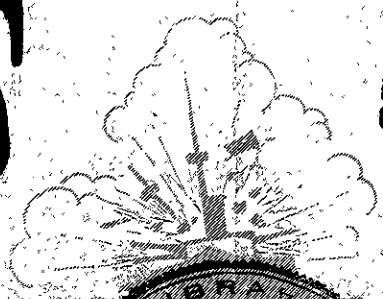
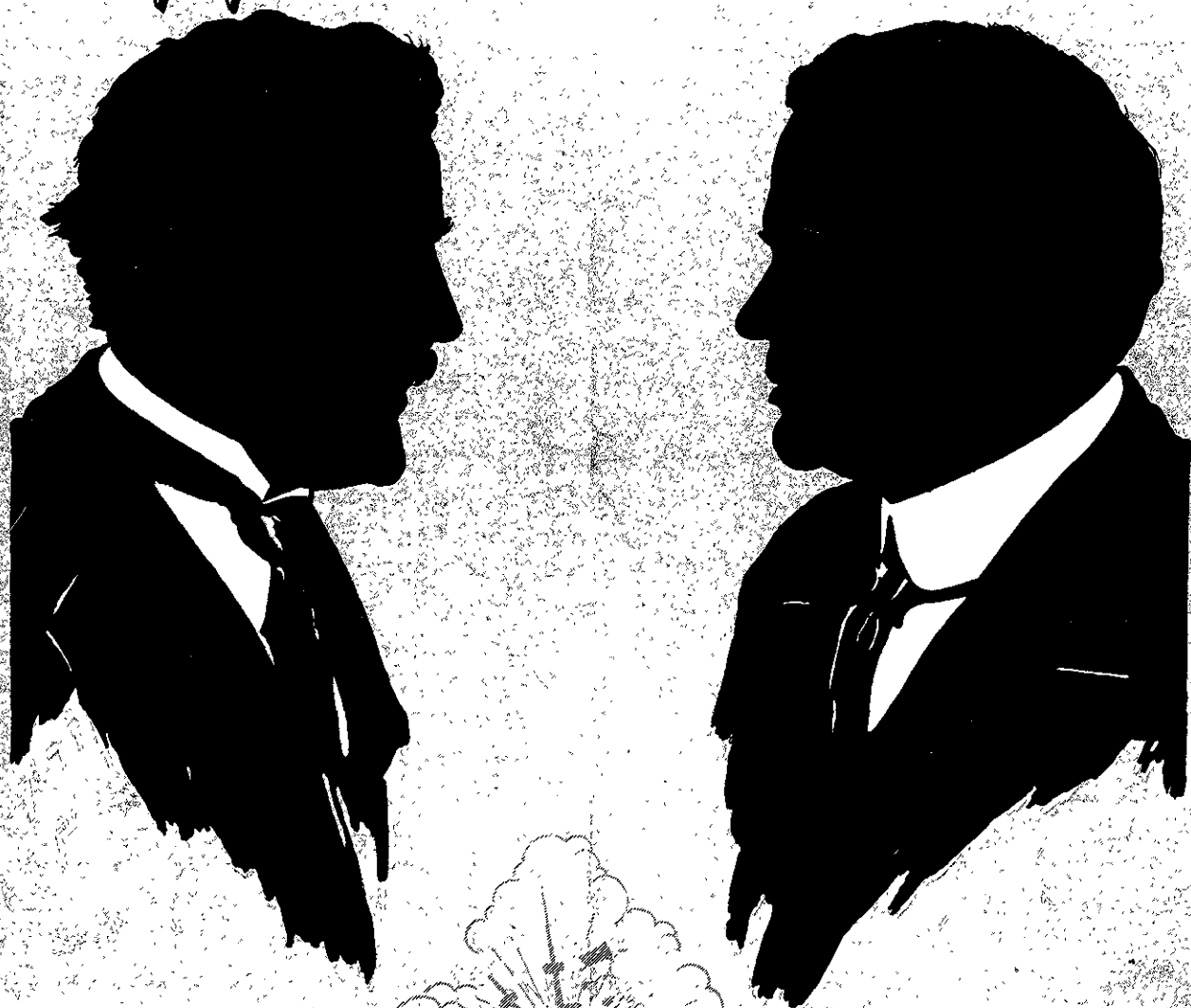


