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Will There Be Another World War? *See page 3.*



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Shall Protestantism Rule the State?

AMONG other institutions and movements that grew out of war and after-war conditions a decade ago, the Federal Council of the Churches of Christ in America sprang into being. Claiming to represent 45,000,000 Protestant Christians, it started out to influence and compel the United States government "to choose Christian ends." Since its beginning, and more than ever just now, it has presumed to dictate to all Protestants just what attitude they shall take on temporal questions and in political affairs.

As a strongly evangelical and missionary body of Protestants, Seventh-day Adventists have no part with this Federal Council of Churches. We have been one of the causes of their use of the word "practically" in their widely heralded statement that they "represent practically all the Protestant bodies in America." We are more thoroughly Protestant than any, because we protest against *all* of the errors of Rome, and other Protestant bodies do not; but we cannot stand with the Federal Council, and we are free to tell why.

We are in harmony with some of the ends that these federated churches are seeking, such as the abatement of crime, Prohibition, clean government, lessening of divorce, and the advancement of morals; but we are opposed to their efforts to put the Bible in the public school, to make and enforce Sunday laws, and in other ways to dictate to a man's conscience.

What is most serious, however, are the methods they use to attain their ends. These church leaders are deserting their legitimate sphere of religious instruction

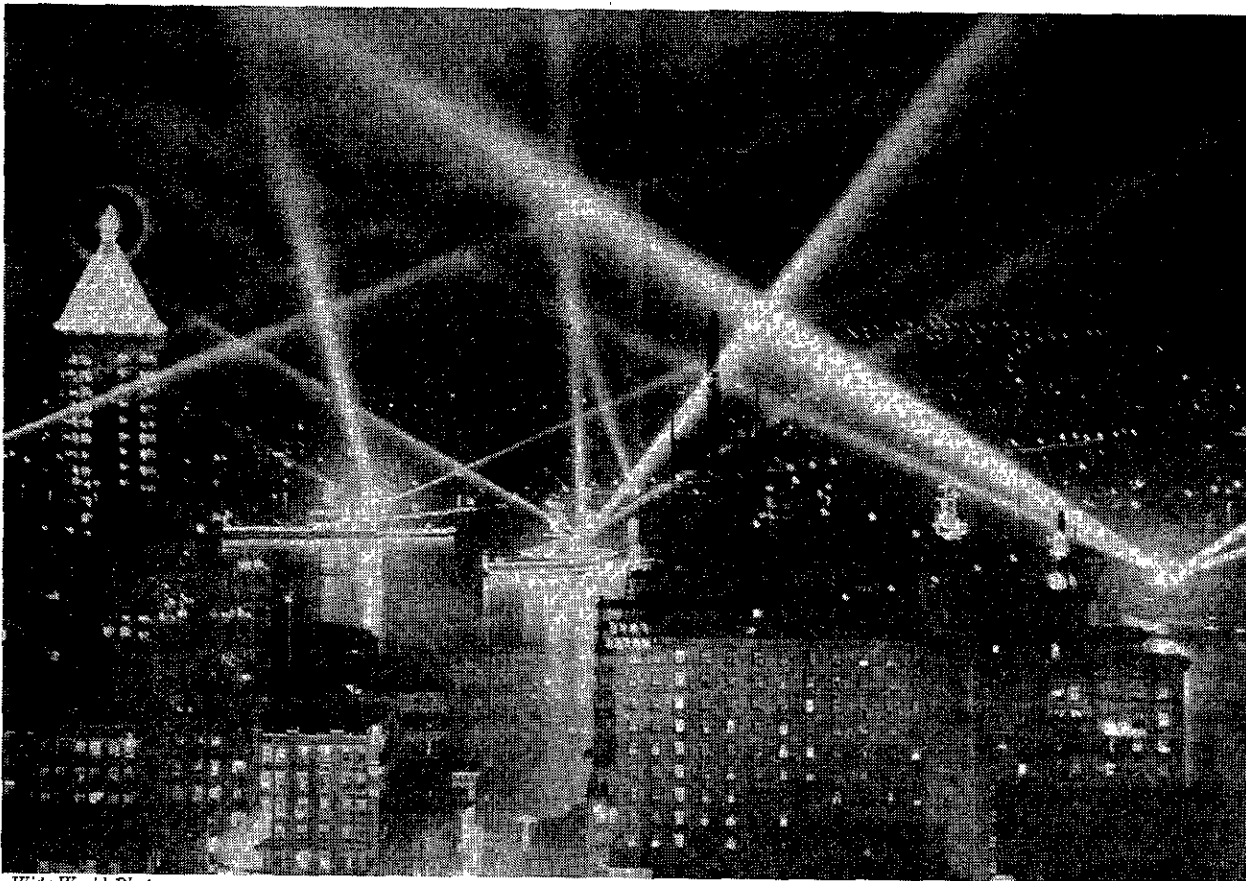
and salvation, and are entering the field of politics and government. They are losing the power of God to seek the power of the state. They are not only reaching for the arm of civil government to help the church, but they are also dictating to statesmen what shall be done in purely civil affairs. They would force their own interpretation of truth on their fellow men by law.

It is true that the church is vitally concerned with many problems that are civil in their nature, such as Prohibition; but it cannot safely adopt political methods to promote its ends. The church can best advance Prohibition by instructing men's minds and influencing their hearts.

We are fully as much opposed to Protestant domination of the state as we are to Catholic domination of the same. Keep the churches, as churches, out of politics. Let each Christian, as an American citizen, vote for principles and men in harmony with his religious conviction on political questions in cases where politics and religion interlock. Experience and divine revelation have proved that there need be no difficulty in each person assuming at once the role of church member and of citizen. It is no more difficult and confusing than belonging to a trade union, a secret lodge, a scientific society, and a golf club, and being loyal to all. If organizations will keep church and state separate, it will be easy to keep them separate in the individual.

The church has one relation to the state, that of moral support of it in its legitimate sphere. In turn the church receives from the state temporal protection for freedom in worship.

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Wide World Photos

The glories of war in time of peace. A United States battle fleet at anchor in the harbor of Seattle, Washington, slashing the night sky with its searchlights.

Will There Be Another World War?

The Kellogg Peace Pact has again set the world dreaming of peace. Fifteen great world powers have renounced and denounced war. In view of this greatest peace achievement of the century, peace seems assured. What do we face before it comes?

By John Lewis Shuler



HE world has had enough war. Certainly no one wants another. The well-meaning efforts that are being put forth to compose international differences by sensible and humane methods should be supported by every one. We long for the time when the nations will learn war no more, when "peace, good will toward men" will prevail everywhere. But we cannot, and we dare not, close our eyes to the important fact that One who *knows* the future has plainly indicated that at the close of this world's history *there will be a war as much worse than the terrible World War as that struggle exceeded any previous conflict.*

When the Great War was brought to a close on Nov. 11, 1918, it was thought that such a never-to-be-forgotten lesson of experience had been given to

all the world in the appalling destructiveness of warfare that men could nevermore be induced to go to war, and that from henceforth the nations would settle their differences by more merciful means.

We were told that the World War was to end war, but it has not done so; it did not end war, for it could not. When we consider the prophecies of Revelation, we find that the Great War, instead of writing "Finis" to the history of war, constituted only the preface to the greatest war of all — the war of Armageddon.

David Lloyd George, the great English statesman, in his book, "Where Are We Going?" declares: "I warn you that it is madness to trust to the hope that mankind, after such an experience, will not be so rash as to court another disaster of the same kind. The memory of the terrors, the losses, the sufferings

of the war, will not restrain men from precipitating the world into something which is infinitely worse; and those who think so, and therefore urge that it is not necessary to engage in a new crusade for peace, have not studied the perverse, the stubborn, and the reckless nature of man."— Pages 30, 31.

The fear of the consequences of war may for a time bring a compromise peace, a sort of armed truce, but it cannot produce a true and lasting peace. The policy also of competitive armaments, or of preparedness for war, as the best guaranty of peace, has never been successful in preventing war.

A DELUSIVE CONFIDENCE

THERE are those who think that science will produce new war machines so universal and instantaneous in their slaughtering qualities that men will be impelled thereby to abandon war forever. Thomas A. Edison expressed this thought in these words: "There will one day spring from the brain of science a machine or force so terrible in its potentialities, so absolutely terrifying, that even man, the fighter, who will dare torture and death in order to inflict it, will be appalled, and so will abandon war forever."

But let all those who entertain that kind of hope ask themselves the question, Has the apprehension of the cruelties of war ever yet prevented war? Has the manufacture of death-dealing weapons in the past ever deterred men from using them? Men will abandon war forever only when God gives them new hearts, not when science gives them new weapons.

Many believe that such progress is now being made toward a lasting peace that the end of war forever is really now in sight. But have they forgotten the sudden happenings of 1914?

Back in 1914 when the worst of all wars broke out, many were prophesying that universal peace was at hand. They declared that every known force was

making for international peace, and that the day of great wars was past. We were told that civilization had reached the point where a world war would be impossible.

Note particularly just how men were talking in those years which immediately preceded the fateful summer of 1914. One influential New York daily said in 1911, "The prophecy is safe and sure that we are marching swiftly into the vast open of universal peace." Another magazine said in 1909: "War is a thing of the past. Verily, the sword shall be turned into the plowshare, and the Springfield rifle into the picket fence."

Think how far those prophecies of 1909 and 1911 missed the mark, in view of what happened in 1914-1918! An example of how completely men were mistaken in what was coming may be seen from the fact that the *August, 1914*, number of the *Bulletin of the American Association of International Conciliation*, which was mailed *three days before the greatest of all wars*, contained this statement: "The end of war, for all time, is now definitely in sight. . . . Mars has already received his deathblow."

Why did these peace predictions and these no-more-war forecasts fail?— Because they were founded merely upon human speculation and not upon the word of God. In fact, we shall see that these peace prophecies of men were directly contrary to the true teachings of God's prophetic word, hence they were bound to fail.

VAIN SPECULATIONS

IN OUR study of this war-peace issue we need to be on our guard against following vain speculations, and a misreading of the prophecies of the Bible. We have for example in Germany, Otto Autenrieth who has written a book entitled "Three Future Wars: Political-Military Forecasts." As the result of two of these wars, it is predicted, the only in-



Wide World Photos

United States Secretary of State, Frank B. Kellogg, as a peacemaker. He is here shown seated between the ambassadors from Peru and Chile, on the occasion of the re-establishment of diplomatic relations between these two countries over the old Tacna-Arica controversy.

dependent states in the world will be the United States in the New World, Germany in Europe, and the empires of the Far East in Asia. All other nations will be reduced to vassalage. A third and final world war, we read, will be fought between the white and yellow races which will result in victory for the white combatants. Then Germany and the United States will rule the world. But these predictions are based only on human speculation and are bound to fail. In fact, every prophecy that is not based on the word of Him who alone knows the future is bound to miscarry.

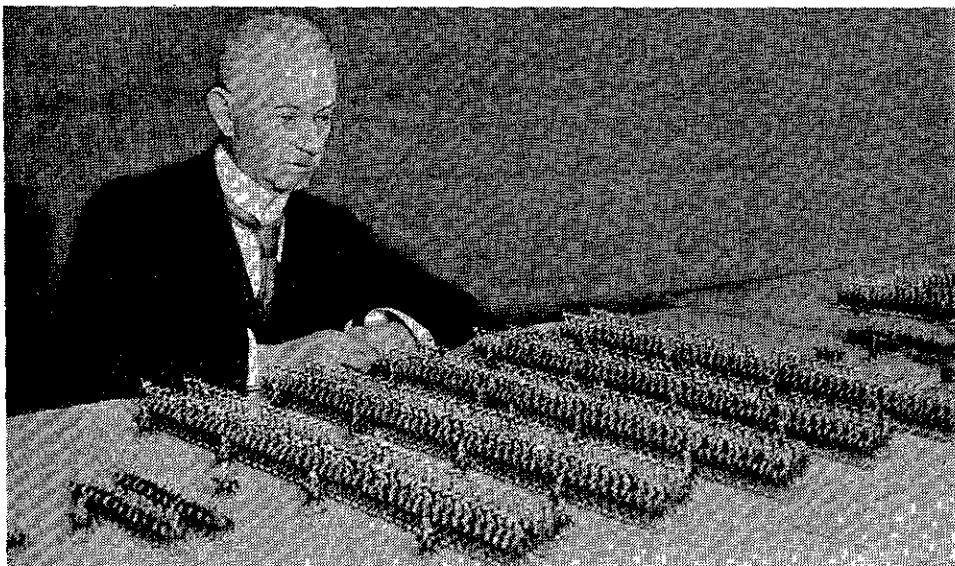
Some time ago the Associated Press carried a dispatch containing the prediction by a Basil Stewart of the British Israelite Society of a great war to start on May 28, 1928, and continue until Sept. 16, 1936. He based his prediction on the symbolism of the great pyramid, combined with what he termed prophetic forecasts of the Bible. But the pyramids have nothing to do with determining the date of the next world war. Bible prophecy does plainly indicate that the greatest war of all history — the war of Armageddon — is coming soon. But there is not even a hint in the Bible as to the date when this great war will come.

Distinguished men — men whose names are famous the world over, men like Edison, the great inventor; Brisbane, popular editorial writer; Foch, the military commander; Wells, the literary man; Lloyd George, great English statesman; Mussolini, the strong man of Italy; Sisley Huddleston, recognized authority on European politics; and many other statesmen, shrewd observers, and able journalists — declare that "another world war is inevitable, a more terrible war than has ever been experienced in the history of this world." In our study of prophecy we shall find that the fears of thinking men, as they contemplate the future, will be fully realized.

THE DREAD OF STATESMEN

ASIDE from the testimony of the sure word of prophecy, the situation and outlook regarding another world war may be summarized thus:

1. *Men expect it.* Thinking men everywhere expect that the most horrible, devastating war the world has ever seen will come in the near future. The most competent and experienced authorities feel that there is hanging over Europe a war-cloud greater



Wide World Photos

A retired German army officer marshals miniature armies for his own enjoyment. Perhaps it is too easy for military men and statesmen to play at the war game.

than any in recent years, and that some day in the near future it will burst again, as in 1914, and there will be a war of extinction such as the world has never witnessed before. One observer who knows conditions in Europe feels that the war-danger is so definite that the question is not, "Will there be another war?" but "When and where will the next war start?"

2. *Nations anticipate it.* The feverish preparation of the nations for war to a degree never known before reveals their anticipation of further strife. Great armies are drilling for action when the tocsin sounds. It is impossible for any one to contemplate the present overpowering military and naval preparations without the gravest forebodings.

3. *Certain causes are leading up to it.* There are more active causes for war than in many years. During the terrible World War, many people held to the hope that when that black night of war was past a new and better day would dawn — a day in which the world would be free from the menace of the sword, in which there would be lasting brotherhood among the nations. But this was a false hope and a sad delusion. Instead of the Great War eradicating the spirit of war, it terribly strengthened and inflamed it.

Sir Hall Caine, the British author, says: "The war has left the world worse than it found it, more full of evil passions, of racial hatred, of jealousy, of selfishness, of a chaos of un-Christian interests in which the brothers-in-arms are most of all at strife."

The fires of national animosities, hatred, and bitterness are still smoldering. It is just as easy to fan these international jealousies into a great conflagration of war as to kindle a fire by throwing a match into a pile of shavings or to make an explosion by applying a spark to a gunpowder magazine.

The same forces of distrust, (Continued on page 28)

Two Bones of Contention

*in the Fundamentalist-Modernist controversy,—
the virgin birth and the inerrancy of the Bible.*

Second in a series of articles on "The Church Divided Against Itself."

By LeRoy Edwin Froom



AND why do Modernists reject the virgin birth? Well, one favorite excuse is because only Matthew and Luke affirm it. *As if they would believe if Mark and John confirmed it!* The same Modernists reject the resurrection, although

it is in the record of all four evangelists. One gets weary of hearing this "argument from silence." To be consistent, they should reject every incident of Christ's life up to the age of thirty years, for only in Matthew and Luke is found the record of those years. Isn't that reasonable? But see what that involves: Do they accept the Lord's Prayer, and the Sermon on the Mount, and the Golden Rule?— Oh, yes. But, mark you, only Matthew and Luke record them—the same two who record the virgin birth. What will they do with this dilemma?

It is a basic principle that in the mouth of two or three witnesses every word is established. The ten commandments are recorded but twice, in Exodus and Deuteronomy, yet they are accepted. That "four times four equals sixteen" is found but once in the multiplication table. But there are other equivalents—"two times eight equals sixteen," and "four times two times two equals sixteen." Matthew and Luke do record the virgin birth, and no writers of the New Testament contradict them. Mark (1:1) calls Him "the Son of God"; and John (1:1) says "the Word was God"; and Paul (Rom. 9:5) speaks of Christ who is "God blessed forever."

I want to say this one word
PAGE SIX

about Doctor Fosdick's slur—classing Christ's begetting with other pagan "virgin" births, like that of Buddha, Zoroaster, Pythagoras. Such a statement is amazing. It is simply not true. No pagan writers ever claimed *virgin* birth for their heroes.

In every case they were asserted to be the result of physical generation, as some lustful "god" forced an innocent victim. Not one was claimed to be of *virgin* birth. Moreover, Buddha's father's name was Suddhodana, Zoroaster's father was Pourushaspa, Pythagoras's father was Mnesarchus. No Modernist can produce an instance of a reputed *virgin* birth in pagan antiquity.

WHOLE STRUCTURE FALLS

THE issue of the virgin birth is not a question of one miracle alone in Christ's life, but all are at stake. Modernism calls for a religion shorn of the supernatural. When you deny Christ's supernatural entrance into the world through the gateway of a supernatural birth, then the events of His departure soon fall into the discard, and all the miraculous events between are cast out. You cannot remove the foundation stone without pulling down the other parts of the structure. If you reject the miraculous, and Modernists do if logical and consistent, then matter equivalent to all but half of one of the four gospels goes into the discard, and this half of a single gospel is all that is left. Everything between the birth and the resurrection goes, except a few harmless sentiments, so that His atoning death is by one



By Ewing Galloway, N. Y.

