seriously diseased. Hence we advocate a non-flesh diet for health's sake.



President Roosevelt and several wet Congressmen, who were present when he signed the bill which declared that 3.2 per cent beer is not intoxicating and therefore legal under the Eighteenth Amendment.

IS BEER A FOOD?

*Alcohol FACTS versus
Alcohol PROPAGANDA*

By DANIEL H. KRESS, M. D.
Neurologist

WE MAY ask, Why do men crave strong drink? The only reason why alcohol in any liquor is ever taken is because of its anesthetic powers. It is a narcotic. It paralyzes the brain cells and produces a state of partial unconsciousness. The poor man forgets his poverty. The man exposed to cold feels it less. Alcohol does not warm him up, as he supposes; it merely makes him unconscious of his condition and danger. The man who is hungry feels almost as well satisfied by taking a drink of beer as a substantial meal. Hence it is regarded as a nutrient. Alcohol does not make the weak man stronger; it merely renders him unconscious of his weakness. But the cause being unremoved, as soon as the effect of the one dose wears off, the weakness returns to a greater degree. This calls for another and still another dose. In order to experience a continuous state of relief from these disagreeable symptoms, a continuous state of mild intoxication is necessary.

The unpleasant and disagreeable sensations resulting from the use of pepper, mustard, and other irritants, may be relieved by a dose of alcohol. Alcohol does not remove the irritation—in fact, it intensifies it, being itself an irritant—but it paralyzes and soothes the nerve terminals in the stomach which report digressions, saying peace when there is no peace there.

It is the use of stimulating or irritating food which creates alcoholic thirst,

not the non-irritating fruits, grains, vegetables, and nuts.

The man who has injured a fellow being and experiences remorse of conscience can get relief by resorting to drink; but if he is wise, instead of resorting to drink he will pursue the only right course; that is, to confess his faults to the one injured and make the wrong right. If he has sinned against God and violated his conscience, he can ease his conscience by going to the saloon for a few drinks of beer; but he can obtain permanent relief in only one way; that is, by confessing his sins to God. The gospel does that which wine and beer claim to do. The gospel leaves a man free from condemnation, and, at the same time, clothes him in his right mind; while alcohol removes not the condemnation, but merely the *feeling* of condemnation by deadening the brain for the time being. Alcohol is the devil's substitute for the gospel of Christ. The saloon and the church are opposites.

MODERATE DRINKING DANGEROUS

Men cannot afford to take wine, or strong drink either, in large or medicinal doses, for the effect of it in all doses, large or small, tends to make them conscienceless. It tends to place men on a level with, and even below, the brute creation. Brutes possessing no conscience can injure one another and not suffer from loss of sleep because of remorse of conscience, neither is their

digestion interfered with because of worry. But with man it is a different thing. Being in possession of a conscience, he cannot do wrong without violating that conscience and suffering as a result. This has a depressing influence upon the entire body and its functions. Alcohol removes the effect but leaves the cause unremoved; while the gospel removes the cause, and through its removal, removes the effect.

The craving for drink is not natural; hence it is not a rude interference with personal liberty to prohibit the sale of drink when it removes the moral restraint from men and women, and makes them unfit for society.

It is the so-called moderate use of strong drink and the free use of the milder alcoholic drinks that are chiefly responsible for the immorality, crime, etc., that exist. The man who drinks until he becomes helpless is an object of pity, but he is harmless. The man whose nobler instincts and moral sense have been blunted by small doses of alcohol, but who is able to walk our streets and mingle in society as a sober man, is the one who is to be feared. It is to this class that immoral acts and crimes of impulse are usually traceable. It is the one who has taken a drink or two and feels especially capable of running an automobile who takes risks that he would not otherwise take and endangers human life. My safety and your safety depend upon total abstinence on the part of all.

ACCORDING to our old friend the Dictionary, that which exhibits taste, beauty, harmony, or other excellence is tasteful, while that which is savory, because it is appetizing and palatable, is tasty. Some of us frequently make mistakes by applying the word tasty to a person's decorations or dress, or perhaps by saying that a pudding is tasteful.

Nevertheless, there are certainly some dishes which are entitled to both "tasteful" and "tasty" as adjectives. These are the dishes that have a delightful taste and that make a good appearance when placed upon the table.

Dishes of this kind are not limited to any one course. Among modern tasteful and tasty dishes are dishes of celery, olives, and radishes which are arranged so neatly and blend so well with the table linens and china; fruit cups with their various colors; salads; and of course the modern dessert, which is often an exceptionally tasteful dish and assuredly a tasty dish as well.