JANUARY

The Watchman Magazine

AN INTERPRETER OF THE TIMES



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Is World Peace Possible? Page 2 26126



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NASHVILLE, TENNESSEE

January, 1930

Is World Peace Possible?

THE fact that the Kellogg-Briand Peace Pact, signed by all nations, rejects war as a national policy for the settlement of disputes; the fact that the United States, the world's creditor nation and foremost in world leadership, is to all practical intents and purposes already a member of the League of Nations, and is so considered by European statesmen; the fact that we are about to enter the World Court; the fact that Premier MacDonald's official visit to America, and his joint statements with President Hoover of whole-hearted efforts for international concord, have dissipated all thought of war with Great Britain; the fact that a five-power reduction of armaments parley in London in January bids fair to scrap many if not all battleships; and the fact that England has urged that civilian statesmen and not military men be sent to represent each nation at this parley, with which urge the United States has complied,— all these and others of more minor significance have caused peace-lovers throughout the world to see just before us, and within the lifetime of men now living, a warless world.

It is a wonderful and enticing dream—this vision of universal peace and the casting out of fear, this relief from burdensome taxation, this safety of our homes and children, this world prosperity. We share it, for who are greater lovers of peace than we? We dream about it nights—and days. There never was a time when peace and safety were talked about more than they are now. Literally scores of influential peace societies are working feverishly for it. "Safety first" and "Watch your step" signs

echo the idea everywhere one looks. If talk, and slogans, and publicity, and propaganda, and literature, and mass meetings, and peace-mindedness can put anything over—and they can do wonders—then peace ought to be put over.

There are some other facts to think about, however. Get on the inside track of the minds of the most ardent of peace advocates, and you will find little more than a hope that anything like universal peace will come soon. They recognize that there must be a moral before a material disarmament, and they know the world is far from that. Again, it is probable that only battleships will receive attention for scrapping at the London Conference, and naval experts tell us that they are obsolete anyway.

What will be done with the money saved from battleships? Used to abolish unemployment in Britain and help the farmer in America? Ask the military men who see a menace to our safety in the swarms of planes, fleets of submarines, and stores of gas bombs in the armories of other nations.

But even though a slight reduction in armaments now is but a wee step toward peace, will not all this agitation for peace result finally in peace? Emphatically no. Peace will come, but not by talking ourselves into it. And to support this we point to the prophecy for this very time, "When they shall say peace and safety, then sudden destruction." (1 Thessalonians 5:3.) PEACE WILL COME ONLY BY THE PRINCE OF PEACE COMING. Are we pessimists? No, only fact-imists. We do not differ as to the objective or its value; but in the means to the end and the time of its fulfillment.

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Are the FOUNDATIONS of Human Society SINKING



AT NO time since the days prior to the fall of Rome have thoughtful men been more uneasy about the security of civilized society than at the present time. The speed with which we have risen to the dizzy heights to which we have attained, the brilliancy and versatility that our twentieth-century progress displays, and the unparalleled speed at which we are going are enough to excite grave fears as to the permanency of our modern civilization.

Strong and solid must be the foundation that supports this mighty and dazzling structure, lest it topple to the ground, as did that seemingly unshakable edifice of the Roman Empire and its highly developed civilization of some fifteen centuries back. If our memories are carried back still farther in the annals of human history, the same story is repeated, with varying circumstances and degrees, in the history of Persia, Greece, Babylon, and Egypt. Experience seems to teach inexorably the lesson that a highly developed and complicated civilization is threatened with inherent weaknesses that endanger its very existence. The higher the attainment, and the surer that men feel in the security of their own attainments, the swifter the fall and the greater the ruin that inevitably follows.