The cathedral at Cologne. A fine old church of the olden days.

Modernist blasphemously referred to as the "slaughterhouse theory," while a Professor in Crozier Theological Seminary says hymns like Cowper's "There is a Fountain filled with blood" have led thousands into "a fool's paradise." I charge such men with being enemies of the cross of Christ. (Phil. 3: 18.)

But the tremendous fact of the second coming of Christ seems to stir the Modernist to the greatest frenzy, as witness these words:

HATING HIS COMING

DR. ALFRED C. DIEF-FENBACH, Editor

Christian Register: "The shame of the Arbuttle case pales into insignificance before the iniquity of the Bible Institute of Los Angeles. The terror and violence of Torrey's base doctrine, proclaiming the coming of Christ dripping in the blood of men, already seethes in the minds of millions of zealous followers. . . . The great Baptist church is being riven by the second-coming doctrine. . . . The Presbyterian church is in a hardly less grievous state of division. Their great missionary leader, . . . Dr. Robert E. Speer, is a second-coming enthusiast; counting it the chief doctrine in Christendom. . . . Dr. Cortland Meyers, who left his pastorate in Tremont Temple,

Boston's hothouse of this sanguinary doctrine, is paid to go up and down the country to preach, 'the time is at hand.' Even among our Congregational friends there are second-coming devotees. Dr. A. Z. Conrad and Rev. C. A. Byington, teachers in the Gordon College, will admit no one who doubts or refuses to teach the literal coming in the flesh of Jesus Christ. . . . What do they teach? They teach that the world will be destroyed and that Christ will be the destroyer. . . . I call again for the flaying of this monstrous iniquity which threatens even our colleges and gathers frenzy with its proof texts. The only question before the world on this matter is this: Is the Bible the inerrant word of God, or is it simply a record of spiritual experience and thought, reflecting the religion, knowledge, and institutions of the ages in which its several parts were written? If you believe that it is the inerrant word of God, then you belong to the second coming."

Dr. Harry Emerson Fosdick: "The second coming

was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out His will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. . . .

"Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say 'Christ is coming!'

"They say it with all their hearts; but they are not thinking of an eternal arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out His will. . . .

"And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, His will and principles will be worked out by God's grace in human life and institutions until 'He shall see of the travail of His soul and shall be satisfied.'"—*The New Knowledge and the Christian Faith*, pp. 15-18.

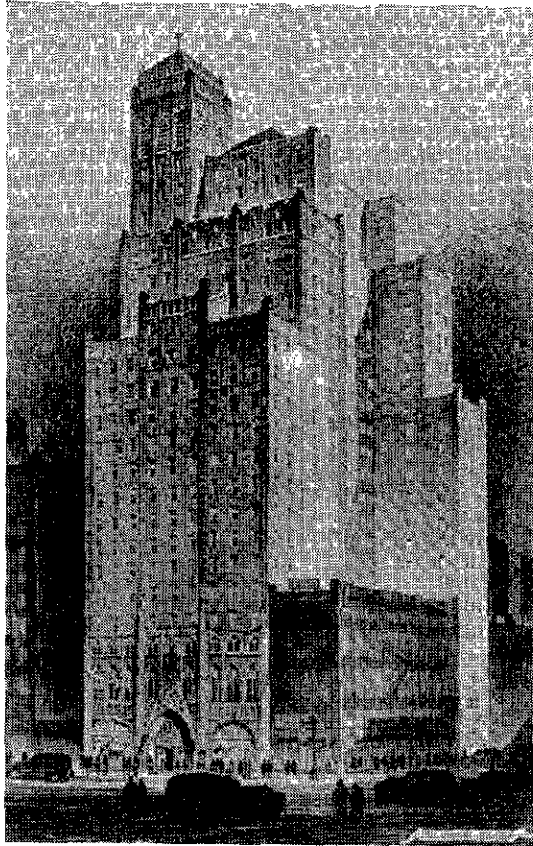
Dr. Shailer Mathews, Dean of Chicago University Divinity School: "One of the greatest dangers which beset the church today is

the preaching of premillenarian irrationalities and the refusal of the religious teachers to see that if doctrine is to be true, it must be based upon facts rather than upon ecclesiastical authority."—*Crisis in Church and College*, p. 33.

KEY TO A MAN'S FAITH

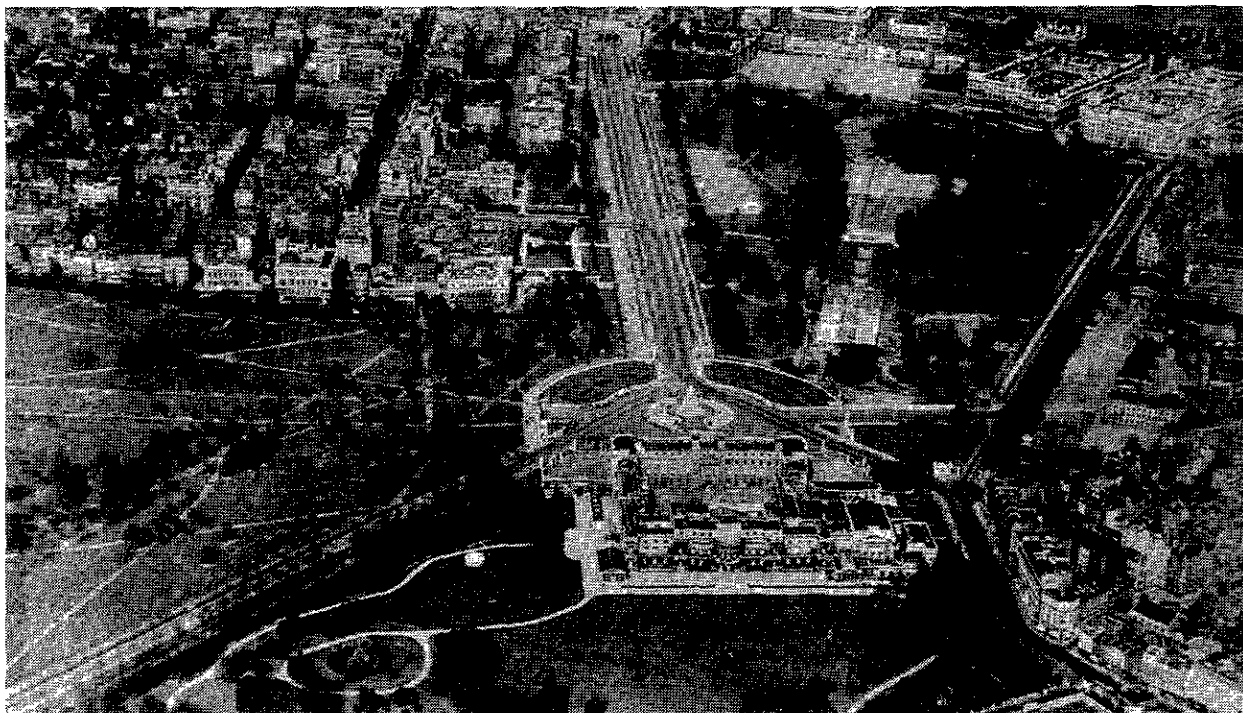
THE second coming is the touchstone of the gospel. It will be the crowning miracle of the ages. It is the test of a man's belief. If a man says he believes in God it may be a pantheistic, a deistic, or a personal god. If a man says he believes in an inspired Bible, he may believe in the universal inspiration of all classics. But when he declares his belief in the literal, personal, visible, imminent coming of Christ, you know what he believes about the Bible, God, and Christ. So it is the key to a man's faith.

May I digress just long enough to state why I have called Modernists (*Continued on page 32*)



Keystone View Co.

Manhattan towers. A skyscraper church of the latest pattern.



By Ewing Galloway, N. Y.

Buckingham Palace, London, England: Richer and more beautiful than any palace of earth are the houses prepared for us in our Father's kingdom.

We Are All Looking for This

The one event that will satisfy every noble desire, consummate every hope, fulfill every prophecy, end every woe, reward every righteous effort, correct every injustice, obliterate every evil.

By Charles S. Longacre

THE whole creation moves toward one divine event, the issues of which will settle the destiny of all mankind. This belief has been cherished in the human heart, and has been handed down by prophet, priest, and poet from one generation to another ever since the day that the voice of God spoke in Eden, when the common parents of our race wandered into the ways of sin, misery, and death and were driven from the tree of life by the flaming sword of the Almighty.

This hope of the race has been expressed by the poet Tennyson in the famous words quoted on the inside of the golden rotunda of the Congressional Library at Washington, D. C.:

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

To satisfy this hope God gave a promise to the faithful of all ages that the reign of sin and death should have an end. He promised that the time would come when His will would be done on earth as it is

now done in heaven, and at that time all the faithful would enter into the kingdom which He had designed for them at the foundation of the earth. At that time, the cry of woe, the sign of grief, and the pangs of death were to be banished forever from the universe of God, never to return again.

THE EVENT NAMED

PAUL tells us that all the saints of God "who obtained a good report," "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

That "one far-off divine event," to which they were looking for the fulfillment of the promises of God, was the realization of what Paul calls "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," "when He shall come to be glorified in His saints, and to be admired in all them that believe."

Christ told His servants that He would return "after a long time," and "restore the kingdom" that was lost in the beginning. All things that God

gave to man in the beginning shall be restored to man, and all things that the reign of sin brought into the world shall be destroyed, when Christ comes the second time. After Christ comes and through His own resurrection power, restores all things that were lost there will be no more need of funeral sermons nor cemeteries for the dead. Then the promises will be fulfilled, "There shall be no more curse," and "There shall be no more death." "The last enemy that shall be destroyed is death."

In that day John the Revelator says he saw that "the sea gave up the dead which were in it," and likewise he saw that "death and the grave delivered up the dead that were in them." (Rev. 20: 13.) The divine promise that the dead shall rise is to be fulfilled "at the last day." This promise is to be fulfilled in and through the Redeemer and Saviour of the world.

Christ said concerning His earthly mission: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." Over and over again the Saviour promised that He would raise up the dead from their graves and recompense the faithful "at the last day." There is no reward promised to the faithful before "the last day." That "last day" when Jesus comes again to raise the dead of all ages is that "one far-off divine event, to which the whole creation moves," and is the only hope this sad world has of a better day. When the work of that day is accomplished, and not until then will the plan of redemption be wholly finished.

APPROACHING THE THRESHOLD

THAT promise, which was once "afar off," is now "nigh at hand." Christ gave the world certain signs whereby they were to know that His second coming was "nigh at hand." These signs have been fulfilled in a remarkable manner. A very large number of way-marks have already been passed in the prophetic word and only a few more are ahead of us before we reach the eternal city and the haven of peace that "shall know no more sorrow."

We are approaching the threshold of eternity and are facing the last great drama that is to be enacted by human beings in a sinful world. The curtain is about to be lifted that will reveal the actors upon the stage who are to play the closing tragedy of a doomed world. Human hopes and ideals of the grandeurs of earthly peace and glory, and of transforming the present kingdoms and nations of the world through social and political evolution into the promised peaceful kingdom of Christ, are being blasted by the withering influences of unbelief and by the insidious influences that speak of another world military catastrophe. All the danger signals are pointing in that direction. Human nature and the selfish heart have not changed since the last great war.

"Nevertheless the foundation of God standeth

sure." "The blessed hope" and the long deferred promise of our coming King, who is to gather the faithful of all ages and reign with them in peace and power and eternal glory, are about to be consummated. Soon the redeemed out of every nation, clime, and age will hear the glad words spoken: "It is finished," as they were once spoken from the cross of Calvary.

"According to the faith of God's elect," as Paul said, we are all living "in hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1: 1, 2. The promise of eternal life — a life that shall never end in the future! How wonderful and how magnanimous! The world gives man no promise, no hope, like that. All the world holds out to man is earthly possessions that fade away with the life of man. What profit is it to a man if he gains the whole world with all its wealth of gold and silver, when his life is but a span — a vapor — in the end? The man that forfeits eternal life loses all:

BETTER THAN PRESENT POSSESSIONS

HOW glorious it is to know that the promise of eternal life that God gave before the world began is absolutely sure! God "cannot lie." And God is not slack concerning His promises as is man. With Him a promise is not forgotten, even if it was made six thousand years ago. A thousand years with Him is but as a day, so far as the freshness of His promise is concerned. That promise of eternal life is a sure and steadfast hope that will not fail.

The promises of the future containing the Christian's hope of eternal life are more important and more precious, by far, than all our present possessions. You say that you do not believe it, and that you prefer present possessions to future promises of hope. But we can prove that you do not believe your own doctrine of present possessions. Suppose you had the privilege of choosing between being a billionaire just for one day, but a pauper all the rest of your days; or being absolutely penniless just for today, but with the dawning of tomorrow's sun a billionaire all the rest of your life—which would you choose? Oh, you say, that is easy, I would choose to be penniless for today, with the hope of being a billionaire all the rest of my life. So would I, and every other sane person; but that only proves that God's promises of future possessions are more important and precious than present possessions. I would rather be the poorest child of God today, an heir of God and a joint heir with Christ, with the promise of eternal life through Christ, than to be the richest man in the world out of Christ and with no hope of life beyond the tomb.

Christ said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . I will come again, and receive you unto Myself, that where I am, there ye may be also." John 14: 1-3. "If it were not so I would (*Continued on page 32*)

The Fire of Wedded Love

Controlled, it affords exquisite happiness. Loosed, it sears and destroys.

By Arthur W. Spalding



TO KEEP within the right way of love means to keep love with a strict hand and a wise eye. There is a kind and a degree of love that can be sowed broadcast, but it is not the concentrated, burning love of helpmates. We may love our enemies, but not as we love our wives; we may love the heathen, but not as we love our sweethearts. Love is to be given with a sense of its fitness, and its intensity must be regulated by the merits of the case. A little flame may be directed; but a great fire, if it is to be of service and not to be a conflagration, must be safeguarded by being confined. The judgment must be used to control love, to understand love, to confine love, lest love get out of bounds and become a devastating fire.

A SAFE ALTAR

THE love that a man rightfully gives to his wife, and to his affianced wife, is not the love that he can give to others. In friendships no man gives all of himself. He reserves something for other claims; he may not give to his friend his first loyalty, his first claim to his time, his complete thoughts, his unrestricted love. He is at liberty to transfer his friendships to others, though no true man will do it for a light cause. But in the sacred union of wedlock a man and a woman are pledged to give themselves to each other wholly and without reserve. Second only to loyalty to God and the laws of God, each gives to the other first and full rights. Shut within the safe walls of home, the fires of love are unrestrained, and under the crucible of experience they prove the gold of character.

No man nor woman can play with that white fire outside the bounds of law and escape unscathed and unscathing. Conjugal love can never be bestowed upon a third party without disrupting the divine system and transforming the blessed current of love into a searing, death-dealing flame. It does cruel wrong to the affections of one's mate, husband or wife, and a great if unequal wrong to the affections of the third member of the triangle. It does the deepest injustice to the rights of one's children in depriving them of the united and loving care of both their parents and casting them upon the world under unwarranted disabilities. It does wrong to society, which cannot successfully maintain itself in peace and prosperity if its members are in disquietude. It wrongs God, who is the supreme Ruler of the world and whose laws are the only safeguard of the virtue and happiness of mankind.

Throughout the history of this world men have

transgressed this law, sometimes justifying themselves upon the ground of supposed necessity, sometimes even seeking the sanction of religion to cover their sin; but the universal conscience, quickened by the lessons of experience, has ever condemned such transgression. Its evil results have been too manifest to deny, though men might be too weak to resist. Men have offended against the law; but until our day, none have been so irrational as to claim that the fault lay, not in the offense, but in the condemnation of the offense. That is now precisely the doctrine with which some apologists seek to justify illicit love affairs. They say, as men from time immemorial have said, that it is in the nature of love to wander, to be inconstant, to require new fuel for its burning; that since this is true, it is the natural law for men to follow that course; and that since natural laws must not conflict, objection to such aberrations of love must itself be wrong. The wife deserted by her husband, the husband deserted by his wife, for the arms of a paramour, may be saved the pangs of jealousy, the grief of desertion, if only they will subject their ego to the dictum that "Whatever is, is right." They may attain to a state of indifference, which, if it deprive them of the joys of passion, will also relieve them of the hurt. Abolish jealousy, cry these apostles of license, by denying its right to sovereignty. As for the other interested party, the children—oh, well, the home is an outworn institution, anyway, and the children will be far better off under the scientific tutelage of the state, which has an obligation to provide for their care and education.

THE PARADE OF PASSION

THIS doctrine, which in essence has been the private attitude of some men for long, is not now whispered in a corner. It has the support of certain high-standing scientists, jurists, and publicists. It is the direct fruit of the theory of evolution applied to social life. That theory requires that man be somewhere in the process of evolving out of the slime of the seas into the god that his present high state foreshadows. Through the dim ages he has followed the inner impulses of his life, with great vicissitudes and much waste of material in experiment, yet ever successful in emerging into some higher form of life. Shall he not, therefore, still trust to the urge of life within, for to deny it is to thwart its aim and to deny himself the privilege of development? If he will eat the forbidden fruit, he shall be as God, knowing good and evil.