Here are a few recipes that fit well into this season and that are assuredly entitled to a place here:

CALIFORNIA POINSETTIA SALAD
(Serves Six)

- 3 oranges
- 6 tablespoons cream cheese
- 2 red pimientos
- paprika

Tasteful
and Tasty
DISHES

By
Betty Barclay

Peel oranges and separate into segments. Make cheese into six balls, and sprinkle with paprika. Cut pimientos into long, narrow strips. Place a cheese ball in center of each salad plate and arrange orange segments radiating out from it like the petals of a flower. Place strips of pimiento between orange segments. Pour French dressing over all.

BAKED ORANGE MARIE
(Serves Eight)

Remove pulp from eight orange shells. Refill with pulp, mixed with

eight chopped dates and one tablespoon each of raisins, coconut, and chopped walnut meats. Bake in dish with one-half inch water, forty-five minutes in slow oven. Top with meringue (one egg white beaten stiff with one teaspoon sugar). Decorate with coconut. Return to oven to brown meringue. Serve hot or cold.

ORANGE PRUNE CHEESE SALAD
(Serves Four)

- 4 to 5 oranges, peeled and sliced lettuce
- 20 prunes, cooked
- 1 cup cottage cheese

Arrange five orange slices in circle on lettuce-covered salad plate. Center each with a prune stuffed with cheese. Serve with any desired dressing.

Variations: Stuff prunes with cream cheese or peanut butter, moistened with orange juice.

FRUIT CUP DESSERT
(Serves Six)

- 1 cup orange pieces
- 1 cup diced pineapple
- 1 cup halved strawberries (or white grapes)
- ½ cup powdered sugar
- 6 maraschino cherries

Combine and serve very cold in sherbet glasses with maraschino cherry garnish.

? The DOCTOR REPLIES TO HEALTH QUERIES ?
Medical and hygienic information of interest to the general reader is given here by a practicing physician. Inquirers may address the editor.

LIQUOR CURES

Will you please advise me in regard to the advertised liquor cures. Can I give one to my husband secretly, and will it be effective and not be dangerous? F. K. C.

There are no liquor cures that are given secretly that are effective. No person can be reformed of the liquor habit who is not co-operating, and who does not have the determination in his own heart to be free of the enslaving habit.

AMOUNT OF BILE

I read in an ad today that "the liver daily must pour into the intestines two pounds of liquid bile, or the food will not digest." Is this true? Of course, the ad said the only way to make the liver do this is to take so-and-so's pills constantly. B. Y. P.

The quantity of bile secreted in twenty-four hours varies with the amount of food taken in daily, but it is estimated to be about one quart, or 32

ounces. The natural way to make the liver function properly is to eat good food, have good elimination, and live normally and happily, free from worry and overwork.

FALLEN ARCHES

How can I get relief for fallen arches? M. E. S.

For fallen arches, you can get a soft well-fitting shoe with an arch support in it, and after giving your feet a good rest, you will find foot ease and comfort by wearing these shoes. Should your feet need further attention, you must consult an orthopedic physician, and let him prescribe for you.

SLEEPING QUARTERS
FOR CHILDREN

Should a girl sleep with her mother? M. A. M.

Young children should not sleep with adults, so unless the girl is nearly grown, she should not sleep with her mother.

CORNS

Will you please give me some help for corns? M. E. S.

For the treatment of corns, use a preparation of salicylic acid and colloidian applied to the corn. Do not trim or cut your corns as you are liable to get them cut too deeply; but apply this preparation at intervals for several times until the corn is thoroughly softened. The foot may then be soaked and the corn peeled off.

PATENT MEDICINE

Is it all right to use "Lydia Pinkham's Vegetable Compound"?

Lydia Pinkham's Vegetable Compound is a patent medicine, and its chief effect, which is stimulation, is due to the high content of alcohol that the medicine contains. I would not advise its use, although there is no particular harm in using it, other than that of the high alcoholic content.



Helen's WEDDING Day

By Ruth Haskell Hayton



YOUNG people are fitting in and out of Hillside Home, an old-fashioned residence in a quiet village on the shores of Lake Erie. It is the wedding day of Helen Putnam. All day her college friends have been busy with arrangements and decoration. Aside from these, there has been another loving helper. The bride's grandfather, a bent-shouldered, kindly old man has gone in and out of the back door assisting in every way possible. He has carried chairs and tables from the neighbors' houses; he has built the arch under which the wedding is to take place, and he is still working at the ice-cream freezer. At the same time that his hands and feet have been thus busy, his eyes have been following Helen wherever she has moved. He wishes in a half-jealous sort of way that the sweet, chattering girls and the clean, handsome young men would not absorb all of her time and attention. He so wants her all to himself for just a little while.

