

■ The majestic front of the new Supreme Court building, Washington, D. C. The Supreme Court is dedicated to "equal justice under law," and to the upholding of the principles of the Constitution

the wide clamor to change the Constitution after every passing difficulty.

God's Decalogue is a constitution which is absolutely unchangeable. It was set forth by all-wise Divinity, and is therefore perfect. Its very perfection in righteousness makes it immutable. But a constitution made by men may need changing and amending. Since early in United States history a score of amendments have added to and modified the basic statements first made by our father statesmen. And there can be no question but that the amendments have in the main made it a better Constitution.

We are not opposed to changing the Constitution. But we are very much opposed to changing any fundamental which has proved itself necessary to the happiness and the liberty and prosperity of all the people. And we are sure that the constitutional provisions for *decentralization of power* and *freedom of religion* are absolutely essential to these ends.

The fathers were wise when they gave all the power to the states and local governing units that does not necessarily lodge in the Federal government. The President and Congress must control foreign relations and import duties. But every possible right and power was delegated to the states. Only thus can a nation be safe from dictatorships and kindred monopolies.

Religious liberty, the right to worship God at a place and manner dictated by the conscience of the worshiper, is a prerogative to be safeguarded by the Constitution. It is a basic right that is not dependent on majorities. Majorities cannot rightly interfere with a man's religion, except as the exercise of that religion may interfere or jeopardize another man's religious rights. The duty of every government toward religion is to protect it in its legitimate sphere, and other than that let it alone. When this is done, good judgment and experience have proved that both state and church thrive wonderfully together. When it is not done, intolerance, persecution, and revolution follow inevitably. Change the Constitution if necessary, but touch not the pillars of civil and religious liberty.

SHALL WE CHANGE Our Constitution?

THE Constitution of the United States is a unified set of statements of the principles upon which the nation is founded. It is not a code of laws so much as it is a declaration of what the fathers believed were basic truths and methods upon which any free government must be established.

It is related to all the laws that have grown out of it as the Ten Commandments of God are related to the ceremonial and civil laws of Moses and to the Sermon on the Mount. Our secondary laws explain, magnify, elucidate the Constitution. It is a manual of fundamentals and of procedure. They are a textbook of ways and means. Yet all together constitute the code of laws that govern the nation.

It is a much more serious matter to amend, change, or repeal parts of a constitution than to make and repeal ordinary laws, just as it is more dangerous to blast away part of the foundation of a huge building than to

alter the roof or change the windows. If there is any experimenting to be done, it should at least be tried first upon the minor laws, not on the major principles. The Prohibition Amendment, however "noble," had to be repealed because its basic principle was not ingrained in the majority of the American people. Too many citizens voted dry with a wet breath. It was ideal, in our opinion, as a fundamental principle, but it was far ahead of what public desire and practice were willing to support. Its impracticability does not reflect upon, nor subtract from, its soundness as a principle; rather it reflects upon the character of the people who failed to obey it. But our point is that the trial and discovery of the workableness of Prohibition should have been made with minor laws and not with the Constitution. And to trifle with a fundamental is serious, if not dangerous. A precedent is formed. Hence

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The WAR DOGS HOWL for ARMAGEDDON

THE European war dogs, bristling with rage and fear, are tugging at the leashes. While we hear the muttering and rumbling of the storm in the Far East, and see the mailed fist shaken in East Africa, the din of war noise grows louder and louder at home. The feeble cooing of the dove of peace in the midst of it all is an incongruity fast becoming the target of satire and ridicule.

Everywhere the belief is that another war is inevitable, just a matter of time. It may not be a long time at that. The tension is steadily increasing, and cannot go on for ever. It is bound to snap under increasing strain. Every nation carries his chip on his shoulder, and woe is the day when it shall be knocked off! The situation is precarious, and a single misstep, an unwise move, or a criminal act like that of June 28, 1914, may suffice to set off the heated powder keg.

The cynical attitude toward the move for peace is a child of the actual circumstances. The great paradox of the day is the cry for peace by those who at the same time clamor for preparation for war. Britain's statesmen hurry and scurry about negotiat-

By
Robert Leo
ODOM

ing for peace, while her war budgets ever swell and her war lords plan for bigger navies and larger air forces. And she is doing just what every other nation is doing. Mussolini, hailed a few months ago as champion of world peace when he signed the treaty at Rome with the French minister Laval, has demonstrated a most bellicose attitude in his dealings with Abyssinia, which are followed up by a daily mobilization of Italian troops for Africa and rigorous demands against the Ethiopians. France at the same time prolongs the requirement of eighteen months of military training for her citizens.

The German *Fuehrer* [Reichsleiter] has just added to the brew by his call to Germany to militarize and ignore the Treaty of Versailles. "We

would not have changed our attitude," he says, "if there had been carried out the principle of preparing a real pacification; but we see how the other countries acquire ships, planes, and all kinds of implements of war, and we believe that before such conduct by the others the German people have a right to come out of their inaction and follow the example which the others are giving them, to whom [the others] may be imputed the violation of the treaty. The world is overflowing with the cry for war."



Who can contradict the leader of the German people? British, French, and Italian, with perhaps American, heads may come together and talk a lot about it. But it will do no good. The *Fuehrer* knows they know that, too.

The intensive campaigns of nationalism constitute a danger to Europe and to the world. Political agitators are poisoning the masses with the idea that the present deplorable situation in a given country is due to foreign enmity and influence. Measures against foreign labor and products are continually creating difficulties among nations.

The unrest and discontent in each country becomes more and more a matter of international concern. When the Austrian prime minister was assassinated, the rattle of guns was heard in Italy to intimidate the German who should attempt to interfere in Austrian affairs. The question of the Saar kept our nerves at a high pitch. The recent revolution in Greece became a matter of international concern when it was rumored that certain foreign elements might intervene in Greek affairs. Immediately a growling threat was heard from the neighbors of Greece that they would defend her against any foreign intervention.

We may expect more revolution and civil war. The dictator method of
(Continued on page 18)



■ Seen past the capped guns of the battleship "Minneapolis," heavy cruisers file out into the Pacific from San Diego, California, for spectacular naval maneuvers. When will the caps come off the guns in real earnest?

STATE AID to Denominational SCHOOLS

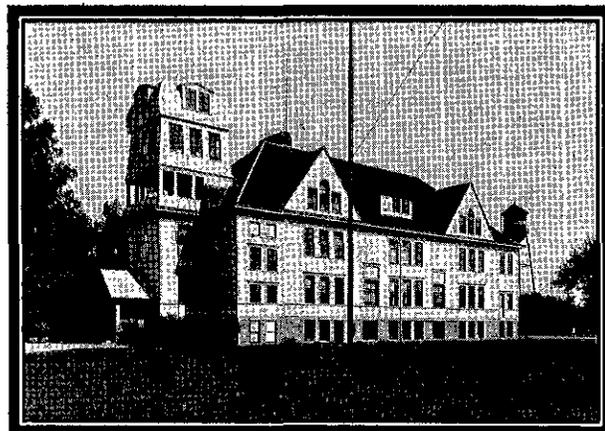
from \$2,000,000.00 to \$5,000,000.00, and had the new bill reintroduced, expecting sure and certain victory. But the Religious Liberty Association of Ohio, in co-operation with the Ohio Council of Churches and Pastors, led a vigorous campaign of education in opposition to this un-American measure, and as a result, the bill was overwhelmingly defeated in the House.



This year, the Catholic hierarchy, through a Catholic legislator, introduced a similar bill, to appropriate three million dollars for the support of their parochial schools, and two million dollars additional for the aid of denominational colleges generally. This latter feature was a sop to the Protestants, apparently seeking to silence the opposition of Protestant bodies, if not to obtain their active support. But the ruse did not work. The presidents of Protestant denominational colleges throughout the State of Ohio immediately and unanimously raised their voices in opposition to the plan. The pastors of 4,500 Ohio Protestant churches held a convention and vigorously denounced and opposed the scheme, and resolved: "We are opposed to, and will employ all lawful and honorable means to prevent, the expenditure of public funds or tax money, state or federal, for the use, support, or maintenance, directly or indirectly, of any sectarian, parochial, private, or free-tuition schools, other than our regularly established public schools."

The Religious Liberty Association of Ohio likewise joined with the Ohio pastors in carrying forward a vigorous campaign of education throughout the State, and in conducting an opposition

■ *One of the buildings of a denominational college, in Michigan, which, though struggling financially, stands squarely against state aid for denominational schools.*



WHEN the thirteen original states formed the Union, every one of them had a state religion, and the established church was supported out of the public funds derived from a general tax. All American schools were religious at that time, and every denominational school was supported in whole or in part from the general tax funds. The Federal Constitution in principle separated the church and the state, and a number of the more aggressive states soon followed the example of the Federal Government and wrote similar provisions of church-and-state separation and guaranties of religious freedom into the state constitutions.

Led by Horace Mann, the noted educator of New England, there was developed the free school system as it exists today in every state in the Union. In the movement to separate religious from secular education, Mr. Mann often had to meet the most bitter opposition from the churches which before had received state aid.

The Catholic hierarchy were the most persistent opposers to the public school system of education, and were prompt and vigorous in their protests. They went to great lengths in their persistent opposition to the free public school system of secular education, and made strenuous efforts to secure public funds from the state for the support of their parochial schools.



These attempts on the part of the Catholics to secure state aid for their parochial schools were met by the organization of opposition parties such as the American Protective Association, composed largely of Protestant members, organized ostensibly to protect the free public school system of education, and the Ku Klux Klan; and for a time it was almost impossible for an honest, upright, public-spirited Catholic to be elected to public office.

■
A Survey of a Vital Issue
Now Before the American People.

■
By
Charles S.
LONGACRE

If the Catholic hierarchy could only learn the unvarying lesson that it does not pay at any time or in any country for the church to meddle in politics, or to seek state aid for the support of her church work, she could save herself many a bitter and humiliating experience. Her unfortunate and devastating experiences in Spain and Mexico, after dominating political affairs to further her own ends for centuries, are striking examples today; but it appears that the Catholic hierarchy has not yet learned the lesson.