The folly of this teaching cannot stand before the fire of experience. Who has ever trod the forbidden path and found abiding happiness in it? Who has ever induced souls that were wronged to sublimate jealousy into benignity? Did Henry the Eighth? Did Cleopatra? Did Helen of Troy? Did David? Can any

of the man, of the woman, by the power of God. Moreover, to one who has experienced love in its purity, its intensity, its high joy, the idea of its wandering is painful and absurd. It is because love has not its needed intensity that it ever grows cold or seeks new channels. It may truly be said that

marriages which fail in love, fail because there was not enough love. There may have been a flash at the beginning, but the current was intermittent and feeble. And while the intensity of love depends much upon the nature and temperament of the individual, it is also true that a feeble power of love, which should be strongest and most certain of growth in marriage, comes very often because the passion of love has been dissipated in futile sorties into many love affairs before marriage. No one can be light-o'-love during the years of young manhood or young womanhood and come with the divine fire to the altar of conjugal love. The heart worn upon the sleeve can never get back to its place nor perform its functions perfectly.

KEEP THE HEART

THE way of love must be guarded, kept, preserved inviolate. No man, no woman, but knows when love is calling, romancers to the contrary notwithstanding. The judgment may be asleep, the will inert, and so surprises may come, welcome or un-

welcome; but the feeling of love is known. Love in childhood belongs to parents and to friends; it cannot experience the call of sex. Love in early adolescence is romantic; it has its mission to prepare the budding man and woman for the appreciation and protection of each other; it should not be allowed to concentrate upon one only object of devotion. Love in the late teens is highly charged with feeling, and tends toward selection of a mate; it must be kept by the will from too early and too ardent focusing upon a lover, for the (Continued on page 35)



H. Armstrong Roberts

"This little pig went to market." The inexpressible joys of mother love.

man today find comfort for his miseries and the miseries he causes others in the conjecture that a hundred million years hence the human mind may have abandoned the absurdity of jealousy, the delusion of rights, the perplexity of conflicting interests, for a Nirvana of indifference to transgressions of love? He will not live to see the day.

There is no happiness except in law-keeping. And the law of love is not erratic; or if it tend to be, it is because of a fault in the human subject whereon it operates. The remedy for infidelity is a mending

NOVEMBER, 1928



Herbert Photos, Inc.

Will the smoke of this earth rise up as the smoke of a furnace, even as it did from Sodom and Gomorrah long ago?

A keen-eyed observer makes

A Survey of Sodom

What he sees and hears and reads, and the meaning of all of it.

By Kenneth L. Gant

advances. Virtue is no longer its own reward, but is considered the punishment of the drab, the relics of former days; it is cast down, and vice is on the pedestal. Barton W. Currie, editor of *The Ladies' Home Journal* contends that our large cities are fast labeling virtue as *bunk* and substituting in its place the aphorism, "*Only vice is interesting and profitable.*"

"For the younger generation it is exciting and stimulating, and they cheer it on. The elder generation sit supinely by in a dull daze of discontent, which is swiftly interpreted as acquiescence. Every now and then a bishop or a snappy educator with many degrees to butter his insignificance, or possibly a royalty from the supercivilized Balkans, informs the timid multitude of elders that the wild-romping and vice-worshiping younger generation are the brightest hopes of mankind that have appeared since the destruction of Atlantis. There is no insipid modesty or nonsense about them. They know they are wonderful and it shines out of them like celestial rays. When they curse and blaspheme, when they get disgustingly drunk and broadcast their wisdom concerning sex degeneracy and sinless immoralities, they have shown the way of relieving mediocre lives of the crushing dreariness of existence. When they are the sons and daughters of the very rich they are particularly superb and gracious as patterns and models. And the timid multitudes of parents and grandparents swallow these indorsements of flaming youth and accept the easiest way out by doing nothing about it. The great Doctor Slush says it is all right and really a fine thing to encourage; ditto the great Professor Mush and the great Reverend Gush, the exalted Bishop Brass and Her Royal Highness, the Princess of Plotz. What timid souls dare venture controversy with these eminencies?"

Thus we see that the present generation, sailing on

THE WATCHMAN MAGAZINE

A SURELY as the restless tide surges in upon the rockbound shore at its appointed time, and the river unhesitatingly and unchecked leaps over the precipice, so time is fast flowing past God's appointed hours toward the great abyss of eternity, and the tide of human lives is approaching God's judgment hour — the harvest of earth. Men may sow as they choose, but just so surely as there is a planting there is a reaping, and the harvest will be according to the sowing.

It is with reluctance that we refer to the rising tide of wickedness in the world, and we do so only that we may understand better that the final reaping of the wrath of God as well as the gathering of His love is at hand. Christ says, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-28, 30.

We are in the midst of Sodom and know it not. Sin and vice abound on every hand, but are so covered with a cloak of so-called art and education, with a false cultural veneer, and are manifest in such frankness that we little appreciate their

the pleasant stream of new-found liberties and basking in the sunshine of the world's plaudits, are silently but surely approaching the rapids of self-extermination and the final plunge of God's retribution. As the sins of Sodom were grievous (Gen. 18:21), so we read from 2 Tim. 3:12, 13 that "evil men and seducers shall wax worse and worse." We need but scan the headlines of our newspapers and magazines to see that this is so. The blush of shame for sin no longer streaks the cheeks of our boys and girls, and repentance for wrongdoing seems unknown.

JAIL RECRUITS

IS IT that modern youth are more frank and more truthful? Certainly, they are more frank, or we had better say more bold; in sin; but frankness, in itself, is no virtue, neither does brazen truthfulness blot out a sin. We may cover our willful lusts under the guise of liberty and preach a new and so-called better code, yet we must face the fact that in the past hundred and fifty years there have been a million and a half people murdered in the United States, or more than all the wars have killed in the history of our country. In 1926 alone, twelve thousand were murdered. Within the past ten years crime has increased four hundred per cent. More than three hundred fifty thousand Americans follow crime as a profession. In a single year the country's stolen property equals in value the cost of the Panama Canal. And what makes it even worse is that murder and crime are invading the home life and smutting the tender years of the rising generation. It is estimated that over fifty per cent of our crimes are committed by boys under the age of twenty-five. One writer says: "Our jails are recruiting boys and girls that ought to be playing with dolls and tops." "The innocence of youth" is no longer.

This wild scramble of youth for pleasure and the pursuit of pagan gods, about which there has been such great outcry by distracted elders, is traceable to the lack of parental care and piety in the home. Just as the inventions removed industry from the home and placed the father of the family in factories and shops, so modern inventions and the social revolution are removing the mother from her God-given task. Natural affection is dying out, and the love of home is fast vanishing. A writer on this

subject in the *Review of Reviews* says: "Marriage, too, we are told, is disappearing. It has been abbreviated at either end, by deferment and by divorce. . . . The whole institution of modern matrimony bids fair to be recast in a newer and less binding form." The following excerpt from *The Reader's Digest* of a few months ago might be read and tossed aside as a mere joke, and it is; but after all it pictures in a mirthful way the modern trend of the age.

"Newly-wed, to the real estate salesman who is trying to sell her a home: 'Why buy a home? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile, and married in a church; I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf, my afternoons playing bridge, in the evening we dance or go to the movies; when I'm sick I go to the hospital, and when I die I shall be buried from an undertaker's. Why should we buy a house, I ask you? All we need is a garage with bedroom.'"

The increase of divorce in nearly all civilized countries has become a social phenomenon of the greatest interest. In America, divorce has increased



International Newsreel

At New Albany, Indiana, firemen, policemen, and citizens work feverishly for five hours to rescue a boy buried in quicksand. How much effort is being made to save our youth from the evils of our times?

twenty per cent. The Department of Commerce finds that in 1924 there were 190,867 divorces, or one to every 6.9 marriages. We are living in a time when trial marriage garbed in its new dress—"companionate marriage"—and other liberal doctrines covering marriage and sex are blighting the home, undermining the nation, and destroying religion. One of the most prominent preachers of this loose code of morals is none other than Judge Ben. B. Lindsey who for a quarter of a century was juvenile judge of the city of Denver. (Continued on page 30)

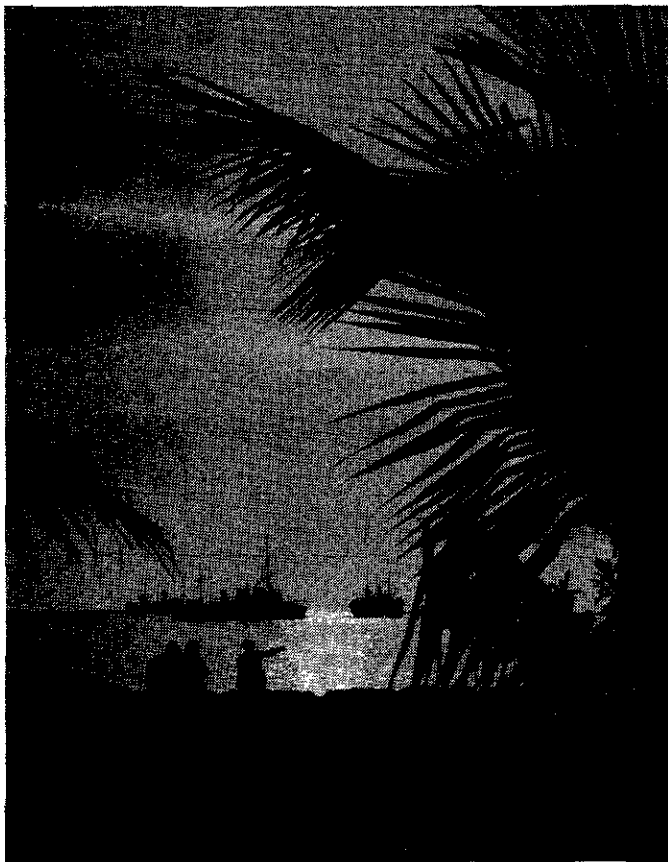
JUST imagine yourself in a land where the people for the most part live as they did a thousand and more years ago; traveling as it were a tortoise, on the all-fours of a mule, an ox, an ass, or perchance a camel; or it may be for financial reasons, afoot or balanced upon a wheelbarrow; all alike capable of the disheartening speed of three to four miles per hour, and you have the reality in interior China today.

China is a land of practically no lakes, few navigable rivers, and no through lines of railway communication. Of mineral and industrial wealth there are rich resources, but their development depends upon loyal cooperation; and of this virtue heathenism has well-nigh wholly deprived the people.

ICHABOD

AS ONE travels in China, the impression dominating every other is that of decay. Rare indeed is the landscape that has not this melancholy aspect. Its most ancient monuments are tombs, huge ant hills as it were, acres large, and commonly guarded by giant stone lions, unicorns, and servitors. Some engineering feats remain, such as beautiful stone bridges, brick-constructed pagodas, canals, and boundary walls: but all alike speak of the past and evidence a hastening desolation. Ichabod seems emblazoned upon country and people.

For the Westerner suddenly confronted with local conditions, it is like trying to clamp all brakes down on a train traveling at sixty miles an hour. The extreme change almost wrecks the whole contrivance and leaves one wondering if an adjustment capable of future usefulness may be possible.



By Ewing Galloway, N. Y.

Ships on a foreign shore

Out of the Welter of War

*A new China emerges. The significance
of recent changes in the Orient.*

By Walter Emslie Gillis

the benefits of these inventions, but low earning power and oppression will always forbid. The telegraph, telephone, electric light, cotton gin, sewing machine, and a few other things are making their way along the main thoroughfares of the country, an eloquent evidence of the increase of wisdom and knowledge.

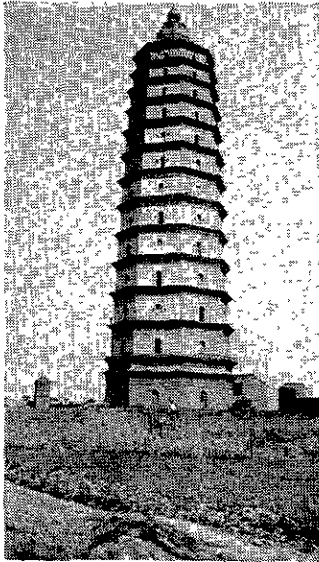
WHAT PRICE KNOWLEDGE?

TRUE, a new China is in the making, but what of the product? Acquiring with wonderful avidity the frailties of the Christian West, she revels in cigarettes, fast morals, alcoholic stimulants, and

Too much speed threatens the life of the West, while too much slowness almost leaves the East out of the running. Wherever they may meet, the differences appear ludicrous.

Western medicine emphasizes germs; the Easterner laughs at the idea and by concrete example assures himself. In the dog days of summer a naked baby, chubby and happy, sits in the city sewage, swatting the flies, while making water-ways and mud pies. Some die, of course, but there are plenty more, and why worry? Do they not die at times in all lands? Of course we use the needle to let the devils out, but do not the Western doctors do the same when they use the knife, even tho they do not admit it, or possibly know it?

However knowledge is increasing, and sufficient of the marvelous inventions of the West may be seen all over the vast expanse of China to convince any one that the era foreseen by the prophet and recorded in the Scriptures has indeed arrived. The people long to enjoy



A remarkably well-preserved old Chinese pagoda.

ical power and unlimited means. To kill them or drive them out is sure to cure the ills of the country. To this end they are organizing and, election fashion, stumping the country, inflaming the masses — illiterate, tax-ridden, soldier-impooverished and desperate. Like Mahomet, all they require is time and presto! — the fateful day will come.

WAR MACHINE IN THE MAKING

AS IF directed by a Napoleon, all over the vast republic a military machine is being organized and drilled into usefulness; and, as if for review and test, country-wide maneuvers, sometimes culminating in actual strife, continue with increasing expertness and volume. The final event will justify the conjecture that unwittingly this erstwhile slumbering people is bending every energy toward preparation for taking part in the next orgy of world war.

I was inquiring for a teacher. Immediately came the question, Old or new school? Present-day education is sharply defined from the old and has much in it to foster the spirit of unrest. While here and there above the mass there rise a notable few of extraordinary ability, the vanguard of what might be a worthy civilization, the present tide of communistic destructiveness seems so deep and the spirit of hate so persistent that it takes no prophet to accurately predict the development becoming so apparent to every thinker.

However, it is obvious that the passing generation is still largely free

amusements. The whole country is wasting its capital on war and war preparations, while its student body is absorbing communist doctrine, with determined purpose to exterminate the Westerner for cause or no cause. They do not take into consideration that the foreigners are few in number, absorbed for the most part in their personal interests, and not guilty of doing the damage with which they are credited. They take it for granted that they have mag-

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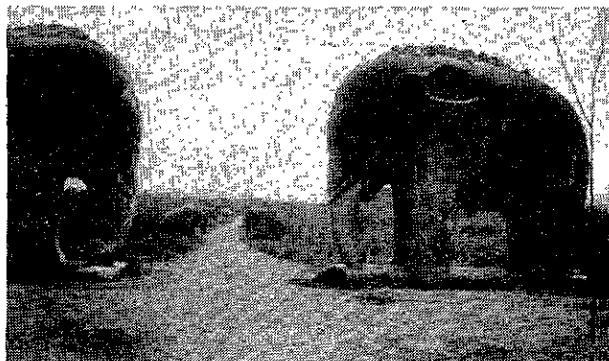
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Gigantic one-piece stone image guarding the approach to the tomb of an ancient Chinese king.

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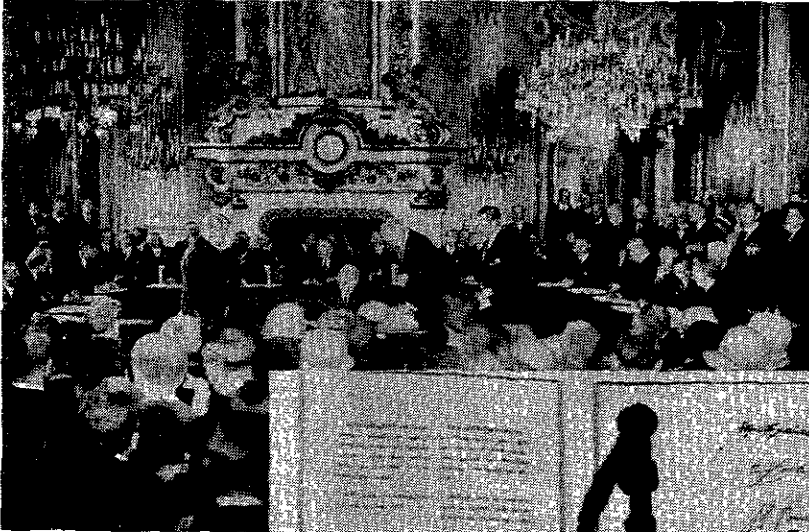


Huge elephant images one hundred feet high over the graves of a Chinese temple community.

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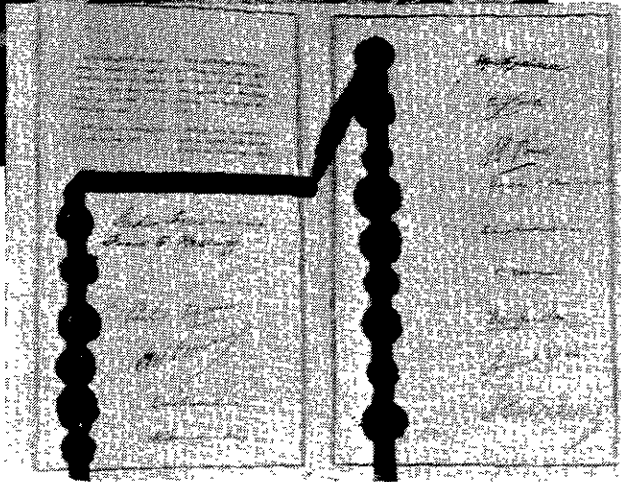
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The News Interpreted



International Newsreel
Secretary of State
Kellogg signs the
renunciation of war
treaty at Paris.

A close-up picture of
the signatures and
seals on the treaty.



The Promise of Peace

IT IS popular now to shout "Peace!!" Regardless of whether or not it is a fact, it has a soothing effect, and is supposed to promote amity by mental suggestion. We wish we could voice it with more gusto. But facts—well, facts do not make us croak, but they force us to tell the truth.