¶ In the late afternoon, when he has almost lost heart, his opportunity comes. He has made for her a table from the woods of the orchard, and he planned on this to place an old-fashioned bouquet for her bridal chamber. He knows that Helen will appreciate these flowers even though they are not like the exquisite roses she is to carry. In her wedding plans for her dress, and all the wedding accessories she has wanted simplicity. ("For I am to be a missionary's wife," she often told herself.) She tried to convince her bridesmaids she might even carry a daisy bouquet.

As Grandfather stands amidst the flowers in the garden that Helen's great grandmother had first planted, he sees her walking slowly through the orchard. She looks up at the hammer of a woodpecker; she answers a note of a robin. The little Jersey heifer stands with its head over the pasture gate seemingly to bid Helen a loving farewell.

"Oh, how I will miss coming to this dear old home with all its years of sweet memories." As she pats the heifer's pretty neck, Abyssinia, her future home, seems very far away!

Suddenly an arm is around her waist and grandfather draws her to a hammock close by, and takes a garden swing beside her. "Helen dear, will you spare your grandfather half an hour? You need a little rest and quiet, and what I want to say may be a help to you in years to come.

¶ "May I begin by saying you are taking tonight upon yourself the biggest job in the world—the most complex, but to a woman, the most thrilling undertaking?

"The art of being a good wife, and making married life a success, differs widely in some respects from what it did when your grandmother and I were married. Every one had hard work to do who accomplished anything in life fifty years ago. Physical comforts meant more to a man then than they do today. When he came home at night, he was there to stay. Grandmother's theory was partly true: 'The best of food and a feather bed make a pair of happy heads.'

"That is far from true today. In 1932 complete comforts invite any unattached man in homey apartments of every description. Dainty meals, the most restful of chairs and couches, any class of music or entertainment—all await him at a trifling cost and for far less strain and stress than marriage involves. Why, then, does he marry at all? He marries for companionship; to satisfy loneliness and still the cravings for affection; and to find a wife who is understandingly helpful. He marries for a peaceful home and for children and grandchildren whose voices will greet him eagerly at night, and whose

later achievements will fill his old age with pride and absorbing interest, as have those of my dear ones. What must his wife be? Not merely a good housekeeper, but an intelligent equal, a pal, a delightful chum, a fine-thinking public-spirited woman who will graciously entertain her husband's friends and take an interest in all that concerns him, thus making a womanly contribution to the community in which she lives, commanding the pride and respect of her husband.

"Helen, study to find out what trait of character or charm won Conrad and caused him to select you from other girls. Whatever it was, develop that gift. Don't fall away from it. If you do, he may fall away from you."

"Why, Grandfather dear," replied Helen, in a grieved and somewhat shocked tone, "you talk as though Conrad and I would tire of each other, and as though something dreadful would end our happiness. Conrad is a Christian; would that not keep him true and honorable?"

¶ "Well, Helen, I wish I could answer a hearty 'Yes.' Most certainly God will help! But even a Christian man or woman must watch for the 'Danger' signals in married life. The world is full of lonely young women, and good marriageable young men were never so few. These women are seeking for happiness—honest, legitimate happiness. They are seeking marriage, a home, and a family.

"If a married man is wretchedly unhappy—plainly so—his friends all know it. The man who has grown away from wife and family, who is drifting and lonely, is an object of interest and

sympathy to almost every lonely woman or girl. Your job, Helen—every wife's job,—is to see to it that the husband is never allowed to get to that point.

"Marriage is not, to many, the sacrament it once was; instead of young people entering into the relationship as the prayer book states, 'reverently, thoughtfully, and until death do us part,' the spirit of the age is to do so lightly, flippantly, and until divorce do us part. Do you know, dear, there are 200,000 wrecked homes every year in the United States? While this is sadly true, there are many happy marriages and successful home builders. This has been due to the careful selection of materials that both husband and wife have put into the home building. But it is the wife more than the husband who must plane and polish this rough timber,—the human nature of bride and bridegroom,—so they can build that beautiful structure, a Christian home."

"But Grandfather, you have only spoken of the responsibility of the wife; has she not a right to expect some special consideration from the man to whom she is trusting her life?"

"Your question is fair and wisely asked, Helen. The Good Book tells us that husbands should love their wives as their own bodies.