Human society seems to move in a vicious circle, divided into two distinct cycles. The first is one of a long and slowly

?

By

H. C. HANCOCK

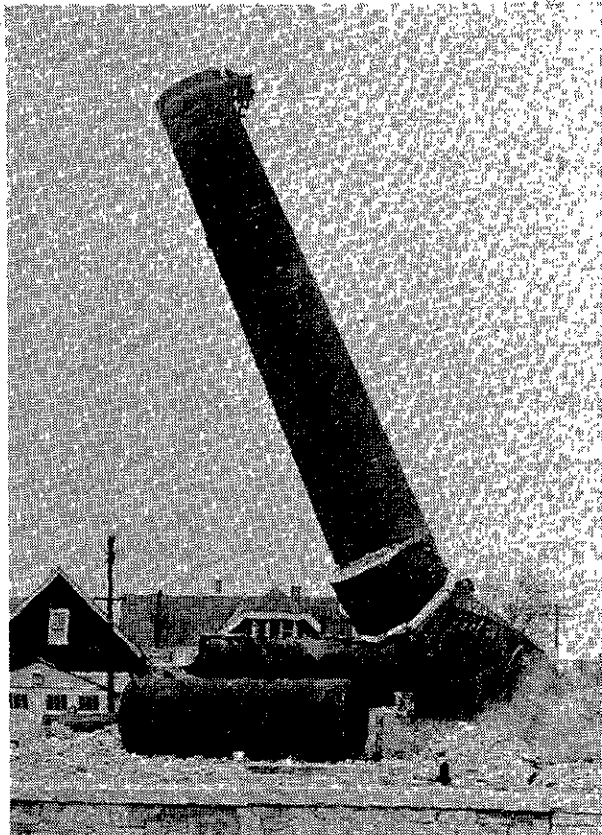
ascending plane reaching a pinnacle of great heights; and the second, a short and abrupt descent, which plunges mankind down into the dust of humiliation. Western civilization seems now to be very high up, if not right at the pinnacle, on the ascending plane of the first cycle. Shall our glorious and wonderful twentieth-century advance-

ment be able to wrench itself from the rut of this vicious circle, and still find a way to keep climbing upward? Or will it have to take the fateful plunge into the abysmal eclipse, which has precipitated other civilizations to their destruction and ruin?

Never before had men the need to read history more assiduously, and learn its lessons more diligently, than today. According to appearances,

the structure of modern society seems strong; it is grand and glorious; it continues to rise higher and higher; its possibilities seem unlimited; and we feel proud to live in such an age. It is a wonderful and thrilling age in which to live. We think to make it still greater and grander. We even dare to hope that human life may be prolonged, through our own advancement, into centuries, so that we may be able to drink in more of this intoxicating elixir of modern life. Yes, we are building a marvelous and wonderful structure, and we are heaping it up high and wide; but are we looking seriously to the foundations on which we are building? Are they being laid deeper and wider and of stronger materials?

It will matter little



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When the foundation crumbles, the structure comes down

that the building is great and strong, unless the foundations are correspondingly so. This is the great question that should, and does, concern the keenest observers and the most profound thinkers of our times. It stands in the forefront of all problems that confront us today; for the time-honored fundamentals upon which present-day society has been built are being attacked. They are being subtly undermined. Unlimited progress and unparalleled prosperity have intoxicated us. We believe ourselves invulnerable and self-sufficient. We can now dispense with all that has made us great, progressive, and prosperous, and can strike out boldly for ourselves. The attitude of the modern man is very similar to that of the Prodigal Son in one of Christ's parables. He wanted all that the old father and the family could give him, but was unwilling to be beholden to any one for the use he might make of the heritage of the past.