On August 27 fifteen great nations signed the "Paris Peace Pact," which renounces and denounces war. These original signers invited over forty other nations to join, and they are hastening to do so. Since this treaty was particularly sponsored by our Frank B. Kellogg, and it was through his untiring labors that it was consummated, loyalty bids us approve. We take second place to none in loyalty to our nation, but we cannot see great cause for joy in peace after this fashion.

This already famous pact exempts from its provision wars for defense; and we know that almost invariably nations in their own minds go to war for no other reason. It is not as war-tight as the already-existing League of Nations' agreement with regard to war; thus the League members that signed this were

taking a step backward. It guarantees nothing, but simply pledges the national leaders to abandon war as a national policy. It has not yet been ratified by the law-making bodies of the signing nations; and we know what happened to the League of Nations treaty when it reached the United States Senate. It is just as strong as the *men* who signed it, no stronger.

Yet such extravagant expressions of joy as the following are running through the press of the countries involved:

"One of the greatest events since the birth of Christ"; "marks a new date in history making"; "the biggest step yet taken toward the stabilization and perpetuation of peace"; "never before, except in the Covenant of the League of Nations, have the nations formally and in concert put war on the shelf"; "the oldest implement of policy among nations, tracing back beyond the records of history, is formally renounced"; "mankind has never before had such a weapon with which to combat war"; "in the 10,000 years of history or tradition there has never before been so momentous an agreement for ostracizing war."

Paul Scott Mowrer, writing to the

Washington *Star*, gives the following summary of what this pact will and will not do:

"1. It binds all signatories to keep the peace among themselves, except in clearly defined cases of self-defense.

"2. If war nevertheless breaks out, it leaves States that are members of the League of Nations free to determine the aggressor and take appropriate action through the League machinery, but leaves non-League members, like the United States and Russia, free to form their own opinions, both regarding who is the aggressor and what action should be taken.

"3. Thus it insures that in case of war there can be no conflict between the United States and the League, provided the facts of aggression are clear and commonly agreed upon.

"4. It does not abolish war, for nothing can abolish war as long as the possibility of bad faith remains among men, but it makes war more difficult, for henceforth no signatory can attack another State without breaking its solemn pledge and running the risk of finding itself opposed by a coalition, not only of League members but of non-members like the United States, which feel a moral obligation under the pact to interfere against

aggression.

"5. For all these reasons, it tends to strengthen peace sentiment throughout the world and gives peace-loving peoples something concrete to hold and insist upon.

"6. Finally, it tends to establish an entirely new principle of international law—the principle that for one nation to attack another is illegal, and must be dealt with accordingly."

But, says one, why not shout for it, in so far as it does aid peace? Surely it is a forward step.—It seems to be. And the logic of such reasoning appeals to us. But the danger is that to shout "Peace, peace, when there is no peace" is to leave the way open for actual war, and to be unprepared against its destruction. This treaty is obviously based on fear, and not on love among the nations. And such cannot stand. Let us not be lulled into believing or hoping it can stand.

"Put not your trust in princes, . . . in whom there is no help." The "strong arm of the state" is puny beside the arm of the Almighty. Make peace with God, and prepare for His coming kingdom where the Prince of peace shall reign.



The News Interpreted



Spirits Aflutter

SAYS the editor of the *Scientific American*: "It is astonishing to a person of scientific leanings to discover in this boasted 'age of reason' how many millions of otherwise sane, level-headed, intelligent people still dwell, in a fashion, in the very midst of the Dark Ages. We refer to the recent craze for astrology, the 'science' of the stars in their control over the destiny of human individuals. One need only to visit the corner bookstore to learn that there is at present an enormous sale of books on this subject; it has broken into the ranks of the very best sellers."

Of course this scientific editor would place in the Dark Ages also those who oppose the theory of evolution. Those "of scientific leanings" are prone to be shocked at anything, good or bad, no matter how universally believed, if it does not square up with scientific dogmas based on some facts and many theories. But the modern out-cropping of occult star-gazing is phenomenal, though not astonishing to the student of divine prophecy. In keeping with it is the cheered-to-the-echo statement of that present-day wizard of Endor, Sir Arthur Conan Doyle, made before a London audience of spiritists recently. He said, "Christ's transfiguration after death before the disciples was simply a mediumistic materialization." Sir Arthur is now exhibiting the fingerprints of persons long dead; and he has gotten down to using dogs as mediums.

And here is something else at which to be astonished. In the name of science, and before the British Association for the Advancement of Science, in Glasgow, September 9, Sir Oliver Lodge, peer among scientists, said, "There are many persons who formerly lived on this planet and who still hover close to us. They retain many of the attributes

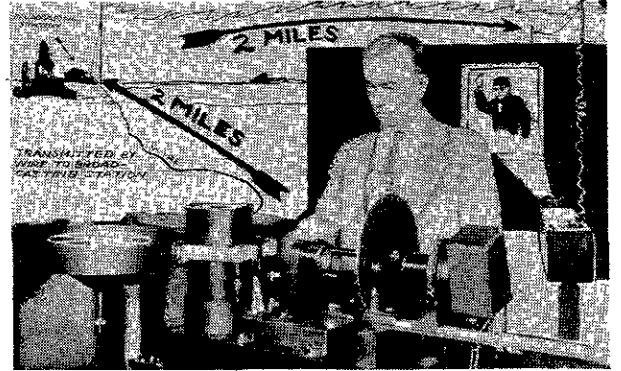
that they once had here. *The dead are not dead, but alive.* They have bodies, but not the matter — what I may call spiritual bodies. They are clothed, but not with material clothing."

The revival of spiritism, occultism and psychic phenomena in these days is not so much a hold-over from the Dark Ages as it is a result of a wide departure from the truth in God's word. It is not an indication of ignorance or superstition, nor does intellectualism or science save us from it. Detective-story-minded Conan Doyle, scientifically minded Lodge, "sane level-headed, intelligent," book-reading people everywhere in all walks of life are being overwhelmed by it.

Hear the prophecy speak: "For there shall arise false Christs, and false prophets, and shall show *great signs and wonders*; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24. "In the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*" 1 Tim. 4: 1. "They are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

Modernism Confesses

IT WAS inevitable that some sincere Modernist would sooner or later miss something valuable that he had lost, for it, and discover the reason for the loss. In the *Congregationalist*, as quoted in *The Literary Digest* of September 8, the Rev. William Henry Spence, a Modernist himself, calls his fellow drifters to task, and urges them, while still remaining Modernist, to regain "the lost radiance of Christianity." He fails to realize that only by eschewing Modernism can he find the lost light.

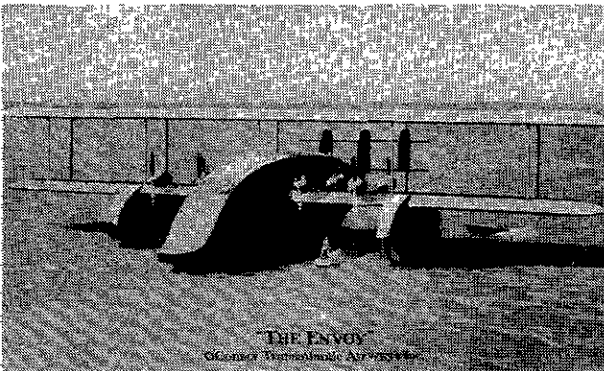


International Newsreel

The new movie broadcasting machine, which is to send out motion pictures over the country. Hardly a day passes now but some new development is announced in the perfection of radio and motion pictures.

We append a few of his confessions:

"As the pastor watches the cooling of religious ardor, the loosening of the grasp on spiritual realities, the progressive and easy going tolerance of unethical practices, the increasing neglect of the 'means of grace' and the blurring of conviction through pride of intellect, in one after another of his parishioners, his intimate friends, and his fellow clergymen, he is tempted to say now and then, adapting the words of Festus: 'Much learning hath made thee apostate.'" "Certainly the Fundamentalist with his faith in the divine kinship of man is nearer right than those Liberals who, influenced by certain evolutionary theories, reduce him to a mere automaton produced by reaction to environment." "The destruction of the Bible's infallibility has ruined its authority for multitudes." "When one thinks of what the old faith in the Bible did for our fathers and mothers and the kind of family life it inspired them to create, one feels less and less inclined to swagger over the fruits of the so-called modern view of the Bible." "Freedom of thought tends to become absence of thought." "How often do you find a Modernist preacher proclaiming the good news of a salvation that really makes bad men good? Are not Modernist preachers usually laboring to get men to change their ways of thinking rather than their ways of living, and are not liberal laymen, more concerned to see the propagation of ideas rather than to win men to the Christian experience of God? Yet sin is just as rife as ever. Multitudes of men are still 'going to the devil' while our religious conventions pass ringing resolutions for the abolition of war and other social ills." "Men listen to what we have to say and read what we have to write; they (Continued on page 33)



International Newsreel

A projected plane that will carry sixty passengers across the Atlantic Ocean in sixty hours. There seems to be no limit to the ambitious inventions of our day.



IT WAS the afternoon before Thanksgiving Day. The bleak, gray sky promised a blanket of snow before the

morning, and the barren trees and dreary landscape seemed to cringe in the biting wind.

Back from the wide avenue stood a prosperous-looking home surrounded by broad lawns and spacious gardens. And although the biting frost tore the gentility from Nature, within the cheery walls of the house burned a blazing log in the open fireplace. The library was massive in proportions, yet the warm glow radiated the room.

UNTHANKFUL MOOD

SILAS WETHERBY scowled sullenly into the glowing coals. His left foot was propped high in front of him as he reclined on his overstuffed lounge. It was his elevated limb that was causing the scowl on his face.

"Thanksgiving Day!" he blurted to himself. "This sentimental affair has been dragged along for three hundred years. There's no sense in it. Maybe the Pilgrim Fathers had something to be thankful for when they landed on American soil, but I don't see that I have. Being housed within four walls with this miserable rheumatism is far from a thankful state of affairs."

Silas Wetherby, financier and banker, was venting his pent-up feelings. The acute attack of rheumatism had made companionship either unwanted or unbearable to both the sufferer and the visitor. Therefore, Wetherby sat alone in the library.

Meanwhile the festivity and preparation in other rooms of the home went on unnoticed by its master. Thanksgiving plans had been entered into by every one in the household except Silas. He had declared himself above such "sentimentality." In fact, he had reached the conclusion that it was time that a little attention be paid to his suffering and hardship.

With a grunt of disgust the gray-haired man picked up his evening paper, which the maid had laid carefully at his side. Fixing his glasses upon his nose he began to read. Mr. Wetherby always read headlines first, to gain a general trend of the day's events. He said there was no need for a man to be so narrow in his business, whether politics, stocks, banking, or what not, that he could not attempt a resumé of world happenings.

Headlines glared at him in letters two inches in height. "Storm Blocks Traffic in Far North—Epidemic Rages." "Steamer Wrecked in Blizzard, Ninety Perish." "Chinese Refugees Slain in Retreat. Ten Thousand Estimated Dead." "Father Kills Family of Five. Then Shoots Self." "Thanksgiving Reunion Broken as Accident Kills Eight." "Famine Faces Thousands in India." "War in Southern Europe Is Feared." "Typhus Rages in China." "Welfare Worker Finds Forty Families Penniless—Need Thanksgiving Dinners."

"Benefits Forgot"

On and on he read—of great suffering everywhere.

With a sudden lunge forward on his lounge, Silas Wetherby was sitting bolt upright. His jaw was set in a firm line. He was thinking vividly and rapidly.

The banker's mind leaped incident after incident. There was the man who had come to his office heartbroken because his young wife had died. John Strong, an old schoolmate of his, had died suddenly in his home leaving a sorrowing family. There was the sad, haunting face of the man in dire financial difficulty whose Thanksgiving would be marred because of debt.

BETTER SENSE OF PROPORTION

"OH, WHAT a fool, a miserable coward!" he exclaimed after a few moments. "My little pin prick of trouble knocks all of the thankfulness out of my system. What a fool, I say!"

The mantel clock chimed six. Wetherby was picking up the telephone. "I want Main 234. Hello—Wetherby speaking. About that mortgage. Yes. I've decided to fix it up for you. Yes. It will be all right. A happy Thanksgiving to you. Good-bye."

"Dinner is served, daddy," called his little daughter as she entered the room. "A real Thanksgiving to you, all except that old foot. We're awfully sorry about it, father."

"Forget it, dear, forget it," said Wetherby with a smile. "Your gray-haired daddy has a million things to be grateful for right now. We'll have a real Thanksgiving Day after all." And leaning on his daughter's hand, they entered the dining room.

"Can't we fix up some Thanksgiving baskets for the poor, my dear?" questioned Silas Wetherby of his wife as the family were seated. With sparkling eyes Mrs. Wetherby gladly assented.



H. Armstrong Roberts

A Thanksgiving Reminder

In the glow of the soft lights, the shining of silver, and the smiles of the family circled about



Happy times at Thanksgiving.

the table, Wetherby breathed a prayer of gratitude. "Gracious Father, for all of Thy bountiful blessings we give Thee thanks. God forgive us for our ingratitude, open our hearts in true service and

NOVEMBER, 1928

By Merlin L. Neff

unselfish love for others. May we search out those who are needy and help them. And most of all, may we never be ungrateful for the blessings of life, the provisions and health that Thou hast given to us. Amen."

Lifting his head he smiled back at the faces of those who were so precious to him. "And I thought I had nothing to be grateful for," he said, half to himself. "Why, I have the best of all to be thankful for—the means of helping to lift the heavy loads that others carry."

Out of the Welter of War

(Continued from page 15)

hard to conceive of the ambition-deadening atmosphere of a country with four times its population, in large part without the inspiration of books or good teachers, their age-old virtues and beliefs tottering before a brutal atheism that is not alone confining itself to the ignorant; its last hope withering because the great Christianizing forces have lost their way.

But God has not yet forsaken the earth. One more message remains to be given, yea, is now doing a work for China and the whole world. This message has its root in the fourteenth chapter of Revelation and focuses the whole of God's dealings with men. It is being carried by the Seventh-day Adventist denomination. Miraculous progress characterizes its worldwide work, which is built solidly upon three main avenues of approach to the people; namely, publishing houses, schools, and sanitariums, and now involves the use of 275 languages.

It is the final message of a perfect gospel of salvation from sin being carried to the remotest regions of the earth, preparing a people to meet the Redeemer as He returns to gather His harvest of faithful ones for residence in His glorious kingdom.

In China, as in the whole world, are those who love the gospel and are being day by day transformed by its power. In Kiangsi I know a man who lived upon the credulity of the people, a magician and actor. A colporteur talked with him one day and gave him some tracts, and the power of gospel truth has day by day wrought in his life evicting the habits of the evil past and today he proclaims with power the precious truths that have saved him.

Here in Shensi is a dear old man who for years was a valued official of the Manchu government, but became a slave to opium. The gospel story claimed his attention one day and he trusted its saving message, gave up the drug, and has become an efficient worker for God, the graces of the gospel really causing his face to shine.

Hundreds of these experiences convince us that here is the Lord God of Elijah, and that He is working still.

PAGE NINETEEN

The Cures of Our Fathers

*for the ills of a past generation compared with remedies today.
A plea for simple means to aid nature in self-cure.*

By Daniel H. Kress, M. D.



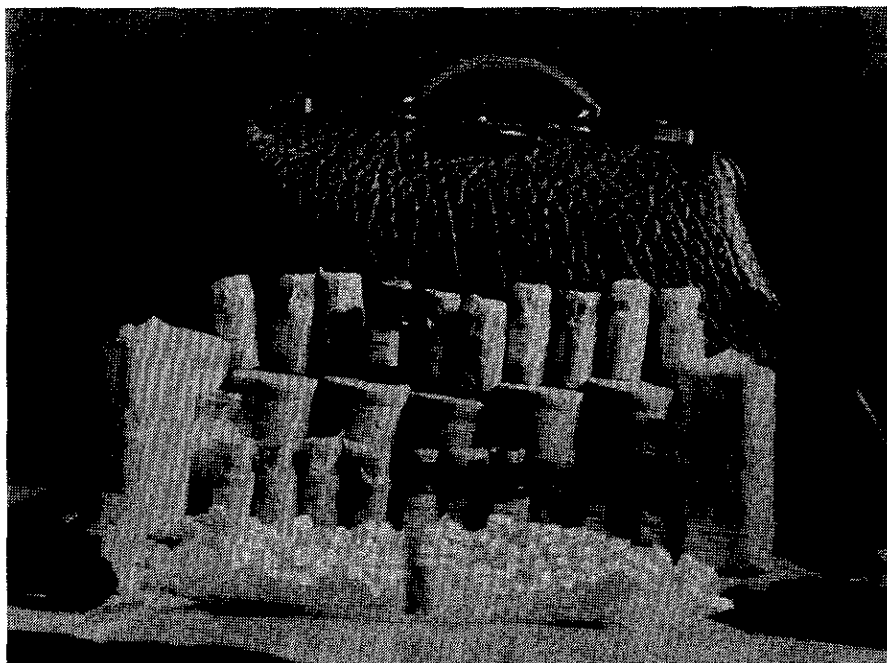
FIFTY years ago when doctors were few and far between, it fell upon the mother to treat the sick in her household. She was always prepared to meet emergencies. Necessity being the mother of invention, she made use of the simple agencies within reach and with surprising results.