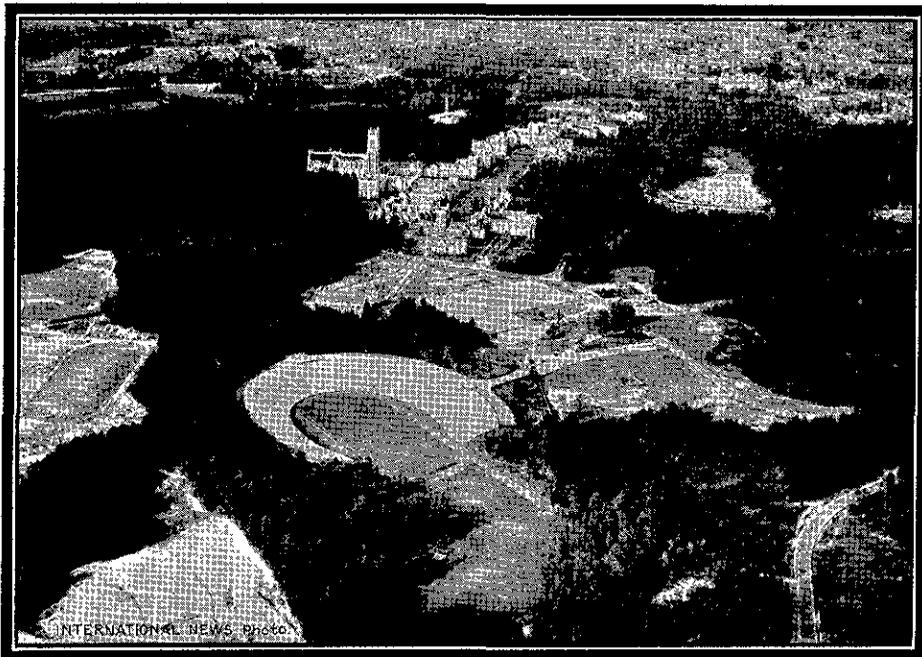
For the past few years, the Roman Catholic Church in Ohio has been very active in sponsoring measures before the State Legislature for the assistance of the parochial schools. Last year the Catholic hierarchy, through a Catholic legislator, introduced a bill to secure an appropriation of \$2,000,000.00 from the public school funds for their parochial schools in that State. This bill was passed by the State Senate and came within two votes of obtaining a constitutional majority of two thirds in the House of Representatives. This near victory greatly encouraged the Catholic hierarchy, and they ordered the bill redrawn and increased their demand

hearing before the Senate. The bill was passed by the Senate with a small majority, but was defeated in the House by a majority of 86 to 42 votes. The Catholic legislators who sponsored the bill demanded a roll call and publicly stated that they desired to "put every man on the spot." By that they meant that they proposed to organize the Catholic voters at the next State election to boycott every legislator who voted against the bill that would enable the Catholic Church to procure public funds for its schools.

This idea of subsidizing the Catholic parochial schools by an appropriation of public funds is a well-studied plan advocated with tireless persistence by the Roman hierarchy whenever circumstances seem favorable to it. In 1915, during the New York Constitutional Convention, Governor Alfred E. Smith introduced an amendment to the State Constitution, the substance of which, as summarized in his own words, was to "empower the legislature to make an appropriation, or to authorize a civil division of the state to make an appropriation, in aid of denominational schools." A joint resolution proposing an amendment of similar import was introduced by two Catholic State legislators in the New York Legislature in January of this year. A similar resolution was also introduced in the Massachusetts Legislature this year. In some of the western states, bills were introduced by Catholic legislators to have the state furnish free textbooks and transportation to the pupils of parochial schools.



The Catholic hierarchy demands these public funds on the basis of "equity." For a Catholic to say that because he pays taxes to support the public schools, the state, to be fair, ought to appropriate public funds for the support of Catholic schools, is just as wide of the mark as it is for a bachelor to say he ought to pay no school taxes because he has no children to educate. If the state, to equalize things, ought to pay back to the Catholics, in the form of a subsidy, the taxes they have paid for public education, then the state to be fair ought also to pay back a subsidy to every bachelor, single woman, and married couple which never had any children to educate, or married couple who have no more children to educate, in the same proportion as they paid school taxes. According to this argument, which is extremely fallacious,



■ *Duke University, Durham, North Carolina, which was able to build like this with a \$40,000,000 endowment.*

the state ought to tax only those who have children attending the public schools. But the state must make provision to educate one and all in the public schools. If parents or religious societies prefer to educate their children in private schools, that is their own choosing and responsibility and not the state's liability.

If it is consistent for the state to pay for religious instruction to children in religious schools under religious teachers, why is it not equally consistent for the state to pay for religious instruction to adults in churches under the priesthood? Religious instruction is religious instruction, whether given to children in the parochial schools or to adults in churches. For the state to do either is fundamentally wrong, and constitutes a repudiation of the distinctive American ideals of separation of church and state.



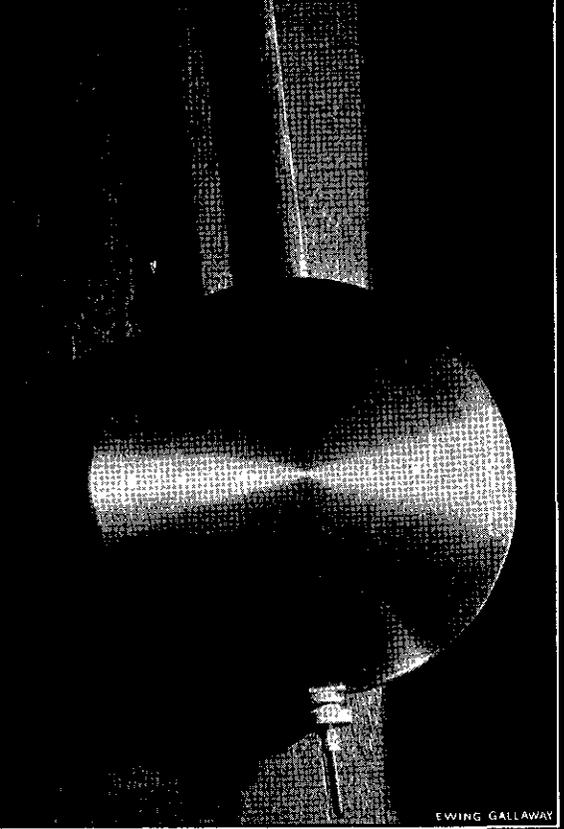
If the Catholics ever succeed in getting state aid for their parochial schools, it is bound to engender animosities now dormant, and the consequent reaction against the Catholic use of the public funds will do the Catholic Church far more harm than the benefit they would derive temporarily from such funds. It would lead to state control of their schools and curricula. It might mean the barring of all religious instruction from their state-supported schools, as well as religious instructors, and lastly, as in

Spain and Mexico, it might lead to the state's confiscating all church property that was built up and supported by state funds. Wherever state financial responsibility goes, inevitably and logically, it is followed by state control. The Catholics in the United States would do better to leave well enough alone, lest they bring a worse trouble and calamity upon themselves than the present financial depression and the consequent shortage of church funds.

When any religion attempts to secure special privileges to its own votaries, and seeks to secure special aid and protection for itself from the civil government, then it invites attack, and deservedly so. It has invaded a forbidden domain, and is seeking to advance itself by means and methods that are foreign to the fundamental principles of Christianity and that are bound to provoke religio-political controversies and ultimately will do religion far more harm than good.

Devotion to religion and patriotism for one's nation are the two mightiest forces that sway human minds and hearts. History has proved that it is safest for the interests of both church and state that these two take their separate ways. A man may be a patriotic citizen and a devoted church member and have no conflict.

Let every lover of our American system of government and of the true principles of Christianity and genuine religion protest against these encroachments upon human rights and fundamental principles wherever such un-American measures are advocated.



EWING GALLAWAY

■ *The passing of time is the passing of life and opportunity*

The pendulum swings; time passes;
there is no return---BUT

MAN

CAN Go Back

By
Walter P.
McLENNAN

the many things that may happen to one's faith: 1. Our faith may fail. (Luke 22:32.) 2. We may make shipwreck of the faith. (1 Timothy 1:19.) 3. We may depart from the faith. (1 Timothy 4:1.) 4. We may deny the faith. (1 Timothy 5:8.) 5. We may cast off the faith. (1 Timothy 5:12.) 6. We may err ("miss the mark"—Greek) concerning the faith. (1 Timothy 6:20, 21.) 7. Our faith may be overthrown. (2 Timothy 2:16-18.)

Now if any, or all, of these things should happen to a man's faith, by what would he live? What would take the place of the saving element of faith? And are we not told that one must be faithful unto death before receiving the crown of eternal life? (Revelation 2:10.)

But let none entertain the idea that faithfulness implies faultlessness. A couple may have lived together in matrimony for fifty years, and have been absolutely faithful to each other, without being faultless. They are still true to their marriage vows. And so with the Christian. He may be far from being faultless, may have stumbled often in his walk, his service, may be faulty, but he has not deserted his Lord, has not ceased to trust in Christ for absolute salvation in the kingdom of glory. He has confessed his sins and claimed the promise: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Such a Christian may indeed hope and rejoice.



It is because of the possibility of apostasy that we find so many admonitions addressed to the children of God. You may note some of them in the following Scriptures: 1 Corinthians 10:12; 15:58; Hebrews 3:12-14; 6:4-7, R.V.; 2 Peter 3:17. Other texts that should be studied in this connection are: Galatians 5:4; 1 Corinthians 9:27; Ezekiel 18:21-24; 1 Samuel 10:6 and 1 Chronicles 10:13; 2 Peter 2:20, 21; Romans 8:12, 13; Colossians 1:21-23; 1 Thessalonians

3:5; Revelation 3:5; 1 Corinthians 8:11, and John 15:2, 6. And remember in your study of the last text, that a branch becomes withered by disconnection.

I have heard it said with a degree of finality, that, because it is humanly true that "once a child, always a child," therefore when we become the children of God through the new birth, we will always continue the same. If this argument were sound, would it not rob every human being of hope? Are we not all "by nature the children of wrath" (Ephesians 2:3) and "the children of the devil" (1 John 3:10)? That which proves too much does not prove anything.

Some have thought that the wording of John 10:28, 29, taught that if you were once saved there could be no falling away. Those verses simply teach that no man is able to match strength with God over any of His children. They do not teach that the saved one has been shorn of his free moral agency.