CRUSADE AGAINST CRIME

LAWLESSNESS, recklessness, and extravagance are the characteristic evils of our present-day life. They threaten to destroy the very primal elements of human existence by the process of attrition, with little regard for the future. "Let us eat and drink; for tomorrow we shall die," seems to be the attitude of men today, as it was of ancient Israel on the eve of their downfall. Serious-minded men and women see and deplore this danger.

Many are striving to correct it. But the great danger is that it be attributed to erroneous causes, and quack remedies be applied, which will only aggravate the very evil we all desire corrected.

Perhaps no one is in better position to see danger and appreciate its magnitude than President Hoover. There is no man in public life today who has a wider range of vision and experience in world affairs than he. His diagnosis of our situation and its tendencies is justly receiving serious consideration by the whole nation and the whole world. His strong appeal to the nation for support in his efforts to enforce law and order deserves the hearty support of every lover of mankind. Perhaps no one statement made by any one in the present year has drawn out more comment by the public press than Mr. Hoover's terse and dramatic declaration made in New York at the meeting of the Associated Press, in April. He said, "We are not suffering from an ephemeral crime

wave, but from a subsidence of our foundations."

It is evident that he is trying to find the root of the disease, and is not content merely to treat symptoms. There is something back of all this disregard for the fundamental laws of the land. ~~Violation of the Eighteenth Amendment of the~~ Constitution is only a minor part of the great increase in lawlessness—less than eight per cent of it, according to Mr. Hoover's statistics. It is time for all lovers of our land, our liberties, and our institutions to awake. It is a real crusade, and is rightly receiving the co-operation of many of the most prominent and altruistic men and women of the country. On the other hand, it is a great pity that



International Newsreel

An army of French prisoners on the way to life servitude on Devil's Island, French Guiana. Criminals increase in numbers throughout the world

some of the most influential publishers and writers of the country are spending so much money and energy in attacking a fundamental law of the land as being the cause of this increasing lawlessness. It is incredible that men of intelligence will allow their minds to run loose and think so superficially. It is still more to be deplored that so many are being misled by this hue and cry about the Prohibition law being the root of all our troubles.

Lawlessness is not confined to the underworld gangsters and bootleggers. The seed of it is being sown in the home, the school, the court proceedings of a scandalous nature, politics, the press, the moving picture business, the theaters, and reckless business methods. It is not more law that we need, but more respect for all law. There is a process of education, or a lack of it, back of the whole question of lawlessness. It goes back to childhood training in the home and school, to the kind of moral atmosphere

with which we surround our boys and girls, through example as fathers and mothers, through the reading matter that we put into their hands, through the kinds of diversions we allow them to have, and through the kind of teachers and instruction that we put them under in the schools. It is there that we must attack this disease, and effect a lasting cure, if we succeed at all in uprooting it. It reaches down deeper than the bottom of a rum keg or a beer barrel. The taproot of this parasitic growth, which encumbers and threatens to destroy the very life of the nation, strikes deep into the homes of our people.

The home is being attacked by a legion of enemies.



International Newsreel

Part of over \$3,000,000 worth of drugs being consigned to the furnace. Dope and the fiends it makes are responsible for much of the decadence in society

The divorce evil, the abnormal pressure of economic life, the continuous whirl of buzzing pleasures, the atheistic tendencies of the instruction in many schools, the trashy reading matter that comes out in the cheap novels, the daily newspapers, and the magazines that enter our homes, and even so-called science are ranging themselves on the side of the malicious enemies that seek to disrupt the home.

Our secular schools, supported by all the taxpayers, are becoming in many places centers of atheistic propaganda. Both teachers and students join in making them such, and they do it in the name of science. We have always considered that our state-supported schools were not the places for the

propagation of religious or political creeds. Neither are they proper places for irreligious propaganda, or communistic and anarchistic teachings.