"Naturally men are selfish, conceited, and domineering. Most of them give careful thought to their own comfort and convenience. But when a good woman comes into their lives, if they follow God's instructions as to their treatment of her, these natural traits will be held in check. One of the first and life-long duties of a man is to have a sympathetic and intelligent knowledge of his wife's physical nature. Ignorance of the cost and responsibility of parenthood has caused the wrecking of more than one home. A wife has a right to know of a husband's business, and how it is managed and its funds expended. A husband has no right to assume the attitude that his wife is indebted to him for board and room, or that he has discharged his whole financial responsibility when he has paid the bills. He should study her tastes in music, literature, and art. There is much more that could be said of the gentleness, longsuffering, and patient sweetness that only love can teach. I do not want to bring sadness to you on your wedding day by dwelling on experiences which I feel very sure will never be yours; but being forewarned is being forearmed.

"As a minister, Helen, in my younger days I was in many homes. I want to tell you of the sad wrecking of one of these.

"I first knew the mother as she brought her little flock to Sabbath School each Sabbath morning. The kindergarten superintendent stood in her open door to greet all as they came. 'Johnny can say all the books of the Old Testament and Tommy can repeat all the memory verses for the quarter,' said the mother as she held a baby girl in her arms and pushed the pale-faced little boys into the room. 'Too hard!' thought the superintendent as she looked at the somewhat frail children. Every few Sabbaths the boys would say, 'Look at my new blouse; my mother made it,' or Tommy would say, 'Look at sister's coat; my mother knit it all.' The little mother's car, her sewing machine, and her seamstress ability were given to help in the Dorcas Society. She also found time to act as a member of the church school board. Love for God and her home seemed to give daily the needed strength to her body. Far too soon baby sister was coming to the cradle roll, and another baby was in mother's arms. Now there was less time for anything outside her home duties; less money and less physical strength. The home gradually became untidy, the children quarrelsome and disobedient, and the husband found less attraction in it. Thus he would often spend his evenings elsewhere.

TRAINING IN WORKING

Please give some suggestions for interesting a ten-year-old boy in work; that is, little tasks and errands, care of yard, etc. He is interested in bigger things. How much should be required during school year? In vacation?

What are "bigger things"? Not cow-punching, nor shooting lions, nor climbing Mt. Everest—not for him. If there are actually bigger things he can do, by all means help him to do some of them. You cannot starve a child's ambitions, and at the same time interest him in your ambitions for him. What are his incentives? Is he looking for money, or fame, or self-satisfaction in the "bigger things" he wants to do? In the right degree and the right spirit, those are laudable aims. Under right training, they can be mastered by the all-enveloping incentive of giving service; but they should never be smothered.

Help your boy in his ambitions, and he will be more easily won to help you in your necessities. Perhaps you need to scale down your demands upon his time for errands and such things; per-

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. Queries may be sent to the editor.

haps not. The child should not be made a drudge; but for a fact, in this age, there is much more likelihood of his being allowed to become an idler. Teach him that skill in doing bigger things is first gained by doing little things well.

Reward is an essential element in training the child in industry. Instruction is another; companionship, a third. See that he gets some reward for his work. Money rewards are sometimes necessary, but he should not be allowed to think that he must be

paid in money for every helpful and gracious thing he does. A project in which he is a prime mover and which, if he manages aright and if he works hard, will bring him some money, is much more natural and beneficial than payment from the parents' purse. Gardening is such a project. Plan it with him; and give him, or divide with him, the money that comes from the sale of vegetables and flowers. This is a good project for vacation. Many other projects are open almost everywhere to wide-awake boys who have wide-awake parents. But every one of them, like gardening, has to be conducted with vim and vigor if it is to be successful.

The amount of work he should do depends upon several factors unknown to me: his health, the exact pressure of his school duties, his temperament, and most of all the tact and ability in leadership of his parents. Perhaps an hour a day, perhaps more. Can you make his working-time interesting to him, by your companionship, and conversation, and instruction, and reward?—That's the question.

"The worm of self-pity and distrust found its way into her heart. The Lord who had helped her before was still on the giving hand; but in her weariness she neglected to trust Him as she had once done. Work for her family that had been a pleasure became drudgery. She failed to appreciate the

fact that while her husband was not a Christian he wanted a Christian influence in the home, and was willing and anxious to co-operate in getting the children to Sabbath School. By the time baby number five was in her arms, motherhood had lost all its joy. She wanted to be free from it all.

"It took only a few months to arrange the matter of alimony and guardianship of the children, and they were both free—free to come and go as they wished, but free at the price of a

wrecked home. Good places were found in 'homes' for the children.