And as to our having eternal life now, it might be well to remember that this is true only *in hope*. In Titus 3:7 we read, "That being justified by His grace, we should be made heirs according to the hope of eternal life." See also Titus 1:2. In Romans 6:22 we are plainly told when this hope shall be realized: "But now being made free from sin, and become servants to God, ye have your fruit

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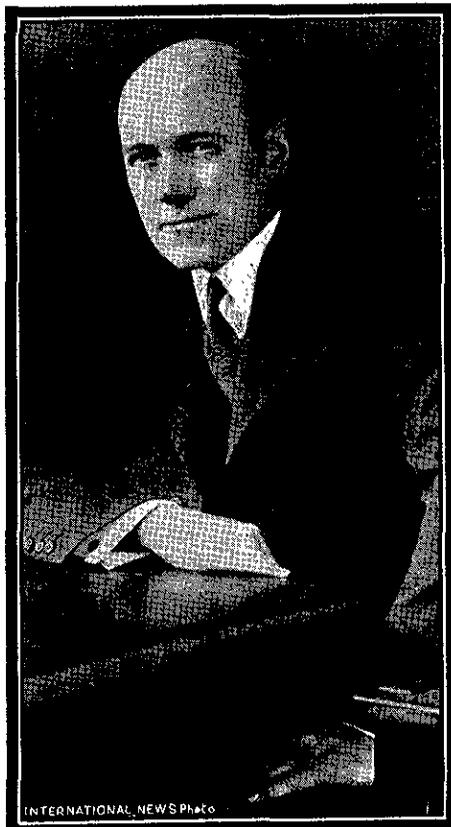
● The Watchman Magazine

We all recognize that faith is an absolute necessity to salvation, not only in the initial step (Hebrews 11:6), but in the continuity of the Christian life (Colossians 2:6). But let us note

—● Germany has made 400,736 loans to newly married couples, and cancels 25 per cent of each loan for every child born till their goal-family of four is reached. Why government subsidies for increased births? For citizens, or soldiers? Many of the nations are doing it. May they be raising a crop of "cannon fodder"?

—● Sherwood Anderson, writer and editor, made a survey of America, and then wrote a book entitled, "Puzzled America." He finds that Americans want belief most of all. They cry, "I want belief, some ground to stand on. I do not want government to go on just being a meaningless thing. I do not want life to be so stupid—so silly." All right, Americans, get back to belief in God's word, and find the puzzle solved.

—● Our economic structure is "to hastening ills a prey" when great numbers of our able-bodied people who have been on relief refuse to go to work to earn a living when a job is offered them. Yet that very thing is occurring as farmers of abundant harvests in the Middle West try to get help this summer to gather the crops. Undoubtedly the depression "did things" to us, but we hoped it would not do this. The old American sentiment was, "I'd rather work for a dime than be given a dollar."



FLASHES

—● The superstitious see in a prize fight where a smaller Negro bested a larger Italian a portent of victory for Ethiopia over Italy. But we are happy to have, as Bible students, "a more sure word of prophecy" than that as to the final outcome of world affairs.

—● Gushing tourists just back from trips in Russia tell how the elimination of the profit system there has done away with crime, and that the Soviet method of child protection is the best in the world. But the Soviet Government itself, facing the hard facts, now announces a drive against crime and finds it necessary to subject boys and girls of twelve to the death penalty. And Russia's problem of homeless children is so serious that steps are being taken to solve it. No system of civil government can correct social evils when Christianity is expelled.

—● All the alert nations are gathering in the gold, and the silver, and storing it away, issuing paper to their citizens instead. Why? The metal itself is the only medium of international exchange in time of war; and governments want immediate control of the best assurance of winning a war, ownership of plenty of the yellow and white metals. They learned something during the World War.

—● When the nationalistic nerves of governments are all ragged with sensitiveness, it is not hard to find an "incident" or see an insult in what some other nation does or a few of its citizens say. And if the statesmen can't find a cause for war, the newspapers can. Beware of propaganda.

—● Confesses the head of the Federal Council of Churches: "Our people are confused, they hardly know what is Christian, or how to come to a Christian judgment on issues placed before them." Let the preachers forsake Modernism and get back to the Bible as it is, and the people will not be confused. The pews cannot be cleared of doubt till the pulpits let shine the "light that shineth in a dark place," the prophetic Word of God.

■ James L. O'Neil, new head of what is left of the National Recovery Administration.

—● A certain noted propagandist tells us that if he were God he would choose other spokesmen to represent him than God has chosen. Too many of God's professed spokesmen are self-appointed. "In that day" God will say to them, "I never knew you." They misrepresent God, and thus lead others to think they could do things better. But we shudder to think of the fate of one who places himself above God. Read it in Isaiah 14: 12-19; Ezekiel 28: 12-19.

—● The world's armament bill in 1913, just before the World War, was \$2,907,000,000. In 1934 it was \$4,900,000,000. "Who's the enemy it is getting ready to fight?" asks a contemporary. That's easy—Itself.

—● Many keen observers of the economic situation are now saying that capitalism is not dead and will not die. They are right. Whatever its merits or demerits, capitalism in one form or another is going to heap treasure together for the last days, and at the end the rich men are going to weep and howl for the miseries that will come upon them.

—● Religion is reputed to be slowly dying in Russia. The Soviet does not give churches material support, and deprives them of the youth to replenish their flocks. But do not mistake. Not to mention the Soviet system itself, which is a religion if ever there was one, religion remains, and will remain, in Russia. Thousands of God's chosen ones are there, and will remain true, and will teach their truth to youth, till Christ comes to rescue them.

—● The trouble about the government's taking money from the rich and passing it on to the poor, is that it so soon finds its way back to the rich. But it isn't the competitive, or profit, system that needs to be changed so much as the system of greed in their own hearts by which men are ruled.

—● We are told that disease germs will be used as weapons of destruction in the next war. And God says of that time that a "noisome and grievous sore" shall fall upon certain people. (Revelation 16: 2.) But He also says to His select ones, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91: 7.

The League Again on Trial

THE League of Nations, prime symbol of international peace—and little more than a symbol as yet—is again in the world's spotlight. Question: Can the League prevent the Italo-Abyssinian War? The answer may be forthcoming ere this comment reaches our readers. None but the radio and the newspaper can keep up with the news today.

During the past month, ten facts and a hundred rumors have flown the world around concerning the threat of Il Duce—and he is Italy—to stop short of nothing save an Italian protectorate over the African kingdom. The sum of it all is that the Italians are a month nearer in determination and preparation for a strong attack on the desert men of Ethiopia. Fresh contingents of men and ships have wended their way every week through the Suez Canal for the scene of the proposed encounter. Italy claims to have a score to settle with Abyssinia, and is bent on settling it now.

The Emperor of the threatened nation, the "Lion of Judah," is a very quiet lion just now; but he crouches to spring. His slogan is, "We will die free." His people are arming for the fight. They have much in their favor. The rains now, and later the desert, the sun, disease, mosquitoes, and the lay of the country will all fight for them. And, greatest of all incentives, they will fight for their religion, their homes, and liberty.

Of other nations, Great Britain and France are using all their good graces, their diplomatic skill, and various concessions to stop Mussolini's plunge into war. Emperor Haile Selassie appealed to the United States for help, but this country has little concern with Near East affairs, so coolly referred the Emperor to the League of Nations, of which America is not a member. And the dark ruler is certainly bombarding the League with demands that it do its duty. But that body seems, as always, quite impotent. If it dares to curb the impetuous Italy, that nation says it will simply withdraw from League membership, and do as it pleases. In spite of much adverse criticism from the remainder of the world, Italy is sure it has a justifiable case. And none of the great powers can with impunity point the accusing finger, for their histories tell some woe-



■ Japanese soldiers parading in Peiping as North China comes more and more under the influence of Japan.

ful tales of their own encroachments on weaker peoples.

While the sympathy of Japan on the side of Abyssinia has been both affirmed and denied in the Sunrise Kingdom, it is evident that Oriental support would lean toward the Africans as against the dominant white nations of the West. Mahatma Gandhi, Nationalist leader of India, is urging his millions of followers to side with the Ethiopians. In the antipathy that is growing between East and West, the line that divides the two is sure to strike westward through the Mediterranean and throw Africa with the Asiatics. "Ethiopia" is "with them," according to the vivid prophecy of Ezekiel 38 and 39 (see verse 5 of chapter 38), which undoubtedly refers to the coming of Russia (one of the "kings of the East" mentioned in Revelation 16:12-16) to take part at Armageddon.

Thus the imminent war that seizes the front pages these days is much more ominous than would seem from a European nation grabbing a protectorate over an African nation. Many a statesman sees in it the possible spark that may set off a world war. And who knows but what it may be the last, great, catastrophic Armageddon? Such tremendous political, religious, and racial forces as are summed up in Italy and Abyssinia today cannot be let loose without involving several other nations and possibly the world of nations. The world is too small, and international

interests too intertwined, for one powerful and militaristic government to act violently and independently. Does the Premier of Italy realize that he may be about to fire the shot that will precipitate this earth's final international conflict? Regardless of how good one's cause is, it is perilous to start any kind of war now.

We know, because we know the Bible, that before very long the "four winds of the earth" will blow with unabated fury on the inhabitants of this sin-cursed world. There is no other way out. But we pray that they may be held till the servants of God are sealed. (See Revelation 7:1-3.)

State and Church in Mexico

AMERICANS, although not knowing or caring much what it is all about, have long been conscious of violent friction between the Mexican Government and the Roman Catholic Church in that country. Mexico, after its separation from Spain, started on its independent way by making Roman Catholicism the established church by a provision of its Constitution. Soon the church became the richest and most powerful organization in the country.

In late years, however, political sentiment has turned strongly against the state religion. Gross abuses and

unwarranted interference in politics were the accusations the state hurled at the Hierarchy. The Church had been dominating the state, and had always fought religious liberty for any other creed, it was alleged. Then the Liberal Party, in control of the government, disestablished religion, and hereafter the State will protect, but not fraternize with, the Church. But the Church would not give up without a struggle. Hence the clash, that reverberates across the border.

Education has been taken over by the state, many priests have been expelled, and churches closed. Of course, all religions have been treated the same. Now Catholics are advocating religious liberty, are shouting persecution, and American Catholicism is bringing strong pressure to bear on our State Department to interfere in Mexico in behalf of the Church.