But today, based upon the atheistic theory of evolution, teaching and propaganda are being carried on in many of the schools supported by the public, ridiculing belief in God, the idea of the divine inspiration of the Sacred Scriptures, the divinity of Christ, and the Decalogue. The old standards of morality are being discarded. Atheistic societies are being organized in our high schools and universities whose purpose is to uproot the idea of God from the mind, discredit the Bible, and run the churches out of business. They show their defiance to all that our forefathers respected — God, the Bible, and religion — by giving the most fantastic names they can invent to their societies. "God's Black Sheep," and "The Devil's Fallen Angels," are some of the names that suggest the spirit that imbues these young so-called "scientists." The president of one of these societies, in one instance, is called, "His Satanic Majesty."

PSEUDO SCIENCE

THIS is some of the seed being sown in the name of science. It presents itself sometimes boldly in its true colors, waving the black flag of atheism, anarchy, or irreligion. In such a garb, to say the least, it is honest and consistent with itself. But often this same teaching presents itself in the name of God, religion, and order, and demands to be heard as Christian. Then it masquerades its true character, and belies its real nature.

In any form it is exigent, arrogant, and intolerant. It raises the hue and cry of being persecuted if its demands are not satisfied. Those who oppose the teachings of these unproved theories and speculations are the objects of scorn and ridicule. The taxpayer must support this kind of teaching, whether he will or not, because it is "scientific." Those who object on the grounds of conscientious scruples are classed among the ignorant and superstitious, or as the inquisitors of religious intolerance. The fanaticism and arrogance of this pseudo-science is comparable only to the Pharisaism of Christ's day.

This so-called science is based upon the evolutionary idea, no matter what branch of science one may study. It has never, however, gotten beyond the stage of disputed hypothesis, a huge speculation, based upon some of the most fantastic and far-fetched speculations and interpretations of natural phenomena or geological facts that have ever been conceived. Its antecedents, influence, and reputation inspire grave fear in the minds of many God-fearing and intelligent men and women. They see the influence it is having upon our boys and girls under its tutelage. Its baneful influence upon the morals of their sons and daughters justifies their objections. Equal justice and rights demand that this teaching of irreligion (*Continued on page 33*)

"I Can't Believe *the* Bible,

because it is not scientific," is the chorus of the schoolmen today.

But is the Bible unscientific?



HE Bible is the textbook of the science of salvation, which pre-eminently is the science of sciences and around which all the other sciences cluster. Being the textbook of this science, it is not the textbook of the other sciences, any more than a textbook on mathematics is a textbook on English. We would, however, expect the author of a textbook on mathematics to use good English. Likewise we may expect that when the textbook of salvation, the Bible, touches anything of a scientific nature it would not be unscientific. It could not be otherwise, if it is inspired by God.

Now the Bible was not written in an age when the world was prepared for the revelations of science as it is today. Yet the Bible never militates against a single well-established fact of science. Doubtless had the Lord announced scientific truths in scientific language thousands of years ago, the Bible would then have been looked upon with more suspicion than it is today by those who fail to see the truth of the science it does contain. This would have done more harm than good, without helping scientists today to look on the Bible with any more favor than they are now doing.

When the Bible was written, the Spirit of God inspired the Bible writers to use an elastic and flexible phraseology that was capable of adjusting itself to the narrowness of human minds in the age when the Bible was written, and now being able to expand itself to the very depth of knowledge.

Take, for example, Psalm 65: 8. It reads, "Thou makest the outgoings of the morning and evening to rejoice." By the outgoings of the morning and evening, the Psalmist referred to

light. The marginal reading for "to rejoice" is "to sing." The Hebrew term "to sing" means the giving forth of a tremulous sound; that is, a vibration. Those who know anything about light can fully appreciate that the idea of light singing is not a mere poetical outburst.