There are many still living who can recall how efficacious in childhood days was the hot brick or stove lid wrapped up in paper, covered with a moist cloth, when applied to the abdomen to palliate the pain resulting from some dietetic error. That sore throat mother knew how to treat. The simple gargle of salt and water, followed by wrapping the moist stocking carefully around the throat for the night was followed by surprising results. The virtue was not in the dirty stocking, but in the moisture which it held. A handkerchief dipped into cold water and wrung out well, placed around the throat and surrounded with two thicknesses of some soft woolen cloth, would have served the same purpose just as effectively and would certainly have been more hygienic. In case of a cold the first thing thought of was the hot foot bath for twenty or thirty minutes before retiring at night, with copious drinking of hot water or hot lemonade. If the cold had extended into the lungs, hot cloths were placed over the lungs during the treatments, followed by an inunction with oil, preferably goose oil, which was considered to be more efficacious than any other, then covered with a soft flannel for the night. If the cold did not respond to this treatment, more vigorous measures were employed. For thirty minutes the patient was surrounded with a blanket while sitting up with his feet in hot water, to which a little mustard had been added. The confined heat and moisture from the foot bath caused profuse sweating in a short time, which

was washed off and the patient placed in a warm bed for the night. These and other simple treatments have gone out of date because they require time and service. Now for every little ailment the mother of today calls for the doctor and is not content if he does not leave some medicine for the sick one. Drugs are resorted to and depended upon in the treatment of the sick, instead of the simple agencies that proved so effective in former days in equalizing the circulation and removing internal congestion.

THE DECEPTION OF DRUGS

DRUGS are deceptive, they *appear* to do that which the simple, homely remedies actually did. They bring relief, not by equalizing the circulation or aiding nature in removal of the causes of the disability; they merely remove the symptoms and leave the causes unremoved. Pain is a symptom, a warning signal when something is wrong. It is not the removal of the pain we should feel most concerned about; we should feel the most concern about the removal of the causes of the pain. It is an easy matter to get rid of pain. The drugs that



International Newsreel

America is in danger of becoming a drug nation. Packages of dope captured from a Boston dope king. Twenty thousand dollars worth in a black bag.



Herbert Photos, Inc.

Heading into simple cures. Water, and lots of it.

will do this are numerous. It is an easy matter, for instance, to get rid of a headache. It does not matter whether the headache is due to eye strain, or the congestion of the brain resulting from an effort to earn the daily bread by the sweat of the brain instead of the sweat of the face. The headache that is due to some digestive disturbance or to a focal infection from abscessed teeth or diseased tonsils may be cured by swallowing a small tablet. The cause is not removed. If there is eye strain, the sensible thing to do is to consult an oculist and have the cause of the pain removed. If the pain in the head is due to too much blood's causing pressure, the excess of blood can be readily drawn from the head. Nothing is better than a hot foot bath with cold compresses to the head. If some dietetic error is responsible for the pain, the sensible procedure is to give the stomach a rest, and then exercise greater care in the selection and combination of foods.

THE VIRTUES OF WATER

WATER is the simplest, most effective agency that can be used in the treatment of the sick. For centuries it has been used to obtain therapeutic effects. John Wesley contributed a treatise on the uses of water, in which he called attention to the remedies that were in common use among the people in his day. Many of the treatments prescribed, though simple, proved most effective. Among them are the following: "To cure a swelling from a bruise, foment it half an hour morning and evening with cloths dipped in water hot as you can bear." "To prevent swelling from a bruise, immediately apply a cloth five or six times doubled, dipped in cold water and new dipped when it becomes warm." "For a burn or scald, immediately plunge the part into cold water, keep it in an hour; if not well then, four or five hours." "For chronic headache keep the feet in warm water a quarter of an hour before going to bed, for two or three weeks." Some of the remedies our forefathers employed we, even now, with all our boasted science, find difficult to improve.

No man ever did more to popularize water as a remedial agency than the Austrian peasant—Vincenz Priessnitz. Nearly all the methods he employed were probably in common use among the peasantry of his country. He derived such benefit

from the use of water that he became a most enthusiastic advocate of its use in all forms of disease. Priessnitz was evidently a student of nature. When a mere lad he studied the habits of the animals, while at work on his father's farm. One day his attention was attracted to a wounded doe that dragged itself with difficulty to the source of a spring and placed the injured thigh in such a position as to have it entirely covered with the flowing water. He saw it return at intervals during the day and repeat the simple treatment. He observed this with great interest and had the satisfaction of seeing the creature improve from day to day until its leg was completely restored. This increased his confidence in cold water as a remedial agent. Some time later while driving a large van loaded with oats, his horses became unmanageable and ran away. He was thrown and sustained some very serious injuries. His teeth were knocked out, and the wagon passed over his body, leaving him in an unconscious condition with several broken ribs. The surgeon who was called said his life was in immediate danger, adding that under the most favorable results he would remain an invalid for life. When Priessnitz regained consciousness, he got his ribs in position by employing pressure and then called for cold water and began application of cold compresses to the affected parts. He was completely restored to health. He then felt he owed a duty to his fellow men about him, and whenever he heard of any serious sickness among them he offered to come and treat them. So successful were his efforts that his fame spread and became in time almost world wide.

TRIUMPHS OF HYDROTHERAPY

IN TWO years it is said he treated nearly three thousand patients, and during that time had only two deaths. Later, referring to the results obtained, one author says: "About ten thousand individuals have taken the water treatment at Graefenburg, and of that number only about twenty have died." We are told that in cases of "fever, however intense, he was never known to lose a patient." "I do not know a more touching scene," said the same author, "than seeing those invalids who by his means had gained the use of their limbs, approach him and throw their crutches (*Continued on page 28*)

Shall the Church Rule the State?

An Object Lesson from Mexico.

By Harry W. Lowe



BISHOP DE LA MORA, secretary of the subcommittee of bishops concealed in various parts of Mexico, when asked if the priests had interfered in the political direction of the country or if they had inspired the Catholic forces against the Government, replied: "The entire responsibility for active resistance by the Roman Catholic forces is with the laymen."—*Mr. Mason's dispatch, London Daily Express, April 17, 1928.*

This is by no means the first occasion in history when the priests have characteristically cleared themselves at others' expense. Bishop de la Mora was asked if the laymen were right in resisting the law of the land, and said: "This question was addressed to us in our private capacities as citizens not as bishops. We answered, also in our private capacities, 'We are unable to see any wrong in Catholics resisting persecution.'"—*Id.* Note the phrase, "in our private capacities, not as bishops." This characteristic casuistry arouses the suspicions of every student of history. Has a bishop one set of official opinions and scruples, and another as a private citizen? Giving its moral support to the laymen's fighting forces, why does the official Roman Church so ingloriously dissociate herself from responsibility in the present slaughter?

It is this casuistical, mercurial changing of front that makes it impossible to convict the Roman Catholic hierarchy of culpable interference in the civil administrations of the nations. The logical outcome of Rome's "ecclesiastico-political theory," so ably championed by the Jesuits, was an intense and intolerant zeal to build up an ecclesiastical empire by acquiring

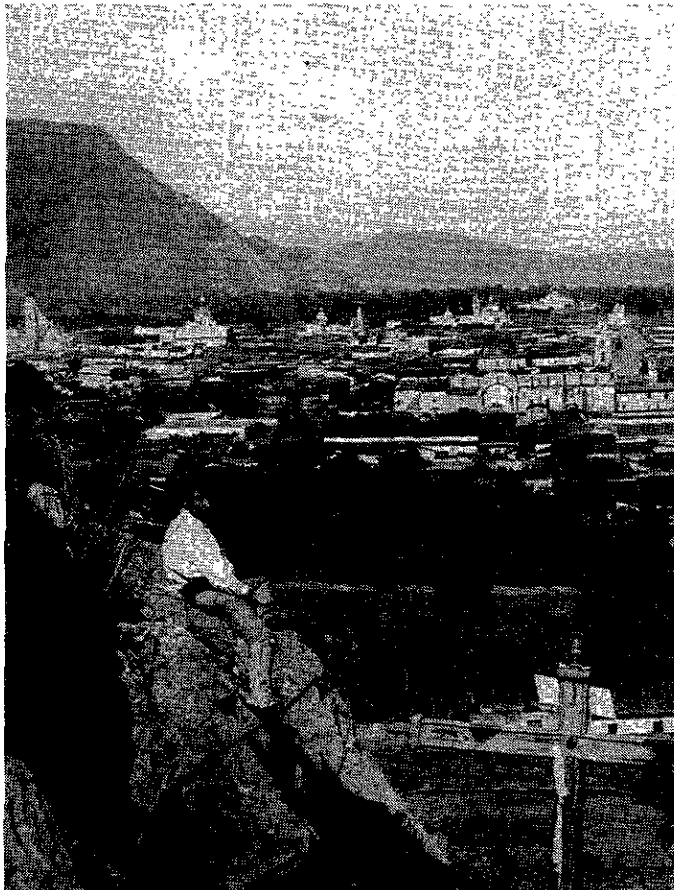
an intolerable domination in all the courts of Europe. In France it resulted in a revolt against reigning sovereigns and the eventual expulsion of the Church. In England a greater portion of the national revenue accrued to the Roman prelate than to the English court—a condition of which Mexico complains at present. A similar state of affairs pertained in Germany, the Netherlands, Spain, Portugal, and other European nations, and culminated in a Reformation which brought the dawn of progress and liberty from foreign sacerdotalism to many of these lands.

CATHOLIC CLAIMS TO TEMPORAL POWER

IT IS impossible to subscribe to the dogma of the Pope's supremacy without imperiling the individual's undivided allegiance to the legally constituted civil governments.

Cardinal Bellarmine's learned polemics are acknowledged alike by Catholics and non-Catholics, and he has many such apposite statements as the following: "We assert that the Pope, as Pope, though he has no mere temporal authority, yet has, in order to spiritual good, supreme power of disposing of the temporal things of all Christians." "As supreme spiritual prince, he can change kingdoms, and take them from one sovereign and bestow them on another, if that be necessary to the weal of souls."—*Ranke's "History of the Popes."* Still earlier, Thomas Aquinas had propounded that "the secular power is subordinated to the spiritual, as the body is to the soul."—*Id.*

In this enlightened age, these teachings are not paraded too ostentatiously in Protestant countries, though the Latin world



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Churches abound in Old Mexico.

still produces examples of them in practice, thus substantiating the Protestant charge (and the Roman Catholic claim!): "*Semper eadem Roma.*"

The primitive church knew nothing of this doctrine of temporal sovereignty for more than six centuries. She had her Lord's striking disclaimer ringing in her ears: "My kingdom is not of this world." "Put up again thy sword into its place: for all that take the sword shall perish with the sword." John 18:36; Matt. 26:52, Douay version. In the ninth century the Pope established a definite claim to temporal pre-eminence, and the spurious "Isidorian Decretals" and the "Donation of Constantine" became, as Gibbon says, "the two magic pillars of the spiritual and temporal monarchy of the popes." — "*Decline and Fall of the Roman Empire.*" Pope Innocent III audaciously proclaimed that "Christ had committed the whole world to the government of the Popes," and Boniface VIII in his Bull "Unam Sanctam," claims, "It is altogether necessary to salvation that every human creature should be subject to the Roman Pontiff."

These mendacious but successful claims slowly led the Church into a scandalous state of luxurious licentiousness, until men like Dante without, and Cardinal Bonaventura within, the Church, used the scathing denunciations of the Apocalypse in describing the Roman Church: "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." Rev. 17:5. At length even Rome's own children rebelled against the arrogant affluence and spiritual impotence of the Roman Curia, and in 1870 despoiled the Papacy of its ill-gotten glory of temporal power. What progress the Latin Church has made in Protestant countries since that date has been accomplished by an astute cloaking of these and other obnoxiously unscriptural teachings, which, though temporarily obscured, have never been removed from Rome's Statute Book. They will doubtless again have full

parade when an unsuspecting world finds itself incapable of resisting the onward rush of Romanism.

We come now to the Pope's statement that Mexico owes to the Catholic Church "whatever there is of progress, of civilization, of the good and the beautiful in their country." General Obregon, later corroborated by the Mexican Minister in London, countered with the remark that "the Church has done nothing from the time of the Mexican conquest to ameliorate the condition of the proletariat."

That expression, "Whatever there is of progress, etc.," is a quantitative one, requiring some definition. It raises the query: How much progress, civilization, and liberty would Mexico be enjoying today if she had shaken off the shackles of illiteracy and suppression long ago? The fact that in Latin countries of Southern Europe the percentage of illiterates ranges from fifty to eighty per cent of the population after hundreds of years of Catholic rule and influence rather lends point to the charges against the hierarchy in Mexico.

If Latin Christianity be synonymous with civilization, progress, and beauty, surely those nations which have for centuries been the strong-

holds of Roman sacerdotalism should now be the world's centers of all that cultural civilization implies. Any traveler of unbiased vision knows that the opposite is rather the truth. Undoubtedly the illiterate multitudes of Mexico and other lands cling to their Catholicism; a degraded people will have a degraded religion. "Are not these mediocre millions the easy and natural prey of a priestly caste, with its usual promises of cheap salvation by unspiritual external methods? It is not in having the poor with it, but in doing them good, that a religion is proved to be Christ's. What if it keep them poor, or make them poorer, or foster their ignorance and moral degradation? The real question is, What does Catholicism do for the moral and spiritual elevation of the degraded?" Small (*Continued on page 33*)

The Restorer

By MRS. L. D. AVERY-STUTTLE

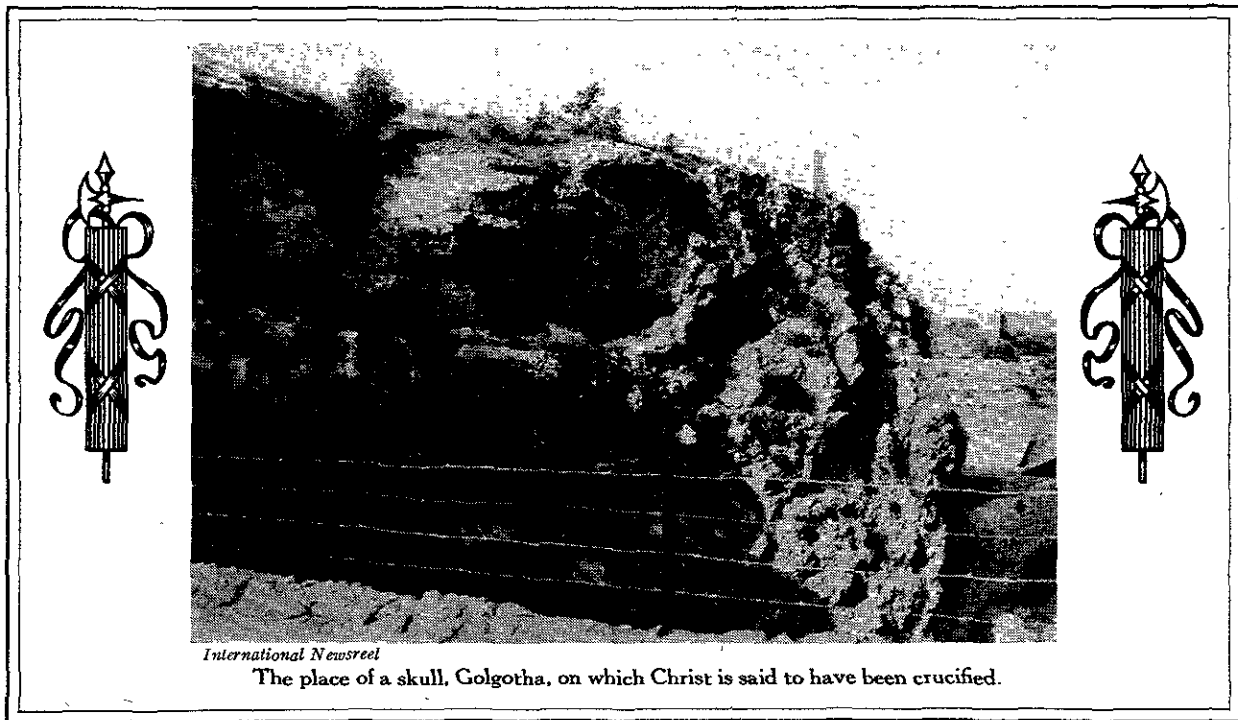
*I look o'er the earth with her burden of sin,
And I see naught but tempests without and within;
I see naught but sorrow and anguish and death —
A charnel-house breathing its pestilent breath.*

*I see but her battlefields heaped with the slain,
And I hear the low wails and the moanings of pain;
The poor, toiling millions are crying with grief,
And the sin-stricken earth can afford no relief.*

*The brier and thistle spring up from the sod,
For the children of men are at war with their God.
I know 'tis the marks of the curse that I see,
But I've heard there is coming a glad jubilee;
And I know the black trail where the serpent hath crept,
Where the minions of darkness have slumbered and slept,
Where the blood of earth's martyrs has crimsoned the sod,
Shall bloom like the rose in the gardens of God.*

*For Christ the Redeemer is coming again.
Oh, shout the glad news to the children of men!
The armies of heaven shall fight with His foes,
And the desert shall blossom and bud like the rose.
Then say to the fearful of heart, "Be ye strong,"
And shout the glad strains of the jubilee song;
Soon the dead shall awake, and the lame, like the hart,
Shall leap and rejoice, and glad waters shall start
In the drear, desert wastes, and the tongue of the dumb
Shall shout "Hallelujah," when Shiloh shall come.*





When Christ died on the cross, certain institutions came to an end and others took their places.

What Was Nailed to the Cross?

On the correct answer to this question hangs much of vital import to Christians today.

By William H. Branson

WE ARE plainly told that when Christ was crucified a certain law was nailed to His cross and expired. The apostle Paul speaks of it thus: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2: 14.

What was this "handwriting of ordinances"? Some have contended that it was the ten-commandment law, or decalogue, as spoken by the Lord from Mount Sinai. They have argued that as a result of this "blotting out," those who live this side of the cross are no longer bound to keep the ten commandments, but are entirely free from all law and enjoy a far greater degree of liberty than did those who lived in the Mosaic dispensation.

In order for one to understand this matter it is necessary, to begin with, that he recognize that there are two distinct codes of law set forth in the Bible; that one law, comprising the decalogue, or ten commandments, constitutes the standard of God's moral government, and that the other law deals with the rites and ceremonies pertaining to the Jewish economy, and foreshadowing the death of

Christ the Lamb of God, who was to be slain as an atonement for sin.