Dr. Charles S. MacFarland, secretary emeritus of the Federal Council of Churches (Protestant) has recently made a comprehensive study of the conflict between church and state in Mexico, and has published a volume, "Chaos in Mexico," in which he draws apparently fair conclusions, some of which follow:

"The Mexican state is persecuting the Catholic Church. . . . The Mexican state imperils its efforts for social justice in one realm of the human social order when it does injustice in another. The Catholic Church cannot appropriately demand the restoration of its freedom or ask those outside its fold to do so, unless it is ready to pledge itself to give to others the same liberty it asks for itself. A new spirit is needed in both government and church. It is time to put a stop to the present clanging of charges and countercharges. The state should define its socialism and the church should make its meaning clearer when it condemns what it calls 'socialism.'"

As always, there is fault on both sides; which emphasizes anew the dangers of church-and-state union, whichever one dominates the other. History shows no record where the two united ever produced political or religious liberty. It is as fully an evil for Protestantism to be united with, and supported by, a government as for Catholicism to be. So one of our statesmen said, "Keep the church and state forever separate." These United

States have consistently followed that advice (in principle), and thereby have been largely free from religious persecution.

But, sad to say, this country is yet destined to unite church and state, with religious interests dominant; and when it does, religious freedom will depart. Read the forecast of it in the Bible. (Revelation 13:11-17.) One religious belief will exclude all others, and persecution to the death will follow. It seems unbelievable, in view of the lack of interest in religion today. But watch the drift. Some of the most powerful movements in the United States are at heart religious.

Treasure Underground

FOR some years, on our train and automobile trips from Nashville, Tennessee, to Louisville, Kentucky, we passed through Fort Knox, thirty-one miles south of the Ohio river on the highlands of Kentucky. Till about a year ago, the place looked like the usual deserted and run-down concentration camp long after the War was over. Then we noticed Fort Knox begin to pick up. Many substantial, brick barrack houses were built, as also private dwellings of a good sort, and numerous other structures. There was life and activity everywhere about the place, and soldiers were very much in evidence.

We have recently learned the reason why. Uncle Sam has decided to store his huge gold reserves inland from the vulnerable Atlantic Coast cities and area, and has chosen Fort Knox for the treasure house. We are told that this nation possesses some nine billion dollars in gold. Already three billion has been moved from the Pacific Coast and been planted underground in Denver, it is reported. And subterranean vaults in the Kentucky stronghold are to make safe other billions. Thus America follows France, with its famous treasure caves far beneath the streets of Paris, and other rich nations,

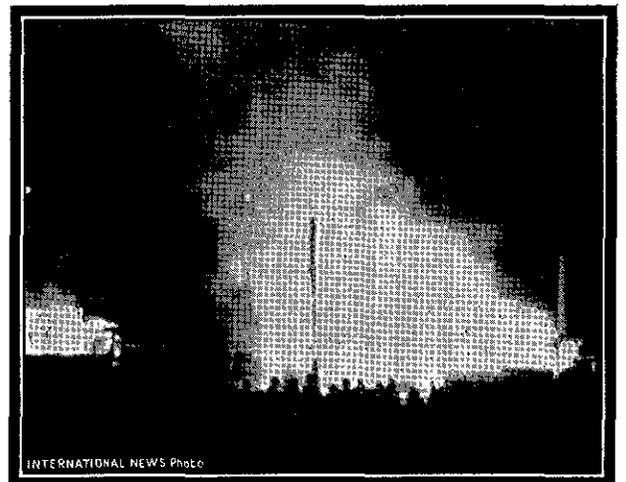
as it hoards the metal that will be most essential when war breaks out. Enormous shipments of silver are reported also, from Philadelphia to safer Washington. Our Atlantic Coast is only twenty-four hours from possible foreign attack by bombing planes.

Statesmen are coming to see what THE WATCHMAN MAGAZINE, backed by the prophetic word of God's Book, has been pointing out for many years, namely, that international or any other kind of peace cannot come to this earth in its present evil state. Instead, we are heading inevitably toward war, and that war Armageddon. Only the second coming of Christ can bring peace to this world, and that only after sword-rattlers and all war-makers are destroyed.

Statesmen are included with "rich men" in the prophecy of James 5:1-8. For governments are heaping "treasure together for the last days" as no rich individual is able to do. Every day now we are seeing new ways that Bible prophecy is being fulfilled. And it all confirms our faith that what is yet to come will come exactly as God said it would.

Has this hiding of treasure in the earth something to do with the fulfillment of that significant forecast of Isaiah 2:20: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats"? As never before, the multitudes are worshiping money these days. And the caves and underground passages of the earth are where the moles and the bats resort. After all, the Bible is far from being an out-of-date book, except that it is a little ahead of date.

■ Street cars are burned in Omaha's street-car strike, and light the night sky with lurid flames.



This article

is taken from a chapter in the book, "Crucifying Christ in Our Colleges," by the author. Lester was a real student and his experience is fact. Many similar case histories in the book merit the attention of educators everywhere.
—Editor

LESTER became an atheistic evolutionist while studying geology as a freshman. From "A Text-Book of Geology" by Louis V. Pirsson, late Professor of Physical Geology in the Sheffield Scientific School of Yale University, and Charles Schuchert, Professor Emeritus of Paleontology in Yale University and of Historical Geology in the Sheffield Scientific School, he learned to believe in "evolution as opposed to supernatural creation." From this reference textbook he learned that evolution is an utterly godless, materialistic process: "To accomplish" evolutionary progress "in nature . . . all that is needed are matter, space, and a long time."

This text teaches, incidentally, that: "Organisms are therefore 'chemical machines' that have the peculiarity of preserving and reproducing themselves."

Hence, the world is not a product of an Intelligent Mind. It is a product of chance; blind geological processes haphazardly shifting molecules into ever-changing combinations over an "almost incalculable period of time" finally cast them into the proportions in which we now find them. At least so Lester was taught, and so he came to believe. But Lester reacted differently than do most students to infusion with rank atheism. He did not give up his labors in behalf of virtue and goodness in futility and despair.

On the contrary, he redoubled them. If there is no help for man in Heaven, he reasoned, then man must help himself. If there is no Kingdom of Heaven beyond, then we must usher in a paradise on earth. If man cannot gain eternal life in body or soul, then it behooves him to achieve immortality in deed. If man has but a little life to spend, let that little be the best!

Thus Lester reasoned, and such reasoning made him an easy prey to the heralds of revolt who hold forth

in the social sciences which he commenced studying as a sophomore. If there is no future life for the righting of present injustices, then naught remains but to terminate the prosperity of the wicked and the privation of the righteous here and now.

Socialism to him was the means whereby this would be accomplished—the most accessible method whereby industrial democracy, social justice, and the true brotherhood of man could be established. In becoming a revolutionist Lester was enlisting in what he believed to be the cause of justice, fraternity, and human progress. His motives were the purest—indeed, the same desire to secure his own and others' salvation, which once had made him a Christian, now made him a socialist. Thus, socialism became to him a religion, to which he dedicated and devoted himself as unstintingly as he once had given himself to Christ. And this humanistic religion, whatever may have been its baneful effects, inspired him to live a clean and abstemious life, that he might the more potently aid in the realization of its visions of a Co-operative Commonwealth. Hence, he refused to indulge in the dissipating diversions of his godless fellows, devoting his every spare moment, instead, to writing and working for the New Day—and thus drawing down on his head their cynical scorn.

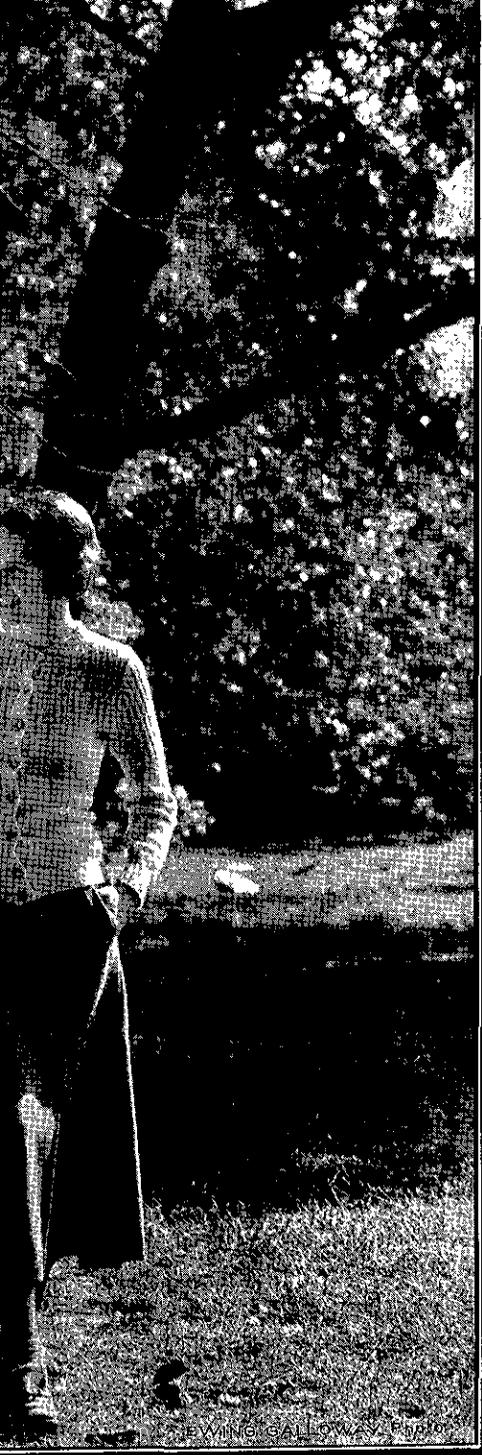
It was by virtue of this inconsistency between his convictions and his conduct that Lester, throughout his sophomore year, served as a sterling example of a clean-living atheist. He lived like a recluse, studied hard, and devoted all his spare time to writing articles on socialism, which he sent to various radical periodicals. But his inconsistent life . . . as adherent of morality, but renouncer of its incumbency, came to an end toward the middle of his junior year.