On this, the late Arthur T. Pierson says: "In these poetic expressions, what scientific truth was

By L. Ervin Wright

wrapped up! Light comes to the eye in undulations, or vibrations, as tones of sound to the ear. There is a point at which these vibrations are too rapid or delicate to be detected by our sense of hearing; then a more delicate organ, the eye, must take note of them; they appeal to the optic nerve instead of the auditory nerve, and as light and not sound. Thus, light really sings. "The lowest audible tone is made by 16.5 vibrations of air per second; the highest, by 38,000; but between these two extremes lie eleven octaves. Vibrations do not cease at 38,000, but our organs are not fitted to hear beyond those limitations.' . . . Here is divine phraseology that has been standing there for ages uninterrupted. And now we may read it just as it stands: "Thou makest the outgoings [or light radiations] of the morning and evening to sing," that is, to give forth sound by vibration."

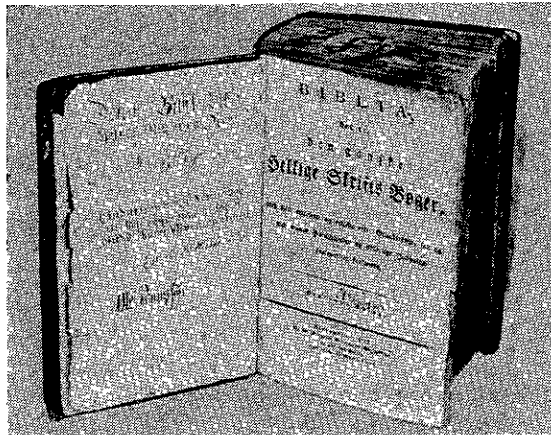
That the vibrations of light are really sounds throws a world of meaning on Genesis 1: 5, where it is stated that light came into existence by the

voice of God.

The refraction of light was taught to Job by the Lord more than 3,500 years ago. God said to Job: "Hast thou commanded the morning [light] since thy days, and caused the dayspring [the sun] to know his place; that it might take hold of the ends of the earth?" Job 38: 12, 13. On this Pierson states: "That phrase, 'take hold of the ends of the earth,' conveys the idea of a bending of the rays of light, like the fingers of the hand when they take hold. When the sunlight would touch the extremities

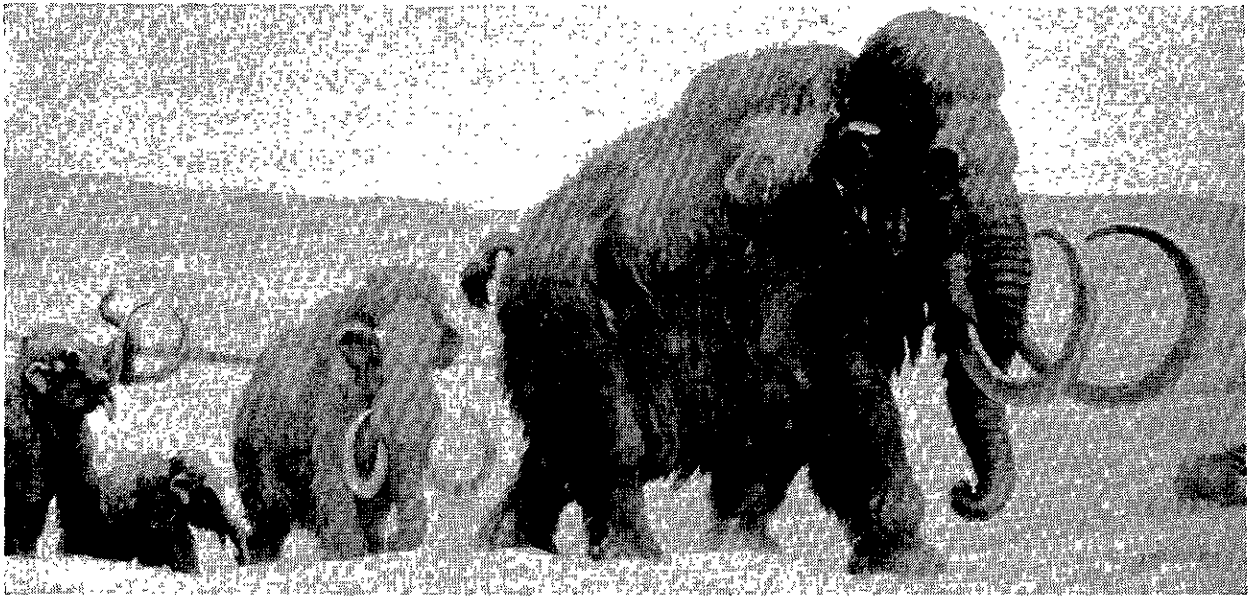
of the earth, it is bent by the atmosphere so as to secure contact, and, but for this, vast portions, out of the direct line of the sun's rays, would be dark, cold, and dead. Who taught Job, 1,500 years or more before Christ, to use terms that Longfellow or Tennyson might covet to describe refraction?"