Thus we find that the moral law of ten commandments was written by God himself after having been spoken in the hearing of all the people: "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 16. There is no finger of man here. The rest of the Scriptures were written by men under inspiration of God. The ten commandments were written by God's own finger on stone.

The ceremonial law was written by Moses through inspiration and in a book: "And Moses wrote this law, and delivered it unto the priests." Dent. 31: 9, first part. "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the

covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark." Deut. 31: 24-26.

Deut. 33: 2 declares: "The Lord came from Sinai, . . . from His right hand went a fiery law for them."

Verse 4 of the same chapter states: "Moses commanded us a law, even the inheritance of the congregation of Jacob."

The one law contained only the ten commandments: "And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Deut. 10: 4. When these were written upon the stone, "He added no more." (Deut. 5: 22.) This law deals only with moral duties.

CONTRASTS AND DISTINCTIONS

THE other law was wholly ceremonial, consisting of instruction given to the Israelites concerning the intricate and varied forms of service connected with the Aaronic priesthood. It specified how special offerings should be made for special occasions; how to prepare these sacrifices; who should minister in the sanctuary, and how; when the priests should wash their clothes; what portion of the flesh offered should be eaten by the priests, etc. It "stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9: 10. "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings." Lev. 7: 37.

The one law "is perfect, converting the soul." (Ps. 19: 7.) The other, "having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually made the comers thereunto perfect." Heb. 10: 1.

The moral law contains no types nor shadows but only moral precepts. The other was a shadow of good things to come. (Heb. 10: 1.) The sacrifices offered pointed to the death of Christ.

The one law was holy, just, good, righteous, and true. (Ps. 119: 142, 151, 172; Rom. 7: 12.) The other law was inferior. (Ezek. 20: 25.)

The moral law is a law of liberty. (Jas. 2: 10-12.) The ceremonial law is a yoke of bondage. (Gal. 5: 1.)

There was one law the commandments of "which, if a man do, he shall even live in them." (Ezek. 20: 11.) There was another law whereby a man should not live. (Ezek. 20: 25.)

The one law Christ did not destroy. (Matt. 5: 17, 18.) The other He abolished. (Eph. 2: 15.)

Of the one law Christ said that whoever should break one of its least precepts should be condemned. (Matt. 5: 19.) The other was taken out of the way. (Col. 2: 14.)

The law of God, Paul delighted in (Rom. 7: 22.) The law of Moses was a yoke that was unbearable. (Acts. 15: 5, 10.)

The moral law contains the whole duty of man. (Eccl. 12: 13.) The other dealt only with ceremonies. (Heb. 9: 10.)

One law is established by faith in Christ. (Rom. 3: 31.) The other was abolished by the cross of Christ and is "contrary" to the faith of Christians. (Eph. 2: 15. Col. 2: 14.)

The one law is eternal. Its principles apply to all time. It "stands fast forever and ever." (Ps. 111: 7, 8.) The other was temporary, "imposed on them until the time of reformation." (Heb. 9: 10.)

Concerning the moral law Christ declares: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. Also, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5: 18.

But heaven and earth are still in existence. The same stars that Adam saw still shine in the heavens. The same sun and moon still rise and set. Though the earth is waxing old "as doth a garment," yet it has not passed away. This, then, is absolute evidence that not even a jot (the smallest letter), or a tittle (the smallest part of a letter), has passed from God's law. The other law, however, ended at the cross.

The moral law will be the standard of the final judgment, and it will be declared that those who have kept it have a right to the tree of life, and to enter through the pearly gates into the New Jerusalem, the City of God. (Jas. 2: 10-12; Rev. 22: 14.) The other law will judge no man. (Col. 2: 16.)

All this! And yet some will assert that the Scriptures know of no distinction between the two laws!

THE CHURCHES AGREE

THE writer was once affiliated with the Baptist denomination, and it was while connected with this church that he first learned of this distinction between the moral and the ceremonial law, and was taught that the moral law was still in force. The old "Baptist Church Manual" which he used to study, and which, by the way, is still in use, makes the following declaration: "We believe that the law of God is the eternal and unchangeable rule of His moral government."—"Baptist Church Manual," Article 12.

Also John Calvin, who was prominent in the movement that resulted in the establishment of at least certain branches of the Baptist Church, makes the following declaration:

"We must not imagine that the coming of Christ has freed us from the authority of the law; for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable as the justice of God, which it embraced, is constant and uniform."—*Calvin's Comment on Matthew 5: 17 and Luke 16: 17, in "Commentary on a Harmony of the Gospels," Vol. 1, p. 277. Printed in Edinburgh 1845, for the Calvin Translation Society.*

Nor is the Baptist Church (Continued on page 33)

FROM their seats on the porch, in silence the two women watched "the stars, which stand as thick as dewdrops on the fields of heaven."

Nell spoke first. "And tomorrow you go! I am going to miss you tremendously, Pauline, but I am so glad you could spare me these few days."

"And I am glad you let me come," replied Pauline, "for I have had such a nice time that I really dread going back to work again. Not but what I love my work, but your home life has meant so much to me. Nights when I am shut in my little room, tired and lonely, I'll just close my eyes and pretend that I am back here with you and the children. But speaking of home life, Nell, reminds me of something I have been trying to get up courage enough to ask you, all the week. You won't mind my asking you a question that is personal, will you?"

"Why, of course not, you silly child. I've a good mind to call you 'fraid cat,' but for fear some of my youngsters are awake, and would hear me, I'll forbear. Names are supposed to be taboo in this family, so out with your question."

"THE question I want to ask," said Pauline slowly, "is this: Why didn't you go to church last Sunday?"

"I can't see that it requires any courage to ask a question like that," answered Nell, "and I'm sure it doesn't take any to answer it. I was too busy to go to church."

"Yes, I noticed you were," said Pauline, "and that's what puzzled me, for the work that you were doing seemed to me unnecessary. Did my coming in so late Saturday night make it hard for you? I thought you preferred me to come at that time rather than to wait until Sunday morning. Then, too, I had another reason for coming in the evening."

"I don't know if I can make you understand, Nell, but for some months, I have been groping, as it were, in the dark; and it seemed to me, that if I could be seated beside you in church, once again, I might be able to think clearly, to find the light. Then when Sunday came and you did not go, I was surprised. Frankly speaking, Nell, it hurts to hear you say you were too busy to go. Tell me truly, was it necessary for you to work as you did last Sunday?"

"Sorry to hurt you, Paul dear, but it really was; and if I do the will of my Father in heaven, it will be necessary for me to be busy each Sunday as it comes to me — so busy that I shall seldom find time to go to church."

"But you used to be so faithful," said Pauline. "What has changed you? Aren't we expressly commanded not to forsake the assembling of ourselves together?"

"We certainly are, Paul, along with this: 'Six days shalt thou labor, and do all thy work.'"

"Why, Nell, I am surprised at you.

"A Little Child Shall Lead Them"

Why Nell Didn't Go to Church

By Martha E. Warner

I thought you always prided yourself on not being guilty of taking from their setting a few lines of a quotation to prove your point. If you were to begin back where you should begin, you would find the commandment you quoted reads like this: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work.' You see, God says to remember Sunday and keep it holy; do that first, then work the six days."

"You are mistaken there, Paul, for I have read the Bible through several times, and as yet have failed to find a single instance where God commands us to remember Sunday to keep it holy."

"Oh, well!" answered Pauline. "To be accurate, I suppose I should have said, God says to remember the Sabbath day; but it is one and the same thing."

"ARE you sure of that, Paul? Just a few moments ago, you said I did not begin soon enough, and now I'm thinking you have stopped before you should. If you had gone on, you could not have consistently made that statement, for the next clause of the commandment reads like this: 'But the seventh day is the Sabbath of the Lord thy God.' And the seventh day, Paul, isn't Sunday. I used to try to make myself think that it was, and I got along amazingly well with it, until the day your namesake put this question to me: 'Mama, why is it, when God says keep holy the seventh day, you tell us to keep holy the first day?'"

"Because everybody keeps Sunday," I answered.

"But, Mama," she insisted, "God says the seventh day is the Sabbath; and you say God never lies, but that He always means just what He says. Then doesn't He mean that the seventh day is the Sabbath?"

"It used to be," I answered, "but now we are told that it has been changed to the first day."

"But, mother," she said, "did God tell you so? Don't you remember how you read to me that God said if people took

words out of His Book, or added to them, that He would take away their home in the holy city? Aren't you adding to, when you say that Sunday is the Sabbath?' Bursting into tears, she sobbed out that I would lose my home in heaven, and make her and Daddy lose theirs, too, if I did such a thing.

"I had my hands full with my child that night, and not until I had promised to look into this question thoroughly, did she quiet down."

"WHEN I told Tom about it, he was not surprised. In fact he was expecting it, for it had been only the Sunday before, when he had taken Pauline to task for getting out her week-day toys on the Sabbath, that he had quoted the fourth commandment to her, and she had said, 'But, Daddy, Sunday isn't the seventh day, and that's why I'm playing.' And Tom had answered that Mother said that it was, therefore she must not play."

"But, Nell, I don't understand how little Paul came to be so exercised over this Sabbath question. One hardly expects a mere child, even though she does belong to you, to make such positive statements entirely upon her own initiative. Then again, children's minds are not apt to be dwelling upon religious subjects these days. I hope you will pardon me if I say it, Nell, but if any other person had told me of that conversation, I would have said she was imagining things."

"And I wouldn't blame you one bit if you did, Pauline, for I had entirely forgotten that you did not know the beginning of it all. Let me tell you."

"Two years ago last September, Pauline came dancing home from school, with the announcement that at last she had discovered a girl with whom she could chum. Then she began to sing her praises and ended up with that she was a minister's daughter, and lived in the little house around the corner, and her name was May Bliss."

"I had Pauline invite her here so I could mentally check up on her, and I found that she was a child with whom



I could safely allow Pauline to play. Not a goody-goody child, but alive, full of wholesome fun, and the soul of honor. If her mother told her she could play with Pauline for an hour, when the time was up she was off on the minute, happy as a lark. We really grew fond of the child, and we also enjoyed the occasional, social call with her parents.

"One Friday afternoon, I sat in the living room, and the girls were playing on the porch. They were busy making dresses for their dolls to wear to a picnic the next Monday. All at once Pauline leaned back with a sigh, and said, 'Oh dear, I'm tired. Let's not sew any more today, but finish them tomorrow.'

"But I can't sew tomorrow," answered May.

"Why not?" asked Pauline.

"'Cause tomorrow's Sabbath," May replied.

"Sabbath!" exclaimed Pauline. "What are you talking about? Tomorrow isn't Sabbath."

"Yes, it is," insisted May, "and I am going to church. Ask your mother if you can come along with me."

"But I don't want to go to church on a play-day," Paul said. "Besides, I want to finish this dress."

"Tomorrow is the Sabbath," May declared. "You get your Bible, and I will show you where God says so."

"When Pauline had fetched her Bible, May quickly turned to Exodus 20: 8-11, and read it out loud.

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"Huh," scoffed Pauline, "I know the commandments all by heart, I don't have to read them."

"So do I," answered May, "but my father says when you want to prove a thing, the best way is to read it right from the Bible, then people will know you are saying it just as it is. Now God says here that the seventh day is the Sabbath, and all you have to do to find out which is the seventh day is to look at your calendar. Seems funny to me that 'most everybody thinks that s-e-v-e-n-t-h day, spells Sunday. The seventh day is Saturday, and you know that is true, don't you, Pauline?"

"PAULINE admitted that she did, but she also added that she was sure there was a mistake somewhere, which her mother could straighten out, for her mother wouldn't say Sunday was the Sabbath, if it wasn't so.

"From that time on, I was harassed with the embarrassing questions that Pauline put to me, but which I failed to answer in a manner satisfying to her, or to me.

"Then another day, I heard May tell Pauline that unless she kept God's Sabbath, she would lose her home on the new earth. Pauline was much upset by that, for to her the new earth held many attractions. You see we had often taken her to the museum and shown her the stones that go to make up the foundation of the city of the New Jerusalem,

so because she could not endure the thought of being shut out of it, she promised May she would keep the Sabbath if I would let her.

"I was furious, and was about to step out and send May home, when I heard her say, 'Let's pray for your mother,' so they did, and for Tom, too, only May said she thought I needed most of the prayers, for she had heard her father tell her mother that he was almost sure Pauline's father would keep the Sabbath if her mother would.

"As Mrs. Bliss had never directly mentioned the subject to me, it was adding fuel to the already raging fire to think that they had been talking with Tom, and all of them—all of them—keeping it from me; but were they?"

"When I took time to reason the thing out calmly, I could remember many a time when Tom had broached the subject, but I had tossed it aside as a ball. I just couldn't, and wouldn't have anything to do with a religion that made one so peculiar. And so with pride I hardened my heart to the working of the Holy Spirit, and absolutely refused to study into the subject until the night Pauline accused me of keeping her out of heaven. That seemed to awaken me, and I began to study the Bible as never before. Tom gladly joined me. We wanted to find proof of the change to satisfy our own hearts, and the heart of our child; but the more we studied, the more convinced we were that there was no record of such change to be found in the Bible. But we did find that God does claim one day—and one day only—as His holy day, and, as May said, the fourth command in His holy law specifies which day this is. 'The seventh day is the Sabbath of the Lord thy God.'

"We also found that Jesus kept the law, just as it was written on the tables of stone. He did not come to change the law, but to fulfill. And David says: 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.'

"And, Paul dear, it is because God has enlightened my eyes, and given me courage to take up the cross and follow Him, that I did not go to church last Sunday."

THE two women watched the stars in silence, then Pauline spoke. "Nell," she said, "you did not know, you could not know, that for months this subject has been haunting me, and it was to get away from it that I came to you. I felt as if some way you could set me right, you could explain to me why we were keeping Sunday as the Sabbath. And it was because I was so sure of this, that it hurt when I found you working instead of worshipping.

"Well, you have set me right, for now I see, now I understand, now I know that

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God sent me here that I might see the truth in a different setting, a setting that encircles the throne. No longer will I put off accepting it, in all its fullness; no longer will I refuse to lift the cross.

"This visit has meant so much to me," added Pauline softly. "I shall never forget it."

And she did not, neither did Nell, neither did the angels in heaven, for it is written, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Cures of Our Fathers

(Continued from page 21)

at his feet. Monarchs might have envied him on such occasions." The same author, referring to his lack of knowledge of drug medication, or even the anatomy of the human body, said, "I fancy he is so completely ignorant of the human anatomy that if asked where the liver was situated he would be at a loss to say; but that he can cure liver diseases," he said, "there is not the slightest doubt. While there I witnessed cures of such extraordinary nature as to lead me to believe that Priessnitz must be acting under divine inspiration."—Claridge, p. 20.

Captain Claridge further writes that in 1844 when he visited the institution "there were under his treatment an archduchess, ten princes and princesses, and at least one hundred counts and barons, and military men of all grades, and medical men, professors, and lawyers, etc., numbering in all about five hundred at one time. On the walls of the large dining room hung the flags of fifteen different nations which had sent patients to Graefenburg." "All the expense for advice, treatments, and servants' fees amounted to only about five dollars a week," and yet, "in the year 1844 it was estimated that Priessnitz earned about forty thousand dollars a year clear profit from his institution."

PRINCIPLES OF RATIONAL TREATMENT

THE purpose of treatments in disease should always be the elimination of wastes and impurities, and the equalization of the blood supply in the body. No other agency can possibly be employed that will prove more effective to bring this about than water applied both locally and generally. The sweat baths combined with the free drinking of water are most valuable aids in the elimination of wastes. This followed by the hot and cold alternate spray aids in toning up the entire body. A feeling of well-being follows such a treatment intelligently given that must be experienced in order to be appreciated. Since in disease there is always an unbalanced circulation of the blood, the aim in all the treatment is to equalize the blood supply. When the feet and extremities are cold it is an evidence that there is too little blood there, and as a consequence too much elsewhere in

the body, usually the abdominal and pelvic organs. This internal congestion or excess of blood disturbs the normal function of the stomach, the liver, the kidneys, and other of the internal organs, and is responsible for the local pains or other unwelcome symptoms experienced. The salt glows, hot and cold alternate

Look

for these articles in the

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A "Christian Lobby."

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There is need for its definition and an alignment of its principles just now.

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A study of the ancestry of religious liberalism.

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To see beyond death.

By Tyler E. Bowen

Was the Sabbath Shadow or Substance?

By William H. Branson

An Insolvent World

By George W. Wells

Our Bodies Should Come Clean

By Hans S. Anderson

A New Angle on Prohibition

By Mary Hunter Moore

sprays applied locally and generally, followed by massage, are among the best and most effective treatments to remove the unpleasant symptoms of nervousness, insomnia, and pain by establishing normal conditions within the body. In other words, they remove the causes of sickness, while the employment of drugs merely hushes the voice of protest on the part of nature, and removes symptoms, leaving the causes unremoved. It is therefore most unwise

to depend upon drugs in the treatment of disease. Solomon, the wisest of all men, in referring to the use of narcotics, well said, "Whosoever is deceived thereby is not wise"; and yet the great masses of the people place dependence upon these because they afford immediate relief from annoying symptoms. The removal of the symptoms is what the sick man or woman feels most concerned about. Instant relief is sought. This drugs can do and will do, but they never cure. They deceive the user, saying peace when there is no peace. They allow him to go on undisturbed in the path of transgression of nature's laws, with wrong bodily conditions uncorrected.

The purpose of all rational treatments is to correct wrong habits of living, and by heeding nature's protests aid her in bringing about normal conditions within the body.

Will There Be Another World War?

(Continued from page 5)

fear, suspicion, revenge, nationalism, militarism, imperialism, and trade rivalry are active today as they were just prior to the great conflict of 1914. Just as surely as like causes produce like results, the world today will soon be embroiled in another titanic struggle.