My first inkling of it came in the form of repeated rumors that Lester was making excursions into the kingdom of Bacchus. At first, I thought these reports of his dissipations were intended as practical jokes, invented by those who satirized his abstemious life. But his eyes, bloodshot beyond the possibility of late hours spent over midnight oil, bore silent witness to the truth of the rumors. Finally, though my hostility to his socialism had wrenched our once friendly relations, I went to him to seek verification or



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repudiation of the defamatory reports. When I asked him if it were true that he had taken to drink, he acknowledged that it was, proceeding to tell me why he had given up, in despair, his labors in behalf of oppressed humanity



and had turned to drunkenness and debauchery to deaden his despondency.

It had all come about, he said, as a result of what he had already learned in the course he was taking in astronomy. One of the first things which was impressed on his mind as he commenced to study astronomy under the direction of a scholarly professor was the "fact" of cosmic evolution, or more precisely, cosmic devolution. From his study of "An Introduction to Astronomy" by the noted Forest Ray Moulton, Professor of Astronomy in the University of Chicago, he had learned that: "If the sun cools off before something destroys the planets, they will revolve around it cold, lifeless, and invisible, while it pursues its journey through the trackless infinity of space. . . . Whether or not the sun becomes cold, the planets will be broken into fragments when our sun passes sufficiently near another star." Hence, he had learned that it is inevitable that "this beautiful world of ours with all its bloom and beauty blighted, with all its mirth and music hushed, will ultimately be naked and dead on the cold bosom of eternal night." So what is the use, Lester asked, of striving to build a paradise on earth when it is foredoomed to annihilation? Even the immortality of one's good deeds becomes the sheerest of illusions when one comes to realize that "all the labours of the ages, all the devotion, all the inspiration, all the

■ *The education given in many of the universities today is taking the smile of hope and courage from the faces of our youth.*

noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and the whole temple of Man's achievements must inevitably be buried beneath the debris of a universe in ruins." That is the ultimate goal, if we can call it that, toward which the vast process of cosmic evolution is directed—the complete destruction of man and the whole temple of his achievements. So what doth it profit a man to live a good life and work for human progress? All is vanity, and nothing is worth-while, Lester had reluctantly concluded.

I think I understand his feelings. If all our hopes for, and ideals of, a paradise on earth or in the skies are unrealizable, if all our strivings are in vain, if all our moral and spiritual activities and qualities are devoid of

By DAN GILBERT

permanent value—then perhaps it is best we should destroy our very impulses to hope and aspire and strive to be good. . . . Then, perhaps, it is best to disintegrate with consuming poison the very brain cells which register the painful consciousness of our pitiful plight.



At any rate, vast numbers of students are doing just that. They are extinguishing their aspirations, deadening their intellects, stifling their moral senses; and they are doing it purposely, because belief in atheism makes aspiring a vain pursuit, thinking a source of despondency and melancholia, and right-doing a futile and impotent gesture. "I look forward," Lester wrote in an English thesis on the subject "My Aim in Life," "to the day when I will cease to reach for that which I can never grasp, when I will no longer pine for things which cannot be. I look forward to the time when I will not worry and stew over the terrible fate which is in store for man and all he cherishes."

Apparently, next to dreamless sleep, insanity or complete mental and moral degeneration would come to Lester as the most blessed of deliverances from the gnawing sense of futility and the depressing incubus of despair which have blotted the star of hope from his horizon.

Although he kept his spiritual eyes fixed on the loftiest of ideals, Lester allowed his mind to trail in the gutter of materialistic thought, and was thereby slowly but surely decoyed into the slough of despond. Thus he bears witness to the warning issued by Paul Elmer More to students who attempt the impossible feat of renouncing religion in the name of atheist-evolution and yet remaining idealists: "I am troubled by the saying of Pascal that, unless man has the support of the Supernatural, he will fall inevitably into . . . Epicurean relaxation. In the modern tongue that is equivalent to pronouncing that he who thinks to stand without religion is desperately beset by forces that would sink him to the level of Naturalism. He may cling stubbornly to values that are the creation of his own fancy—for a while; in the end he will be overcome by the brutality of facts."

CATION AIR

What the Universities
Are Doing to Our
Youth » » »

WHY HATE the JEWS

WHEN the history of the Hitler regime in Germany is written, much space, no doubt, will be given to an explanation of the Jewish persecution which has obtained under Nazi rule. This outburst of anti-Semitic passion has indeed been a revelation of the intolerance of autocratic government. The whole civilized world has united in protest against such race discrimination.

"Why," some will ask, "should Hitler and his statesmen pick upon the Jews? Are there not other elements in German life upon which he could have vented his wrath?" Perhaps there are, but the Nazis have definite reasons for their aversion to the Jews. To their minds the international Jew is responsible for all the economic and political ills that have plagued the German nation since before the Great War. On the truth or honesty of these charges we shall not comment. It is not the purpose of this article either to condemn or vindicate the Jews. Suffice it to say that charges similar to those lodged by the Nazi party have been the basis of Hebrew persecution throughout the Christian era.

As a further incentive in its anti-Semitic campaign, the National Socialist party holds as one of its tenets the doctrine of Nordic, or Aryan, superiority. Devotees of this belief contend that the Aryan branch of the Caucasian, or white race, is responsible for all the culture, all the advancement and progress, and all the civilization, that the world has enjoyed. According to this school of thought Semites have ever been a retardative force to the forward march of progress, and have contributed nothing to the betterment of mankind. Hence, the Nazi effort to remove from Germany all traces of Jewish influence and Jewish blood.

While I do not claim to be a student of the characteristics of different races, it does seem to me that the doctrine of the inherent superiority of Aryan people is not supported by the facts of history. Many of the great civilizations of antiquity were the products of Semite races. The Phoenicians, Assyrians, and Babylonians—all Semitic people—contributed much to the cul-

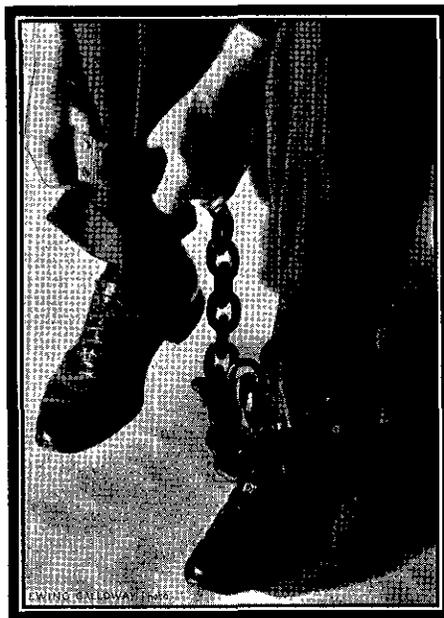
By
Gailon A.
WATERMAN

ture of the world. Some of the wonders of ancient Babylon—known as the "golden kingdom"—still astound the modern world.

However, be that as it may, our prime purpose here is to discuss the reasons for Semitic persecution. Since the Jews are the chief Semite race in existence today we shall confine the term "anti-Semitism" to the Hebrew people alone. Let us glance briefly into the history of the Children of Israel.



In all history never has a nation been given such opportunities as were granted to the Hebrews. Chosen by the divine Creator to hold aloft to all nations the principles of His love and justice, the Jewish people were located at the crossroads of world travel, in one of the most fertile regions of the East. Practically all caravans from or to the Orient passed through or near the borders of Canaan. Thus the Jewish nation was in a position to extend the influence of its God-given law and religion over all the world.



A more glorious destiny was never outlined for any nation in history than that set forth for the Hebrew people, provided they remained true to their God. The Lord promised, through His prophets, that if they would obey His laws and observe His commandments He would set them "on high above all nations of the earth." No enemy should vanquish them in battle, and they would become a prosperous and powerful people.

Tragically different, however, was to be the history of the Jewish nation if they failed to obey the Lord and deserted their divine mission as light-bearers to the world. In such a case, God decreed that they should be driven from their homeland and be scattered over all the earth. Forever after they should be "wanderers among the nations." Yet, they would remain a distinct and separate people retaining their own racial and religious customs. In this condition the Jews were to be the object of unending persecution in every quarter of the globe. They would amass fortunes only to have them snatched away. They would attain positions of prominence and power only to find themselves cast out into degrading poverty. Hated, despised, they should be driven from nation to nation. Such was the fate that awaited the sons and daughters of Abraham if they chose to depart from the worship of the true God.

And we find that the story of the Jewish people from the time of the Exodus to the advent of Jesus is the story of one rebellion after another. At intervals, aroused by the stimulus of some zealous king or prophet, they would rise to the occasion and serve God with faith and power. Then when the tempest of emotion had abated they would succumb to the influences of the heathen nations surrounding them and be found worshipping images of wood and stone.

Finally, came the crowning act of revolt—the rejection of Jesus. For ten centuries the Jewish people had hoped and prayed and looked forward in anticipation to the coming of the Messiah. And then when He came, they failed to recognize Him and conspired with the soldiers of Caesar to put to death the Son of God.

At last the Jews' cup of iniquity was filled to overflowing. For centuries God had pardoned their sins and given

(Continued on page 18)

■ *The Jew is not to go about in figurative chains.*

THE LORD'S DAY

1. What day is the Lord's Day?

Ans.—The day He says is His. "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 10, 11. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isaiah 58: 13, 14. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

2. But does not the Bible say that Sunday is the Lord's Day?

Ans.—The Bible nowhere gives a sacred title to Sunday. The word "Sunday" does not occur in the Bible. The word means "Sun's day," and was so named by the early Anglo-Saxons, "because this day was anciently dedicated to the sun or its worship."—*Webster's New International Dictionary*. The Bible uses the name "first day of the week." This expression occurs only eight times in the whole Bible (Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Corinthians 16: 2), in none of which passages is it given a sacred title, or in any way sanctified as a Sabbath. The first six of these passages record appearances of Jesus, on the day of His resurrection, to His disciples, who were in hiding from the Jews and doubtful that He was alive. In the seventh citation, Paul held a meeting on the dark part of the first day (Saturday night, by Bible reckoning); and in the last, he gave directions for the week's bookkeeping to be done at home on the first day of the week.

3. But does not Christ's resurrection on Sunday make that the Lord's Day?

Ans.—It certainly makes it the day of the week on which the resurrection occurred; but of itself that does not make it the Lord's Day any more than His crucifixion on Friday makes that the Lord's Day. What makes any day the Lord's Day is the Lord's claim

that that is His day. There is in the Bible only one day that the Lord has claimed as His day; that is, the Sabbath, or the seventh day of the week. (Mark 2: 28.)