For years no scientist believed that air had weight, but what they believed did not change the fact that



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A Bible that was brought to America on a Norse boat in 1825. The book may be ever so old, but the word of God is always up-to-date



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A restoration picture of mammoths, who are said by evolutionists to have lived on the earth hundreds of thousands, if not millions, of years ago. This sort of guesswork as to the time and mode of creation casts discredit on the veracity of the Bible

air does have weight. Job wrote (Job 28:25) of the "weight for the winds" thousands of years before popular science found out that at sea level every square inch of the surface of the earth has fifteen pounds of air weighing down upon it, which is more than a ton to every square foot, or about thirty million tons of air to every square mile!

PERPETUALLY SCIENTIFIC

BUT suppose that the Bible has stated that the air had no weight, what then? Such a statement would have been considered scientific in the past, but it would not have been true. It would have been right with the scientist but out of harmony with the truth. In view of the fact that popular science has had to correct itself about every thirty-five days, it does not seem wise to discard a book that has not had to correct its science since it was written.

The Scriptures teach of the continuous circulation of the air. On this Solomon wrote: "The wind goeth toward the south, and turneth about unto the north; it whirlleth about continually, and the wind returneth again according to his circuits." Ecclesiastes 1:6.

In the next verse, Solomon teaches the evaporation and condensation of water. "All the rivers," he says, "run into the sea; yet the sea is not full; unto the place from whence the rivers came, thither they return again."

Concerning the fetus, Job says: "Thou has clothed me with skin and flesh, and hast fenced me with bones and sinews." Job 10:11. Who taught Job that the exact order of the development of the fetus is first the skin, then the flesh, then the bones, and then the sinews? What is unscientific about that?

The Bible also states that man is "fearfully and wonderfully made." Psalm 139:14. Modern surgery

and anatomy only emphasize what has been stated in the Bible for millenniums.

When we read that man is "dust" (Psalm 103:14), we are reading a scientific truth, for the body is composed of some eighteen chemical elements of the earth.

The cellular arrangement of the flesh is noticed in these words: "The flakes of his flesh are joined together." Job 41:23.

In Job 14:19, 20, we read of the continuous wasting away of the tissues: "The waters wear the stones: Thou wastest away the things which grow out of the dust of the earth; and Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth: Thou changest his countenance, and sendest him away."