4. *Combinations are being formed for it.* The nations of Europe may really not desire war, but they are surely setting the stage for that disaster. Europe is being moved by the same motives, and is setting up the same kind of balances of power, that brought on the World War.

Sisley Huddleston says: "If the war machine were once put in motion, Europe, with its antagonistic interests and its crisscross of special alliances, would immediately become a seething sea of warring elements." "Everybody would be sooner or later dragged into the strife. Never let it be forgotten that the war was caused in 1914 by the special connections of the Great Powers. Austria-Hungary had its quarrel with Serbia, now Yugoslavia. Russia stood behind Serbia; Germany stood behind Austria. France was on the side of Russia. England ranged herself with France."—Quoted in *The Literary Digest* for April 30, 1927.

Although this storm cloud filled with menace and doom is hanging low over the earth, no heart need sink in discouragement. This affords no ground for pessimism. While there is war ahead, yet beyond the last great battle, there will be introduced an entirely new order of things, when Christ's own universal government will be established throughout the expanse of a new earth, renovated from the last vestige of sin, and a peace never to be broken by war or conflict will endure as long as the sun and moon shall shine.

Current Events in the of Divine Prophecy

OWING TO INCREASING USE by women, consumption of cigarettes grew during January and February, 1928, more than 2,333,000,000 over the corresponding part of 1927. The tobacco business is not tottering, but teetering; as sales go up, health and dignity of womanhood go down.

CHARLES EVANS HUGHES has just been appointed to serve on the bench of the World Court. The United States may congratulate itself on being represented by a man of the distinguished probity of Mr. Hughes. We respect the sincere efforts being made by great and good men to free the world from the nightmare of war. But while we sympathize with the efforts of human peacemakers, we place our joyful trust in the soon coming of the Prince of peace.

WITH ALL THE AIR of an astounding discovery a German scientist tells the Berlin Society of Prehistoric Research that man is evolving *toward*, not *from*, the animal; that he cannot have descended from the animal, because of human characteristics not found among animals; and that the embryonic development of the human being "does not repeat the supposed ancestral forms, as was assumed hitherto." We knew all that before, on the word of the Creator.

THE FAMOUS STABLES OF SOLOMON (1 Kings 4:26), or some of them, have been discovered by excavators on the site of ancient Megiddo, reports Dr. James H. Breasted, of the University of Chicago. The stalls were arranged in double rows, facing each other, with a passage between for the grooms. Mangers and hitching posts, in which the tie holes for halter straps remain, equipped the front of each stall. Thus the spade of the archeologist confirms the pen of the sacred writers.

"MERCHANTS OF LIGHT" is the beautiful name given to the increasing number of scholars and scientists, searchers after truth, who pass from school to school and from land to land, drawing the educational circles of the whole world into one bond of mental fellowship. Messengers of light are those who go from continent to continent, into every corner of the earth, carrying the good news of a Saviour from sin. For them "the wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose."

THE "NITECOACH" is the latest in motorbus travel. Now on exhibition, it will be on the road between Los Angeles and San Francisco in October. While not larger than other motorbuses, and actually lighter than some, it has sleeping room for twenty-six adults, a kitchen from which hot lunches are served on trays, wash bowl and thermos bottle in each compartment — the last word in motorbus luxury; or the last until the next is said. But while transportation is being made as "homelike" as possible, our homes are losing their homelikeness and home life as a united family influence is vanishing. What price luxury?

OMMEN, HOLLAND, was the recent gathering place of five hundred youths from the ends of the earth, who met to discuss peace and perhaps organize a World League of Youth for Peace. Beneath the floating banner emblazoned with the words, "Pray for Peace," they discussed such topics as the Kellogg Peace Pact; naval armaments of the United States, Japan, and Great Britain; Japanese exclusion; recognition of Russia; independence of the Philippines; intervention in South America; and entrance into the World Court and League of Nations. We do not wonder that the youth, upon whom the horror of war falls most brutally, should raise their voices against it. May the Lord who holds in His hands the destinies of all nations bless all agencies and means by which peace is maintained and the salvation of souls facilitated.

TROPICAL FIREFLIES, which have two luminous spots like headlights in addition to the luminous abdomen, are so large and so bright that they are used by the poorer natives of the Caribbean region to light their huts. William Beebe, the naturalist, tells marvelous stories of the brilliance and lasting powers of these living lanterns. The reverent worshiper of the Creator admires the divine handiwork, and stands silent before the mystery of their light that science has not fathomed.

UPRISINGS IN SAMOA during the past year against the mandate of New Zealand have had one cause — liquor. Under British rule the white man's alcohol was prohibited the natives, as also native "home brews" from oranges, coconuts, etc. Liquor was allowed the white population of Samoa only in limited amount under severe regulation. The natives were satisfied, but — shame to tell — the liquor-loving whites stirred them to rebellion. Truly alcohol has little to its credit in whatever corner of the world found.

WHO OWNS THE AIR is a question coming before the courts for decision. Modern aviation has brought up many ticklish problems over the control of the atmosphere over buildings and properties. To the Christian there is another angle to the ownership of the air. Air currents — "stormy winds" — fulfill the orders of the Creator. Although the great adversary of both God and man is called "the prince of the power of the air," the trusting child of God is safe under the protection of good angels who traverse the air with the speed of light; and through the air, anywhere, any time, ascend the prayers of sincere hearts to the attentive ear of their heavenly Father.

A DOORKEEPER at the Bankers Trust Company, New York, second largest in the land, has recently died, and the great financial institution he served has issued an "In Memoriam" booklet. "By his kindness, his courtesy, and his unflinching devotion to duty," it says, "Daniel Rinn won the respect and friendship not only of his fellow workers within the organization, but also of hundreds of its customers. He brought to his task a sincerity and simple dignity which raised it to an importance greater than was indicated by its title or its many routine duties." So even the lowliest work can be ennobled into a source of happiness and helpfulness.

FOLLOWED BY THE GOOD WISHES of the nation and the world, Commander Richard E. Byrd and his Antarctic Expedition are on their way to the Ross Ice Barrier, from which they plan to explore the Antarctic continent. Among their two hundred tons of equipment is a small quantity of pure alcohol to be used in compasses and other instruments to prevent freezing. One of Commander Byrd's last acts before sailing was to issue a statement denying that intoxicants were being taken and declaring that his orders on this expedition, as on his North Polar one, are that no intoxicants shall be used by his personnel while on the expedition.

THE ONTARIO LIQUOR-CONTROL system is not putting a stop to bootlegging, according to evidence brought out in the litigation between the government and the Erie Transport Company, charged with illegal storage of liquor. This company is one of forty operating docks along the Detroit River front, which are doing a business estimated at a million dollars a month. Much of this liquor finds its way by bootleg channels into the United States. If the customs-guarded international border between the United States and Canada is not a complete barrier to liquor, would the unguarded and almost invisible state lines within the Union be real barriers, if one state were dry and its neighbor wet, as proposed by a recent prominent speaker? No, the liquor traffic is lawless and law-defying, wherever found.



The Watchman Answers

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

How long did Christ hang on the cross? How did the driving of nails through His hands and feet kill Him in so short a time?

Christ must have hung on the cross less than three hours. He died about the ninth hour (3:00 P. M., Matt. 27: 45-50). Sundown at that time of the year in Palestine must have been about 6:00 P. M. Some time before sundown the Jews came and found Him dead and took Him down from the cross, because it was against their custom to let bodies remain on the cross over Sabbath. After this, Joseph and Nicodemus had time to bury Him before the Sabbath began. (John 19: 31-42.) After the burial "the Sabbath drew on." (Luke 23: 52-56.)

The crucifixion alone could not have killed Christ so soon. Many who were crucified lived for days on the cross. Jesus died of a broken heart, crushed with the awful weight of the sins of the world. Only thus could it be true that every sinner who ever lived has had a part in His crucifixion. Peter rightly accused the whole Jewish nation of killing Christ. (Acts 3: 14, 15.) Every sinner crucifies the Son of God afresh. (Heb. 6: 6.)

Please give me references to texts in the Bible which define a Christian's relation to the civil power.

The following texts will be helpful: Rom. 13: 1-7; Luke 20: 21-25; Dan. 3: 8-18; 6: 4-10; Acts 5: 29; Titus 3: 1. We may gather from these texts that the proper Christian attitude is to give strict obedience to the state in so far as its commands do not conflict with the commands of God. The Bible defines which are Caesar's and which are God's. Matters pertaining to the principles laid down in the first four commands of the decalogue are God's; matters pertaining to the last six are the affairs of the state.

What are the fundamental distinctions between Protestantism and Roman Catholicism?

In answer to this we will quote authorities on both sides. Cardinal Bellarmine, perhaps the greatest and most famous of Catholic champions, said: "A difference between our opinions and the opinions of all others is that all others require inward virtues to be a member of the church and so make the true church to be invisible. We, on the other hand, do not believe that any inward virtue is to be required but only an external confession of faith and participation in the sacraments." The following is said never to have been equalled as a statement of the fundamental distinction dividing the two systems. "Protestantism makes the relation of the individual to the church dependent upon his relation to Christ; Catholicism makes the relation of the individual to Christ dependent upon his relation to the church."—*Schleiermacher, in "Christlicher Glaube,"* 1: 24.

David S. Schaff, D. D. (Protestant), in "Our Fathers' Faith and Ours," page 145, states the difference thus: "Protestantism treats Christianity chiefly as a disposition and spiritual state; Romanism as a profession and obedience. Protestantism makes Christ the avenue to the church; Romanism makes the church the avenue to Christ. Protestantism exalts Christ; Romanism exalts the church. Protestantism is scriptural; Romanism is churchly. Protestantism says, 'Where Christ is, there is the church'; Romanism, 'Where the church is, there is Christ.' Protestant Christianity is Pauline and ready to receive new light from whatever quarter it may come; Romanism is Petrine and is satisfied with the old statements. Protestantism lays stress on living faith as the test of the Christian profession; Romanism lays stress upon submission to sacerdotal prescriptions. Protestantism emphasizes freedom of conscience; Romanism, the authority of tradition. Protestantism is a commonwealth of believers, clergymen and laymen alike; Romanism a commonwealth of priests in which laymen are included. The motto of Protestantism is 'the truth wherever it leads'; the motto of Romanism is *semper eadem*—Always the same."



A Survey of Sodom

(Continued from page 13)

Writing in the May issue of the *Red Book Magazine* of last year he draws a final conclusion as follows:

"It narrows down to a question of what you really like, and of what you think will make you really happy, together with what you can do without injury to yourself or other people."

It hardly seems possible that men to whom the world has looked for counsel and advice concerning youth and their problems will throw away a God-given code and narrow their doctrine concerning the whole moral question down to "what you really like, and what you think will make you really happy." Dr. Jerome Dowd, professor of Sociology of Oklahoma, in a lecture to young men says: "They are reducing sex relations to the animal stage. Companionate marriage makes for divorce and loose morals. It and its similar theories lead along the pathway of the communists in Russia."

SPORT-MAD SCHOOLS

NOT only is the home crumbling, but the schools of our land and the literature that is feeding the minds of American youth are falling short and in many instances are putting the wrong stamp on the rising generation.

Dr. Sheldon, writing editorially in the *Christian Herald*, says: "Are we sport mad? The question is worth asking, and it is not asked by narrow-minded Puritans who frown on all healthy athletics, but by presidents of colleges and universities who are beginning to wonder how long the thing can go on without seriously lowering the real purpose of all healthy sport. Many institutions of learning seem to put more value on a winning football team than the possession of first-class scholars to head their departments of instruction. But after all, the expense and excitement that go with college athletics are not so serious as the standard set up of a false and superficial heroism. The names of the players are spread over the front pages of the great dailies, and their prowess is set forth in almost epic prose, as if the making of a touchdown or the kicking of a field goal were the ultimate end of education. To many thoughtful educators it seems as if the extreme limit had been reached in school athletics."

Another index to the popular mind is the front-page features of our daily papers. Not that they would not be glad to publish the higher class news, but their readers demand the other. Horace J. Hubbell in the *American Mercury* tells of a series of articles written by a friend of his on political and economic conditions in the foreign country where he was working. Although he did a careful and accurate job he received from his news agency the following crisp three-word cable: "Think stuff unwanted." What is desired in the

scientific field is not an interview with Professor Einstein on relativity; it is a sensational statement by some foreign quack to the effect that he has discovered a cure for cancer, or established an air route between the earth and the moon. Is there any wonder that 70,000,000 are confined to beds of sickness, or that 16,000 persons took their own lives last year?

But let us turn now to the brighter side,—the harvest of the earth,—the carrying of God's message to the world and the gathering of His faithful people.

One of the things Christ said in answer to the question put to Him by His disciples, "When shall these things be? And what shall be the sign of Thy coming, and of the end of the world?" is: "This gospel of the kingdom shall be preached to all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. He did not say the world would be converted, but that the "gospel of the kingdom," the message warning of His soon return, will be sounded in every land and to every people, and then He will come to claim His own.

HARVEST ALMOST REAPED

THAT message of the glad news of our Lord's soon return has entered every country of the world, and is being preached in 275 different languages, while it is being spread by the printed page in 133 languages. The Seventh-day Adventists, who in a special way are sounding this message in the world, fields, sending out 184 last year. Last year have 6,767 missionaries in the foreign they gave \$74.37 per capita to maintain their work in all the world, thus showing their faith in the Lord's promise that He would come again. (John 14: 1-3.)

As surely as the Spirit of God is being withdrawn from the wicked, just so surely it is in double measure being poured out on His people. This is very visibly shown by the great advances that are being made in every land, such as in Africa, "the Dark Continent," which shows a gain of nearly 100 per cent in the past few years; and in China and the Far East, "the great Gibraltar of heathendom," with her gain of over 50 per cent in the past four years; and in South America, where hundreds have been baptized. Christ says, "My meat is to do the will of Him that sent Me, and to finish His work." Truly the harvest is being gathered in from every land, but what I fear most is that many of us will neglect our own soul's preparation and will be found among the group described in Jer. 8: 20 who sob out the bitter wail: "The harvest is past, the summer is ended, and we are not saved." For truly the time is at hand when the angel from the temple will cry with a loud voice to Him that sits on the cloud: "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Rev. 14: 15.

NOVEMBER, 1928

How's Your Health

The Doctor
Answers
Your Questions



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

I have been told there is great danger in eating any bread at all, including whole-wheat bread. Since I have for years heard of the advantages of whole-wheat bread, I want more explanation. D. T. L.

People who advocate eating no bread do this because they have heard that bread is an acid-forming food, forgetting that there should be in the body the proper balancing of acid-forming and base-forming foods. It is true that there is a tendency among many people to eat a diet largely of acid-forming food, and these people suffer from acidosis. The care for the condition is not a total elimination of acid-forming foods, but the taking of an equal amount of base- and acid-forming foods, so that we keep up the proper proportion of these elements in the body. Keep on eating your whole-wheat bread, but see that you balance it with the proper base-forming foods.

Is there any way beside wearing braces by which I can strengthen ankles that turn over too easily? S. A. M.

The ankles may be strapped with adhesive for a time until they have regained their strength. Then, too, you may take exercises of the foot to strengthen the weakened muscles. These exercises consist of raising the body weight on the toes, and increasing the number of times this is done each day. The foot can also be tuned outward and inward an increasing number of times daily. Alternate hot and cold foot baths will increase the circulation in the feet, and thus strengthen the general muscular tone. Care should also be taken in the purchase of shoes. Preferably a shoe with lower heel, and a heel with a broad base, helps to keep the ankles from turning. Also the shoe should fit snugly around the instep to give support. Do not walk too much during time you are trying to strengthen your weak ankles. Too much walking breaks down the strength you are trying to build up.

I am troubled with dancing black spots before my eyes. What is the cause and cure? M. A. B.

There may be several causes of dancing black spots before your eyes. A common cause is poor elimination. Correct this, and your black spots will be gone. Another cause may be some kidney disorder. Have a complete urinalysis at once. A third cause may be anemia. A

test of the blood for hemoglobin and number of red blood cells will give us some idea as to whether anemia is the cause. Your blood may need to be built up. A possible cause may be some little scar tissue in the conjunctiva of the eyes. If this is the cause, there is no occasion to worry.

Is there danger in eating grape seeds? I have always been told that they would cause appendicitis. E. L. B.

Grape seeds, or any other seeds, will not cause appendicitis. The hardened, seedlike material that is often found in bad appendixes is hardened, dried fecal matter, and not seeds at all. Intestinal stasis, or slow movement of intestinal contents, and slow elimination are major factors in appendicitis, causing inflammation and finally infection.

Zwieback is recommended as better than ordinary toast, yet if I eat it I taste it for hours afterward. The same unpleasant symptom follows eating puffed wheat, croutons, any foods fried or browned in bread crumbs, or gravy made with browned flour. What is the reason? F. R. S.

Zwieback, croutons, browned bread crumbs, and browned flour are dextrinized foods, and for that reason have a more decided taste to them than the same products have before being dextrinized. Dextrinized food is more easily digested and would pass out of your stomach quickly were it not for the fact that you have slow protein digestion in your stomach, and this holds other food in the stomach also, and as fermentation takes place, the food comes up in the throat and is tasted—not because it is zwieback or browned flour, but because any food would come up and be tasted, and you taste the dextrinized food because its taste is stronger than that of the undextrinized starches.

Is overwork the cause of a nervous breakdown? If so, why do so many people who have never worked a great deal, suffer from a nervous breakdown? M. E. P.

Overwork is not the cause of a nervous breakdown, but the attitude persons take toward their work or their situation is what wears out the delicate nervous system. The Scriptures say: "As a man thinketh in his heart, so is he." Idleness and wrong thinking are harder on the nervous system than hard work, and an abundance of good thinking.