4. But does not the Bible tell us not to "forsake the assembling of ourselves together on the first day of the week"; that is, not to forget to go to church on Sunday?

Ans.—The Bible tells us not to neglect church services, but makes no mention of the first day of the week

in this connection. The verse is Hebrews 10: 25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The phrase, "on the first day of the week," was probably first put in accidentally by some one who quoted the text from memory and was carelessly repeated by hearsay, without verification, until multitudes think it is in the Bible; but it does not appear in any version or in any ancient manuscript of the Bible. It is altogether an unwarranted and very modern misquotation.

Scripture Problems Solved . . .

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

Cremation

Is cremation of the dead unscriptural?

There has been a labored controversy over this question being carried on by a contemporary religious weekly. The pro-cremation side refers to such texts as 1 Samuel 31: 12, 13, and Joshua 7: 25 as proof. It is true that God's people in certain cases burned dead bodies. But there is no record in the Bible that we have been able to find of God's direct approval or disapproval of cremation. The Bible records both the wrong and the right acts of men. There are texts from which implied conclusions may be drawn (such as Isaiah 30: 33; 2 Chronicles 16: 14; Amos 6: 10) either way, but they leave the mind in doubt. The fact that Christ was buried, not burned, is not convincing as to our practice. It was the Jewish custom to bury. Christ could have risen from ashes if need be; but it had been prophesied that He would be buried. Chemically speaking, returning to dust is much like slow burning. Dust and ashes are practically the same. Many a martyr burned at the stake, or eaten by animals or fishes, will be resurrected. In all cases the resurrection of the body must be what amounts to a new creation, a bringing together of the exact elements that went down in death in such a way that they fit the personality and character of each individual. While personally we favor burial, as seeming to be a more natural way, we conclude that scripturally the method of disposal of the dead is not commanded.

Feet Washing

Did the disciples practice feet washing?

Yes. Christ washed the disciples' feet (John 13: 3-17) and then passed the practice on to them by example ("I have given you an example"), as a duty ("ye also ought to wash one another's feet," and "ye should do as I have done to you"), and as a blessing ("If ye know these things, happy are ye if ye do them"). Can we conceive of the disciples not practicing feet washing after such precept and example, since they were so eager afterward to do all He had commanded them? "We keep His commandments," said John, years later. 1 John 3: 22. And John called men liars who did not keep them and yet professed to know Christ. (1 John 2: 3, 4.) One of the required virtues of church members in apostolic times was that they "wash the saints' feet." (1 Timothy 5: 10.) While this was a washing to show hospitality, yet the ordinance itself grew out of the hospitable act. A servant or the lowliest disciple should, according to custom, have washed the feet of Christ and all the others on that memorable night in the upper chamber. The object of the act was to show humility on the part of the performer. If feet washing of guests on the part of the host were the custom today, it might not be necessary to make a ceremony of the act. But it is safest to follow the example, command, and blessing of Christ. Instead of asking why we should do it, better ask why we should not do it.

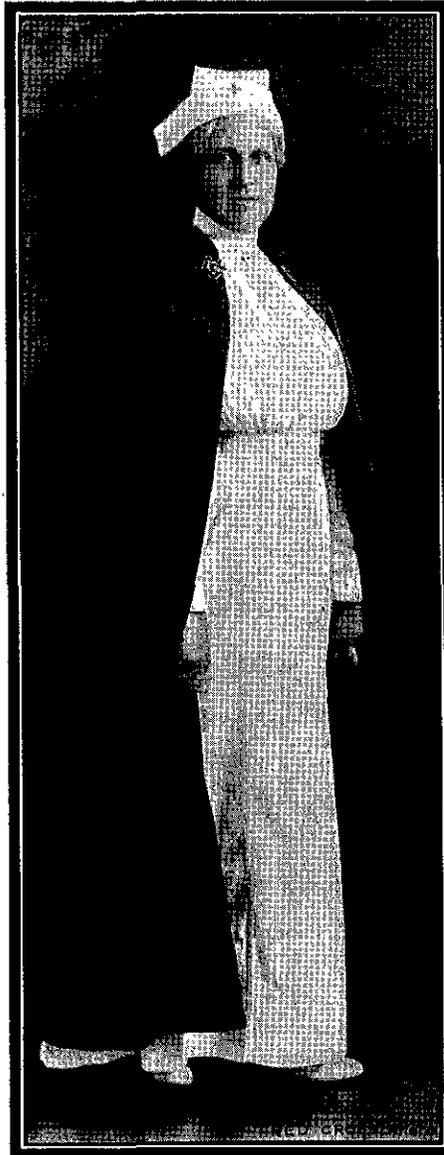
ARE YOU FEELING WELL?

OF COURSE, if a person has a corn on his toe, a sliver in his finger, or a bump on his head, it hurts. But he may be about to keel over in the next few minutes with coronary disease, or he may have a blood pressure of 200, or he may have a beginning malignancy in one of his internal organs, and still feel perfectly fine. Now this is not being written to frighten any one into thinking that he may possibly have any one of these conditions or even to urge that everybody should see his doctor regularly (which of course everyone should), but just to make the point that the way one *feels* is no indication as to the organic seriousness of one's condition. As a matter of fact a person may *feel* perfectly wretched and still have nothing the matter with him (so the doctor says). His head aches, his back aches, his legs ache. He has indigestion, poor circulation, unwarranted fatigue; and yet physical examinations, laboratory tests, X-ray pictures show nothing wrong with him; and since there is nothing wrong the inference is that he has no business to feel bad, that it is just a matter of laziness or character deficiency, and that he should pull himself together, forget about it, and insist on feeling as well as he really is. Even the doctor may remark that he is having "a good attack of imagination," and should snap out of it and go to work.

All of this advice, however, doesn't seem to help matters much, and the poor sufferer, for such he really is, goes from one doctor to another, answering this advertisement and that, trying fad after fad, visiting perhaps quacks, charlatans, cultists, anything and everything, in his vain attempt to find something that will give him that sense of well-being without which no one can be comfortable, happy, or successful.



Now just what is the matter with this man or this woman? And by the way, it is most often a woman. And what can be done about it? In the first place, feeling well doesn't depend upon organic perfection. It depends upon proper organic function. And the proper functioning, or working, of organs depends not only upon a perfect organ in itself but also upon the vital



■ *The dignity of health gives the promise of healing.*

force which controls and activates the organ. If this vital energy is low, the organ will tend to do its work imperfectly; and as a result of this, the individual may not feel well. However, in such a situation it is usually not just one organ that is affected. It is the whole individual.

Strength and poise of personality, a sense of comfort, of ability to carry on, and to confront life's exigencies, its uncertainties, its obstacles, are all dependent upon dominant nervous energy. Let this be at low ebb, and the individual will have a sense of inadequacy, undue fatigue, loss of punch, courage, and endurance. The resulting fatigue may give him aches and pains in any part of the body. It may affect

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By Belle
WOOD-COMSTOCK, M. D.

any one or all of his organs. The digestive tract may be unable to do its work properly. His powers of assimilation, of food utilization, may be entirely insufficient for the normal conduct of his body processes. His nervous instability may affect his heart, his circulation, his blood pressure. It may give him insomnia, restlessness, irritability. It certainly will give him a lot of anxiety and mental unrest.



It is only when one feels well that one can forget one's self. A normal organ functioning normally never intrudes itself into one's consciousness. But the moment it is unequal to its task, it asserts itself, and its owner becomes aware of it. It is folly to tell an individual to forget himself when the thing most prominent in his consciousness is his discomfort. It is also cruelty to tell such a person that there is nothing the matter with him, for there most certainly is. The end of all health is comfort, and upon the basis of this comfort is maintained the ability to carry on. If there is not that comfort, the ability to work and to accomplish is greatly interfered with. In such a state the very perfection of organic make-up becomes an irony.

Now what can be done about it? The thing that must be done is in some way to help this individual build up his bank account of nervous energy. This is sometimes a difficult task, but it can usually be accomplished. He may have been born with a low nerve margin. His heritage may be poor. His life during his early years may not have been one conducive to the laying in of nerve reserve. The adolescent of today, for example, with his strenuous school life, his social whirl, his often inadequate nourishment, his cigarettes, his exciting amusements, his late hours, is exhausting his nerve reserve for all his future.

He may not be getting enough of the right kind of food—an important necessity in stabilizing the body's nervous economy. He may be using up

his slim store of nerve force in worry, anxiety, mental strain. He may not be getting enough sleep. His plan of work may be one-sided—too much of nervous tension and not enough of muscular work with its restful relaxing effect upon the nervous system. He may not have enough of recreation, of joy, of laughter, and he usually has far too little of the elements of faith and trust—those mental qualities upon which the integrity of the nervous system so constantly depends.



The first thing for this person to do is to be sure that he is getting enough of the right kind of food, that every day's ration includes a plentiful amount of fruit, vegetables, and milk, prepared in a simple, easily digested way. A quart of milk a day will do wonders for many a nervous wreck,—whole milk with perhaps added cream if he is too thin, and skimmed milk if he is too fat. However, it is usually the thin ones who are nervous or are nervously exhausted. He must get away from the idea that foods in themselves do him harm, that any

particular food is the cause of his indigestion or of his distress. His calories must be commensurate with his needs, and not continually restricted because of fear. He must get regular physical exercise of a kind that rests his nervous system while it works his muscles,—a kind that he enjoys, that gives him mental glow as well as warmth of body. A large part of this exercise should be out of doors, whether walking, gardening, swimming, horseback riding, or what not. As a matter of fact, housework is a very helpful exercise, if it is done in the right way, and doesn't become too much of a drudgery,—if it doesn't have to be done during hours of needed rest, and the indoor part of it is balanced up by some time spent in the open air. Nerve tension must be relieved. Environmental conflicts must be eliminated or placidly and serenely endured. Antagonisms must be avoided. Confidence in people and in a gracious Providence must be restored. He must know and feel sure that if he is willing to be patient he may reach his desired goal of health and comfort. He must see his doctor, not to find out what is

wrong with him, but that he may know what isn't wrong, and in order to get advice in regard to the carrying out of a hygienic program that will restore him nervously and physically. He must abandon his sensitiveness and his inferiority complex. He must cultivate serenity and mental repose, determining that he will not be swerved out of this peace of mind by any lack of understanding on the part of any individual with whom he associates.