"These children suffered; they loved both parents. The Home mother passed through the ward long past sleeping time one night, and found little Myrtle with eyes wide open. 'Why don't you go to sleep, dearie?' she asked.

"Oh, I am just thinking how I would like to have my mamma kiss me and tuck me in bed."

"During one of his father's visits, Tommy asked, 'Daddy, why can't I go home with you? Why do I have to stay here? Why do you and mother not come together?' Oh, Helen, the pathos of a wrecked home!"

The strains of the wedding march summoned Helen for rehearsal.

"Oh, Grandfather, I will never forget this talk. I'll thank you for it as long as I live."

Deeply moved, she hurried away to join the forming procession of starry-eyed youth and dancing little flower girls, who comprehend not the seriousness of the occasion. And into their midst comes Helen—a calm, purposeful Helen. In her heart and on her lips there trembles an unspoken prayer: "O God, help me to make my married life a beautiful art. Help me to be a builder and not a wrecker of our home."

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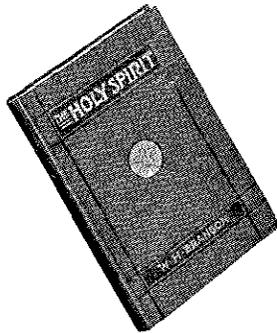
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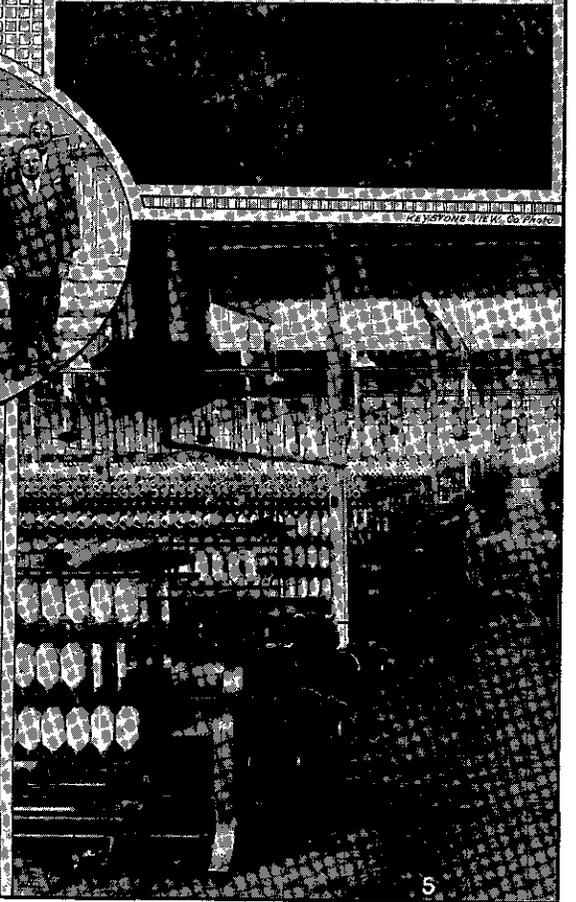
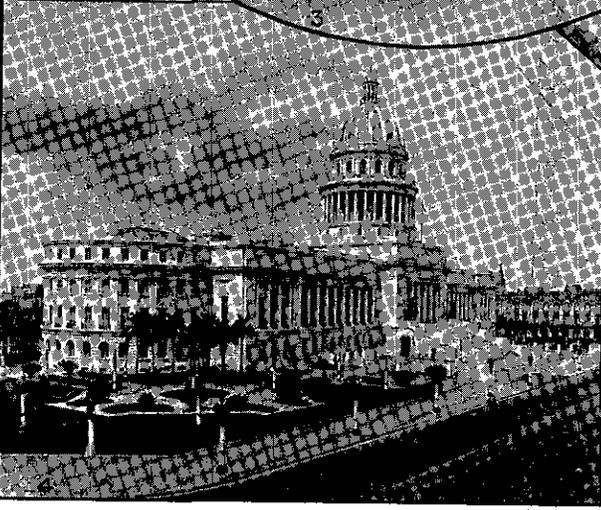
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1. A champion mustache at the Chicago Exposition, over seven feet long. 2. One of the many reforestation camps established to aid unemployment. 3. General Hugh S. Johnson (in white) and his Staff, who are the brains and the push of the NRA. 4. The capitol of Cuba, center of much political agitation and revolution these days. 5. A picture of the machine age; one man runs a whole floor of spinning machines.