Two Bones of Contention

(Continued from page 7)

dishonest and traitorous? It was Albrecht Ritschl, the German theologian credited with being the father of Modernism, who defended the principle that in order to allay prejudice and promote one's purpose it is proper to express new theological ideas in the old familiar words. So Modernists empty the language of the Bible of its familiar meaning and pack it with a totally different meaning, as Doctor Fosdick here does. It is the worst form of religious plagiarism. Suppose a political party believes in a protective tariff and a new party advocating free trade, retaining the old party name and connections to have prestige, proceeds to advocate its opposite policy. And when remonstrated with, suppose it excuses it on the ground that protective tariff when properly interpreted means free trade. What would you call that? Interpretation is the Modernist's alibi. But it is a deception.

Knowing full well what he is doing, the Modernist is a traitor to the faith. If he attempted to do in the business or commercial world what he is doing in the religious world, he would be dismissed without a moment's notice. If he did it in the army or navy, he would be shot at sunrise. He is not honest enough to put out his true colors and declare himself a disbeliever in a personal God, a divine Christ, and an inspired Scripture, severing his connection with evangelical Christianity. No, he clings to his present incumbency and hides under his false colors. Verily the Christ of the Modernist is one Christ; and the Christ of the Fundamentalist is absolutely another Christ. Hear this: "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." 1 John 2:21-23. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeak: for he that biddeth him Godspeak is partaker of his evil deeds." 2 John 9-11.

NOT THE SAME BOOK

AGAIN the Bible of the Modernist is one book; and the Bible of the Fundamentalist is another Book. The source and authority of the Bible is scripturally set forth in 2 Tim. 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"; and 2 Peter 1:21: "For the prophecy came not in old time

by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The Scriptures are recognized by Bible Christians as the all-sufficient and only rule of faith and practice. Here is the turning point of the whole issue. The logical Modernist has but little left of the Bible save the covers bearing the words, "Holy Bible," and from these the word "Holy" has been stricken. Men like Doctor Potter would replace it with an American Bible, having Washington, Jefferson, Lincoln, and Wilson as the inspiring (not inspired) characters. H. G. Wells suggests an international Bible with the great men of all nations as the ground work. Listen to the Modernists' description of their Bible:

Professor Gerald Birney Smith, University of Chicago: "We are becoming accustomed to the use of the Bible as a book of religious experience, rather than a supernaturally produced literature" — *A Guide to the Study of the Christian Religion*, p. 553.

Professor William Newton Clarke, Colgate University: "For us, therefore there are no verbally inspired Scriptures, and we have no evidence that there ever were any." — *An Outline of Christian Theology*, p. 40.

Professor George Burman Foster, University of Chicago: "The human spirit urged a new mightier protest against the 'It is written.' . . . Therefore allowing and ever rejoicing in the moral and religious value of many a page, the Biblical canon as such had no right to rule over man. Man was the book's judge; the book was not man's judge. The book must be measured by man's truth, man's conscience." — *A Guide to the Study of the Christian Religion*, p. 570.

President Arthur Cushman McGiffert, Union Theological Seminary: "We have learned not to think of the Bible as the final and infallible authority, and have come to see that there is no such authority, and that we need none. The result has been a change of simply untold consequence." — *The American Journal of Theology*, 1916, p. 326.

THE WHOLE ISSUE

ON THE inspiration of the Bible hangs the whole issue of truth. If there be no infallible Bible, there is no infallible standard of truth. Then man becomes a law and a judge unto himself. He is adrift without chart or compass on the sea of life. And that is just what is implied by Modernists.

Burriss A. Jenkins, Editor *Kansas City Post*: "The human soul is practically infallible in its recognition of the truth and the needed truth. . . . Trust your soul! Trust your mind! Your mind and soul will recognize the truth needed, and grasp it, and accept it. For other things you need not care." — *The Man in the Street and Religion*, p. 222-223.

That is the salvaged infidelity taught by the out-and-out Liberalists. They

would quench the light that illuminates the goal at the end of the road. They would discredit the Book that pillowed the head of my sainted mother who sleeps in Jesus. They would emasculate the message that arrested my life and turned my feet into the service of the Master. They recrucify it by their rejection and denial; they recrown it with their thorns of criticism; they restab it with their spear of scorn; they renaill it with the spikes of their superior wisdom; until Modernism becomes a nauseating stench issuing from the putrid corpse of an assassinated faith. But I have seen thieves and murderers confess and change the course of their lives because of the Book. I have seen wrecked homes reunited by this Book. Shall I cast the old Book aside for the Modernist bible?

Either the claims of the Bible are true, or the Bible is the biggest fraud in the literature of the human race. No other alternative is possible in the light of its claims. The position that some Modernists try to hold — that it is a good book, perhaps the best book in the world, but full of errors — is utterly illogical and ridiculous. If it is not what it claims to be, it is an outrageous fraud. If the men who wrote this Book were not inspired, they were liars. And then we have to explain how the Book which contains the highest morality ever known could have been written by a set of liars. To claim good men wrote the Bible and yet deny its inspiration is on a par with the claim that Christ was a good man while He pretended to be what He was not. Verily, the bible of the Modernist is one book, and the Bible of the Fundamentalist is another book.

We Are All Looking for This

(Continued from page 9)

have told you," is the divine assurance given a trusting child of God. Virtually Christ says: I have asked you to forsake all your earthly possessions and professions to follow Me. I have asked you to follow Me even unto death, and if there were no future reward more precious than all your present possessions, I would have told you. I would not deceive you nor disappoint you. There is a future home and a future life in reserve for you that is incorruptible and undefiled, which never fades away.

"And if I go . . . I will come again." He did go. There is no uncertainty about His resurrection and His ascension, therefore there can be no uncertainty about His return to earth again. I will tell you why I believe His promise that He will come again to deliver His saints.

Sometime ago I visited Mammoth Cave, Kentucky. Hundreds of feet under the surface is Echo River along which the guide rowed me some distance in a boat. As he tied the boat to a stake on the bank of the river, he pointed

to an opening in the side of the wall leading to a passage way running five miles farther into the heart of the earth. "Let me tell you what happened here not long ago," said he. "This river rises to a great height sometimes. A mulatto guide took three tourists through here, as I am taking you through the cave today. He tied the boat to a stake on the bank here as I have done, and while they were gone five miles beyond, exploring the cave, the water rose, and the boat pulled the stake and drifted down over the precipice just beyond. When they returned it was gone, and the river was still rising higher and higher. None but the guide could swim. He placed the three tourists on the bank against the wall, and told them that they would all perish unless he swam up the river and scaled the heights on the other side and brought back another boat to rescue them. He took the torch in his mouth and swam up the stream a quarter of a mile, leaving them standing on the bank of the dark river Styx, as it used to be called, all alone in the darkness.

"All they had to rely upon was the promise of the mulatto that he would return again and deliver them from their perilous situation. They waited and waited, and the water kept rising higher and higher. Soon it reached their knees, then their loins, and still he did not come to deliver. But they clung in faith to the guide's promise. Soon the water reached their armpits and they almost felt their feet slipping into the deep waters, but still they waited in hope and clung to the promise of the guide that he would not leave them to perish. Just as they were about to be swept away they saw the glimmer of the torch in the distance and heard the paddle of the oars. He reached them just in time to rescue them, and their hope and confidence in his promise was rewarded and changed into glad fruition."

BETTER GROUNDS FOR HOPE

AS THE guide told me this thrilling story, I said to myself, "If those men could put their trust and confidence in the promise of a guide, and he not disappoint them, I certainly can place mine with blessed assurance in the promise of my Lord that He will come again and will not leave us to perish in this dark and hopeless world of sin and death." If He does not come we are without hope—we shall utterly perish as the graves will open only at the sound of His voice. If Christ does not come the second time there will be no resurrection from the dead, and the Christian's hope will never be consummated.

But He will come, and He is coming soon. As we see the many signs of His second coming fulfilled before our eyes today, showing that He "is near, even at the door," I imagine that I can al-

ready see the glimmer of the torch in the distance and that I can hear the paddle of the oars.

Modernism Confesses

(Continued from page 17)

discuss and debate our ideas, but they do not find God."

With all this and much more, the Rev. Dr. Spence still holds to Modernism, and pleads with Modernists to get that of which their critical attitude has deprived them. His remedy is "a rebirth of feeling, a complete orientation of the spirit, an immediate experience of awareness of God, an engulfing of the finite consciousness in the Infinite." Perhaps our readers know what that is and how to get it. We do not. We fall back on the old-fashioned, "Get saved." How can any man be saved from sin when he doesn't believe in a Saviour from sin? How can a man be spiritual when he does not believe in the working of the Holy Spirit? Let Modernism stop trying to lift itself by its shoe strings.

Shall the Church Rule the State?

(Continued from page 23)

wonder that the author of these embarrassing questions, one George Tyrrell, a prominent Catholic of the last century, was condemned to be buried like a dog. Allowing for the natural bias of such Catholics, we believe their criticisms were in the main just, and that the Roman hierarchy's obstructionism in matters of education, progress, civilization, and liberty, stands unequivocally condemned by the glaring searchlights of history.

The outspoken Dean Inge, of St. Paul's, London, England, has said this: "Every defeat of civilization, every setback to science, is a victory for Roman Catholicism, which is fundamentally hostile to modern ideas."—"Protestantism," p. 70. He fears that, if American and European civilization should allow itself to degenerate into a gross materialism lacking in true spiritual religion, it may well fall an easy prey to that Catholicism which has already provided a painless death for one dying civilization, and "may easily perform the same office for another."—*Id.*, p. 71.

"The Catholic Church is infallible only in relation to dogma and morals," said the Mexican Bishop de la Mora in refuting President Calles' assertion that it is impossible to discuss matters with a church claiming to be infallible.

One wonders what sphere of private and civic conduct cannot be included in the all-comprehensive term "dogma and morals." The interpretation may be elastic, but the spirit back of it is inflexible and coupled with Rome's other claims to absolute authority over every creature implies limitation of the liberties of dissenters. In this spirit has Rome

tried to convert the world by invoking the power of the magistrate, the sword of the soldier, and by restricting liberties and coercing consciences.

Nowhere in the Catholic world do non-Catholics enjoy the liberty that a tolerant Protestantism concedes to dissenters within its borders. Protestantism affords the most striking example of liberty of worship according to the individual conscience that this imperfect world has yet produced. But Protestants should look well to the hard-won liberty, toleration, and education for the masses, which unfettered access to the gospel of Christ has brought to their lands. It is worth while remembering in this connection the apostolic warning: "Stand fast therefore in the liberty wherewith Christ has made us free." Gal. 5:1.

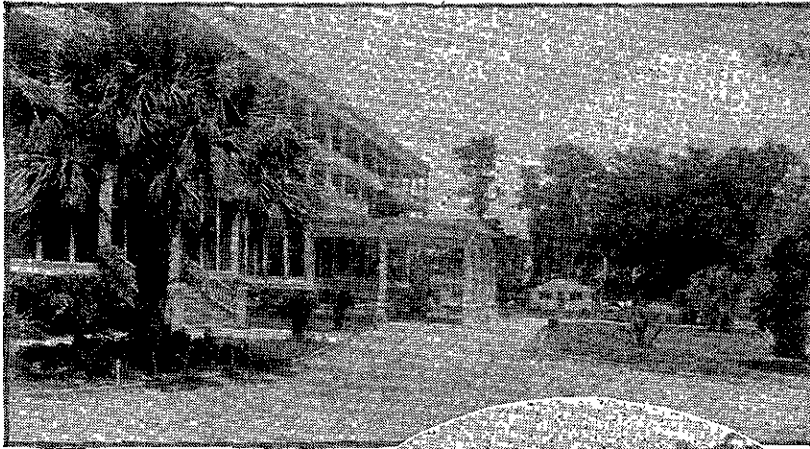
Mexico has notoriously been afflicted with a decadent priesthood, and if she now is in the birthpangs of progress she must obviously follow the example of her European sisters and rid herself of the forces that have unfortunately bound her during so many dark years. Unhappily, such reactions against institutions implanted by force and sustained by ignorance, are seldom unaccompanied by regrettable excesses.

What Was Nailed to the Cross?

(Continued from page 25)

alone in this position that the moral law did not come to an end when the ceremonial law was nailed to the cross. In the "Presbyterian Confession of Faith," pp. 43-45, we read: "The moral law is the rule of duty growing immediately out of the relations of rational creatures to their Creator and to each other. These relations being the product of the divine purpose, the law has its ultimate source in the will of the Creator. *This law is of universal and perpetual obligation.* It was sufficiently known to Adam to enable him to know and do the will of God. . . . After Adam's fall, and that of his posterity through him, a written form of the law became necessary. This was given in the decalogue, or ten commandments. . . . *This law is not set aside* but rather established by the gospel. . . . It accordingly remains in full force as the rule of conduct. *It must not therefore be confounded with the ceremonial law, which was abolished under the Testament dispensation.* . . . The penalties of this law are the natural and subjective sequence of transgression, and, unless set aside by the provisions of the gospel, *must of necessity be eternal;* and such they are declared to be by the Holy Scriptures."

Again in the "Methodist Church Discipline," edition of 1908, p. 38, we read: "Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any common-



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wealth, yet, notwithstanding, *no Christian whatsoever* is free from obedience of the commandments which are called moral."

We find that the "Wesleyan Discipline" and also that of the Church of England read the same as the above.

The Rev. Dwight L. Moody declared: "The commandments of God given to Moses in the mount at Horeb are as binding today as ever they have been since the time when they were proclaimed in the hearing of the people. The Jews said the law was not given in Palestine (which belonged to Israel), but in the wilderness, because the law was for all nations.

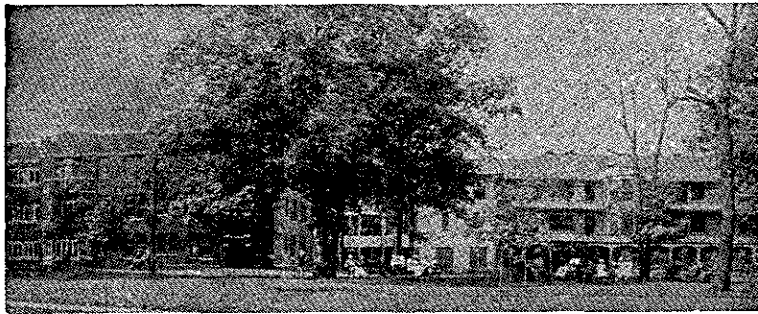
"Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments, it does not follow that He abolished the old. Christ's explanation of them made them all the more searching. In His Sermon on the Mount, He carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more; that they are positive as well as prohibitive."—*Weighed and Wanted*, Dwight L. Moody, p. 15, Chicago: Fleming H. Revell Company, 1898.

"The people must be made to understand that the ten commandments are still binding, and that there is a penalty attached to their violation."—*Id.*, p. 16.

CARRIED TO LOGICAL CONCLUSION

WILL the reader stop a moment to reflect upon the appalling state of society that would prevail if the theory advanced by some that the law of God is abolished were to be accepted by the people of the world? If the law be abolished, then there is no need to observe its principles longer, "For where no law is, there is no transgression" (Rom. 4: 15), and "Sin is not imputed when there is no law" (Rom. 5: 13). If the law be abolished, it is legitimate to worship images, murder, break the Sabbath, dishonor parents, and even worship other gods. What was once sin, now becomes virtue! May God spare us from the awful state of chaos that would result from the acceptance of this theory on the part of the people! Personally, the writer much prefers to have his family surrounded by neighbors who believe that the law of God still condemns these vices.

The Mosaic law was nailed to the cross. It was blotted out. But the ten commandments are not a part of the Mosaic law. Moses' law was given by inspiration through Moses and was temporary. The decalogue, or ten commandments, was above inspiration, in that God spoke it to the people Himself, and wrote it with His own finger. Man's finger had no part in writing it. Moses repeated it often and so do religious leaders today, but that



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did not make it his law. A man is not the author of what he repeats.

The law of which sin is the transgression is not, therefore, the ceremonial law of Moses, but the ten-commandment law of God.

Let it be remembered that *sin* gave rise to the sacrificial system. It was to make an atonement for sin and transgression. But "where no law is, there is no transgression" (Rom. 4:15), and "*sin* is not imputed when there is no law" (Rom. 5:13); for "*sin* is the transgression of the law" or lawlessness (1 John 3:4). A law existed, then, before *sin*, the violation and transgression of which is *sin*. It points out *sin*. (Rom. 7:7.)

Now the sacrificial system was established to "offer both gifts and sacrifices for sins." (Heb. 5:1.) That is, this system and the priesthood was established because the law of God, which condemns *sin*, has been broken, and to provide a remedy, in type, for the transgression of this law. *Sin* before priesthood and law before *sin*.

Now when the priesthood was changed from the line of Aaron to Christ, the law of the priesthood, which was wholly ceremonial, was abolished; but the law which points out *sin*, the transgression of which is *sin*, was in no way affected by the changing of the priesthood. (Rom. 3:31) By its transgression man lost eternal life. (Rom. 5:12, 19.) Those who are candidates for eternal life, in the world to come will be judged by it. (Jas. 2:10-12.) And those who by the grace of God obey it, will be admitted into the city of God. (Rev. 22:14.)

The Fire of Wedded Love

(Continued from page 11)

affections still are subject to change, and love thus early exercised ought not to be, and most likely will not be, fixed. Love in maturity, following good judgment, will select life's unchangeable companion, and this love is to have free course. Thereafter love is to be without shadow of turning. The approach of any feeling for another, a feeling simulating love, is at the very start to be checked by either husband or wife as they value the happiness of their own lives, the rights of their children, the good of society, and their duty to God. Whoever throws away the security and joy of wedded love for the titillation of an unlawful romance, knows not what a fool he is, because he knows not what love is.

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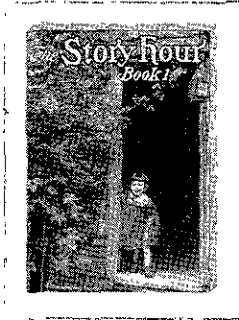
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