He will do well not to discuss his ills too freely with others, for this very discussion aggravates them and makes all the more impossible the self-forgetfulness that he is trying to encourage. It will be well for him to avoid as near as possible letting his mind dwell upon unpleasant, unhappy things. Let him hold his thoughts captive, staying them upon those things which are pleasant and beautiful and true. Once being sure that there is no serious organic disease that will stand in the way of health, he may rest confident in the thought that nature is on his side and if he will but joyously give her a chance she will accomplish much for him.

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.

Diabetes

I have diabetes. Is there such a thing as ever being cured? What method would you advise? W. E. W.

Diabetes, in the majority of cases, is not curable, in the strictest sense of the word; but under careful diet, under the supervision of a physician, the sugar can be entirely removed from the urine, and the patient may be very comfortable and lead quite a normal life. The blood sugar should be taken also as a check, and then the diet can be regulated to suit the case. If the case is a severe one, insulin can be used, and then a more liberal diet can be followed. The patient can be taught to test his own urine, and thus, in a limited way at least, learn how to regulate his diet according to the severity of the symptoms. A patient cannot handle his case without the aid of a physician; but can, after getting a routine program, learn to care for himself with only an occasional trip to the doctor for a check-up to see if all is well.

Warts

What can I do for several large warts that I have on my hands? M. E. R.

The most satisfactory way to get rid of warts is to have a surgeon remove them. They can be removed by cutting them out with a knife, which should be thoroughly done, if done at all, or they may be removed by a cautery, or by freezing with carbon dioxide snow, or radium; or X-Ray may be used in their removal.

Chronic Bronchitis

I cough up phlegm during the winter months. It is white and yellow. What is the cause of this, and what can I do to remedy it? M. E. H.

You seem to be suffering from a chronic bronchitis. Many times the resistance of the bronchial tract is lowered by auto-intoxication, which is usually much worse during the winter months. Try to regulate your elimination by having two or three good bowel movements daily. Drink plenty of water. Hot water drinking is valuable

in throat and bronchial irritations. Cold baths or cold showers, or if either of these is too severe, a cold air bath, is a help in overcoming your trouble with your bronchial tract. There is a possibility that you might be much better if you had your tonsils removed, which sometimes harbor infection, and so keep chronic colds going. Then you might also get relief by taking the "cold shots" in the fall before you begin to have colds. A chest pack is one of the best ways to relieve the cough. You should keep on a non-flesh diet, and avoid the use of condiments and spices, and use salt sparingly.

Intercostal Neuritis

I have a pain that runs from the region of my stomach toward the heart region. What will remove this pain? H. R. T.

You seem to be suffering from intercostal neuritis, and hot applications either by fomentations or a heating lamp or pad will give you relief. Look for the cause of the neuritis, which must be some focus of infection.



■ We have come to billboards for the wedding business, making marriage easy but hazardous. This is the roadside booth of a Maryland "marrying parson."

wife, who saves him many dollars, may envy the working girl, or the wife of a day laborer who generously hands over to her the whole of his wages for her to dispense.

There are many sources available to the young wife to help her in her study of Home Economics. Whether she is to do it herself, or supervise someone else, whether she be rich or poor, every wife should gain a practical knowledge of cookery, of the laundry, of the prices and qualities of provisions and textiles.

An author of a book on Economics wrote of his wife: "It is my good fortune to be well acquainted with a wonderful woman—a woman who has lived a most successful life, a mother of well-established children, who has navigated the same craft for more than

Keep Marriage

OFF the ROCKS

A YOUNG, heart-broken husband, appealing for help, asks in a popular woman's magazine: "Why, oh why, doesn't somebody set up a seven-hundred-thousand candle-power lighthouse to keep marriage off the rocks?" To help such as he, the artist has pictured the stream of married life with the money problems as the first rock in the current.

This rock, with its ugly, partly hidden edges, rises now with greater danger than ever before. It is well for mariners who have already sailed the stream and avoided this rock to turn the lighthouse rays of experience upon it to save new voyagers.

Even before marriage young people do well to estimate as nearly as possible what is to be their support or income. After marriage takes place, it becomes a "fifty-fifty" partnership in "The Husband and Wife Firm." From the first the wife has the same right to a knowledge of his business affairs that he would expect to share with any other business partner.

Business ability lies quite as often with the trained woman as with a man, and her devotion to detail (which he usually hates) is a great factor in business lines. But if the bride has no more business training than the average girl in this day of society marriages,

they are headed straight for the first rock—Finance.

A wife's ignorance, carelessness, and extravagance, the fact that she has no pockets, that she loses her purse, that she has no idea of wise spending, has justly caused some husbands to feel that they, and they alone, are capable of holding the family purse strings.

It may have been the wife's fault, or it may have been the husband's, but it is a sad tragedy if he is suddenly taken by death, and the wife is both ignorant and incapable of the management of his business. In other cases, wives have been so in touch with affairs that they have been able to pick them up and carry on with no financial loss or distress to the family.

Some men, no matter what ability their wives possess, can imagine no way to run the home without waste, except to dole money out to their wives and children in irregular sums when they ask for it.

Such a husband may unjustly be called stingy because he is trying to practice thrift by an unwise method. His really unselfish concern for his family's future leads him to keep up his insurance premium, improve his business, and slip a few dollars into the bank each month; and yet his faithful

By
Ruth
Haskell
HAYTON

thirty-five years and never once piled the ship upon a shoal."

After the income has been estimated, the next step is to plan for the "first home" year of the running expenses, a certain savings each month—no matter how small — and a satisfactory division between husband and wife for their personal needs.

A writer on Home Finance classifies all incomes under the following heads:

1. An existence income
2. A living income
3. A luxury income
4. A comfort income

At present the greater number of families in the country are only too happy if they are in the possession of a living income.

This provides for "food adequate for nourishment, but with little choice; clothing sufficient for cleanliness and of durable quality; shelter safe and with

sanitation; operating necessary for heat, light, and water; a surplus which permits of small savings and some advancement and recreation."

A BUDGET FOR TWO

RENT	OPERATING
FOOD	SAVINGS
PERSONAL— <i>Husband or Wife</i>	Clothing
	Church and charities
	Health and recreation
	Education

In a successful budget plan, two principles should be emphasized: the expenditure must not be greater than the return, also the expenditure should not be more than the ability to pay.

As a rule the wife is the buying manager of the business. It is her duty to reduce that buying to a science. The *Journal of Home Economics* contains an article, "With the Market Basket Go Responsibilities." This gives many helpful suggestions:

"Prepare your market list at home.

"Avoid rush hours.

"Return empty milk bottles.

"Minimize delivery service; the cost of retailing is high because purchasers demand many kinds of service. Always check orders when they arrive, to rectify mistakes."

Hand in hand with this goes the responsibility of the pantry and the ice box, and the preparation of the food. A little girl was once asked, "What is economy?" Her answer was, "Peeling potatoes thin." This may well include scraping clean the cooking dishes. Much needless waste occurs in dripping taps and high gas flames.

Naturally, if a budget plan is to be a success there must be a record kept of expenditures. It is only natural that the keeping of such records should be a part of the wife's regular duty in the partnership.

To most homes in due time will come children. The coming of the baby may be a joyfully anticipated event, if the home makers have made proper preparation for the financing of its arrival. In view of this, it is wise to consider the cost before, and each month set aside something available for the payment of bills upon the arrival of the little heir.



That some young people are wisely guiding their craft and avoiding this treacherous rock is proved by this paragraph from a recent letter:

"The children grow sweeter and dearer each year. They have a cow—

Joan makes butter and cheese and sells milk. You remember how careful she was in planning her wedding so that often she would say, 'I never forget for a minute that Bob is a laboring man, and I want to begin now to learn to live within his salary!' Last Saturday night they went out for an evening's entertainment—first time they had been in months. Joan said she had such a good time fixing Bob's four-year-old suit and 'stepping out' again, —treating themselves to an ice-cream cone each! She was just as wise in planning for the coming of Mary Ann. When I realize that this girl was

brought up to have every want gratified and didn't know what it was to stint, I am pretty proud of our daughter-in-law; and although they drive the same car and wear the same clothes they had before they were married, they always look as though they just came from the tailor's and the dressmaker's, and the car from the polisher's. They choose good things in furniture and clothes and then take care of them. They have the appearance of a family of luxury and yet they live in the limit of their budget and a small salary. What do you think of them for Modern Youth?"

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.

Training in Good Habits

What shall I do about my five-year-old boy's playing with himself nearly every time he is alone?

Early masturbative habits are contracted sometimes from lack of genital cleanliness, sometimes accidentally result from the child's natural exploration of his body. All competent mothers know that the baby's bath should include due cleansing of the inner folds of the genitals, otherwise accumulating secretions from sebaceous glands cause irritation which induces handling. This proper hygiene does much to prevent infantile masturbation. Care should also be taken to see that the genital region is not tightly bound by clothing, which sometimes induces irritation. Aside from this, the child should be taught, if evidence makes it necessary, not to handle his genitals, exactly as he is taught not to put beans up his nose and not to swallow pins. The child who begins genital handling is not immoral, and is not to be treated as a criminal or a sinner; but he is to be told, without horror or mystery, not to handle these parts—it will make him sick. When he is put to bed, his arms should be so placed as not to permit masturbation, preferably outside the covers if temperature will permit. And while he should be taught to go to sleep by himself, yet if there is any in-

dication of self-handling it is better to forego the advantage of isolation for the mother's unobtrusive presence until he is asleep. While modern science removes much of the misapprehension and the horror which of old time attached to masturbation, it still remains true that it is an undesirable and sometimes serious unsocial habit which may become a contributing cause to social maladjustments, moral delinquencies, and ill health. Mothers should prevent or uproot the tendency, but let them be sure to have the right mental attitude toward it.

This five-year-old probably contracted the habit earlier without the mother's notice. The longer the history the harder the cure. The above treatment should be employed, and in addition the education of the boy should include work duties and play sufficiently energetic and tiring, and a mental culture which will engross his thoughts, including stories and nature study. His habit is in part a result and in part a cause of mental vacuity. The vacant mind resorts to sensory pleasure. To fill the mind with eager questioning and incite it to activity is a necessary part of both preventive and curative measures for perverse habits. The child must not be left alone; he must be made the companion and the pupil of the parents.

His bodily condition must also receive attention. Be sure that his elimination is adequate and regular, that he has the proper diet, with well-balanced nutrition and without stimulants such as meats, eggs, condiments, and tea, coffee, or chocolate. Water, milk, and fruit juices are sufficient drinks; fruits in abundance, vegetables, especially leafy ones, legumes and nuts in moderation, and cereals, with limited dairy products aside from milk, should be his diet.

The War Dogs Howl

(Continued from page 3)

government does not abolish domestic troubles, but suppresses them. And when the pent-up forces, long held down, blow up, what has recently happened in Cuba will be but a shadow of what other countries may experience. It seems that the very elements composing modern society are at war, antagonistic, and incompatible with one another. The crime statistics of every nation climb higher. Society seems to be devouring itself. We recall the words of the inspired apostle in 2 Timothy 3: 1-5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

The prophet Joel foresaw this day: "Proclaim ye this among the Gentiles [or nations]; Prepare war, wake up the mighty men, let all the men of war

draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

"Plowshares" and "pruninghooks" are not instruments of war. But in the prophecy it shows that peace-time industries will be mobilized into harness for the last great battle of Armageddon in the neighborhood of the valley of Jehoshaphat. (Compare Revelation 16: 12, 14, 16.) East and West will play their part in the final world struggle. And in that day the Judge of all the earth will intervene. The prophet says in Revelation 11: 18:



"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

It may seem to some that the Christian religion is a most pessimistic thing. It is most pessimistic when it comes to human endeavor to build up peace and prosperity on the rotten foundations of sin and moral depravity. But it is really most optimistic in that it believes that the intervention of Almighty God is our only hope of personal and social salvation, and that such intervention is coming soon.

In many quarters it is being urged that another war is needed, in order that the pent-up animosities may find vent and thereby let things settle down. That settling down, however, is like that of the falling debris of a Vesuvius or Stromboli, most destructive. The world settled down after the nightmare of 1914-18, and has never been able to rise and walk straight since.

Human experience, confirming the voice of holy prophecy, teaches us that sin and peace cannot live together. They are incompatible. "There is no peace, saith the Lord, unto the wicked." Our only hope is in the coming of the Prince of Peace, who will

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"destroy them which destroy the earth." Let every Christian work to preach and warn; let him pray as never before: "Thy kingdom come. Thy will be done in earth, as it is in heaven." When that blessed day shall come, then will be fulfilled:

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee." Isaiah 54: 13, 14.

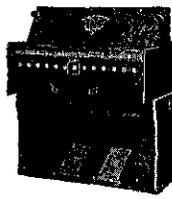
"Even so, come, Lord Jesus."

Why Hate the Jews?

(Continued from page 12)

them new opportunities. But now it was useless to strive with them longer. And so the promised wrath of God descended. God's word never fails. The predictions of His prophets were fulfilled to the letter. In the year 70 A.D., the legions of Rome laid siege to the city of Jerusalem and captured it. The Hebrew people were driven from their capital city and from the land of Palestine and their remnants fled for refuge into the surrounding nations. As the Lord had foretold, they were scattered among all the nations of the world.

Nearly nineteen hundred years have elapsed since the Dispersion, and the history of the Jews during those long ages has been exactly as God foretold it would be. From the very hour that the Romans under Titus scattered them abroad, hatred and persecution have met the Jews wherever they have gone. They were persecuted during the Crusades of the Middle Ages. For



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THE DEATH TRAP



■ Of all the terrible crimes that have been caused by alcohol, I believe that the one I committed under its influence is the worst. When I was in high school I began going with a crowd that hung about the saloon.



■ Though I was a minor, I could drink and gamble as long as I had money. But mother, a widow, refused to give me any more money when she learned where it was going. I loved my mother in about the usual seventeen-year-old way, but—



■ I had a terrible thirst for liquor. One day, half-intoxicated, filled with resentment against mother for refusing me money, I suddenly lost all sanity. I seized a hatchet, rushed into her room, and killed her.



■ The realization that I murdered my own precious mother has punished me more during the thirty years since that time than my imprisonment within stone walls. I wish I could warn every young person against the death trap that liquor really is.

years they were forbidden to dwell in England. In imperial Russia they led a life of woe and hardship. Scorn and derision have followed them wherever they have gone. And even as God ordained, they have never been allowed to re-establish themselves in Palestine.

In the face of all the adversity that has been their perennial heritage, the Jews have maintained themselves as a distinct and separate people retaining their own national customs. In them we have the unique spectacle of a nation without a country. Wherever given an equal opportunity they have surpassed all others in every type of work in which they have chosen to enter. The Jewish people have con-

tributed much to the fields of science, art, and literature. They have been responsible in no small measure for the development of modern finance and industry. Yet they are hated and despised in every country on the face of the earth. God foreordained that they should "become an astonishment, a proverb, and a byword, among all nations." Surely this prediction is being fulfilled with every passing day. The very word "Jew" is a term of derision and contempt in every village and hamlet. Indeed, the Hebrew people are a proverb and a byword. Persecuted and murdered, they have steadily grown in numbers until there are today in the world about eighteen million descendants of Abraham.

Adolf Hitler's attempt to "purge" Germany of Semitic influences is probably the most severe and extensive persecution of the Jews that the modern world has witnessed. But it is only another chapter in the long story of the Hebrew race. It is a most vivid example of the accuracy and detail with which the Lord's prophecies are fulfilled. Adolf Hitler is continuing the persecution which Almighty God foretold should follow the Jewish race to the end of time.

Man Can Go Back

(Continued from page 6)

unto holiness, and the end everlasting life." The Saviour states the matter very definitely in Mark 10: 29, 30: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

Let us not neglect so great a salvation (Hebrews 2: 1-3), but let us be numbered among those who shall endure to the end. And may we remember that what helped Moses and Christ to endure will help us also. Of Moses it is said, "he endured, as seeing Him who is invisible." (Hebrews 11: 27.) And of Christ it is said, "Who for the joy that was set before Him endured the cross." (Hebrews 12: 2.)

Our Saviour is anxious to place about us, in His everlasting kingdom, those arms that were stretched upon the cruel cross in our behalf. Let us not disappoint Him. May we be of good courage and hide away in our hearts the precious words of Jude 24, trusting in "Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

S. D. A. TENTS

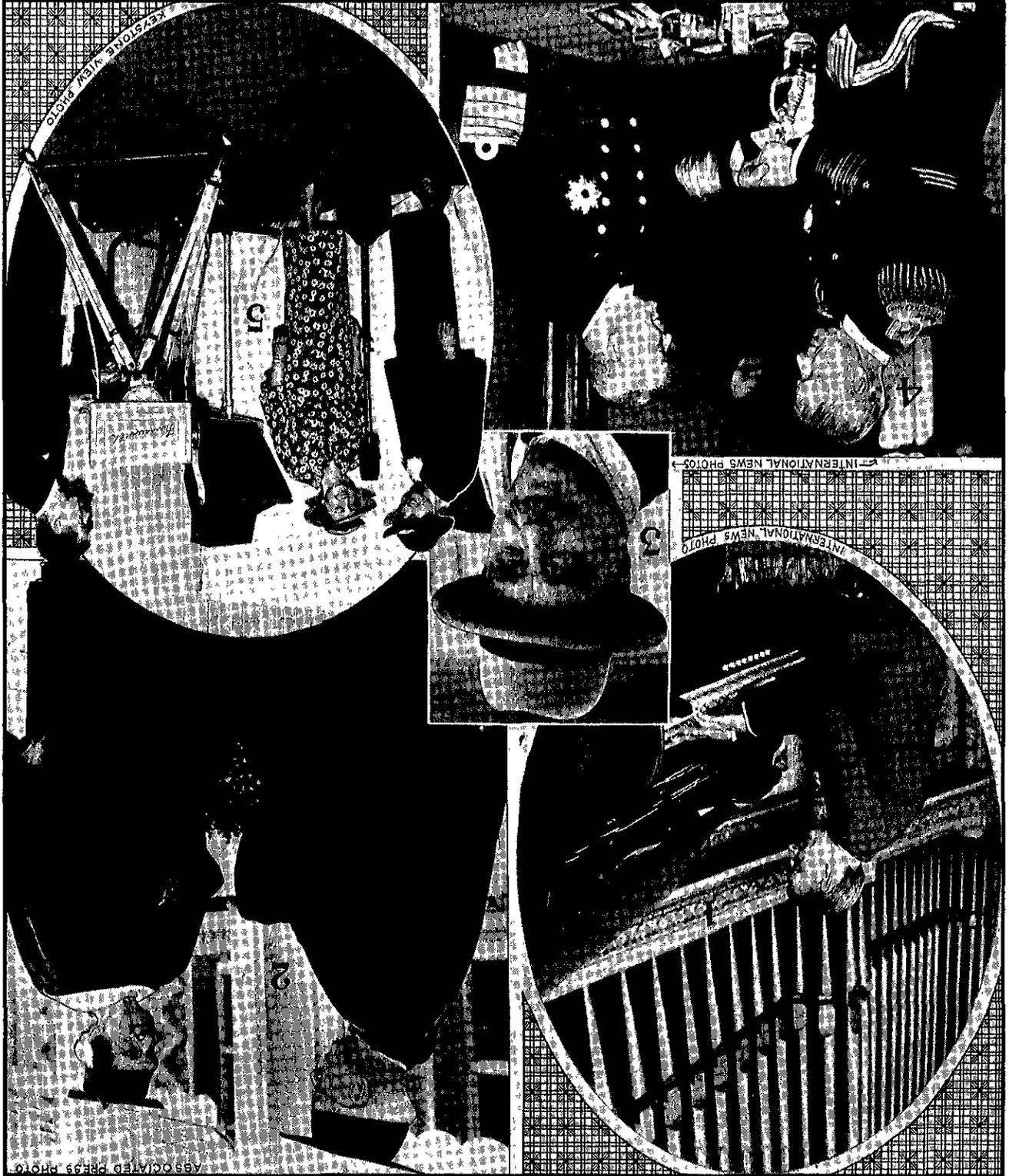
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NEWS - PICTURES