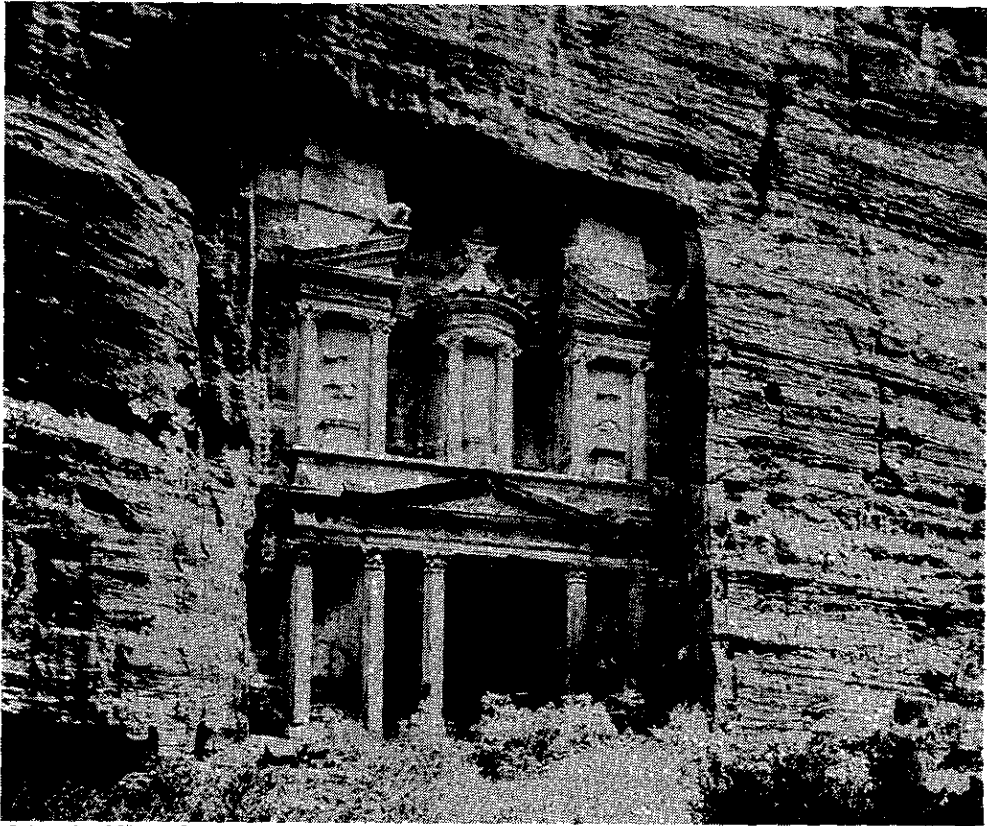
Although the Bible was written in an age when men supposed that the earth was flat, it did not reproduce that error on its pages. But the Bible does more than keep silent about the shape of the earth, for the word "circle" in the expression in Isaiah 40:22, "the circle of the earth," in the Hebrew may suggest a sphere as well as a circular plane.

GRAVITATION AND ROTATION

IN THE pagan religions of Rome and India, the earth was said to be upheld by Atlas, or upon the backs of elephants, tortoises, and what not. But the Bible stated the truth when it stated that God "hangeeth the world upon nothing." Job 26:7. Who taught Job that the earth was suspended in space?

From Job 38:12-14, we learn of the earth's axial rotation. "Hast thou commanded the morning [day, or light] since thy days; and caused the day-spring [the sun] to know his place; that it might take hold of the ends of the earth? . . . It [the earth] is turned as clay to the seal; (Continued on page 28)

Palestine and Syria



International Newsreel

The Kuznah, a one-piece masterpiece in stone; cut from the solid rock at Petra, Arabia. This ancient temple antedated the time of Moses.

Third in a series, "Ancient Ruins Speak to Modern Men"

IN THE ancient Bible narrative, the Hittites are frequently mentioned as dwellers in Canaan. Abraham purchased a burial plot from one of them. A little later they were one of the native peoples that offered formidable resistance to Israel's conquest of the promised land. Yet, since history was altogether silent concerning the Hittites, critics ridiculed the name as highly fictitious, and even devout Bible students did not suspect that anything more would ever be known of them. But the pick and spade have brought to light a forgotten empire.

Both the hieroglyphics of Egypt and the cuneiform inscriptions of Assyria have much to say about this interesting people. A Hittite king wrote letters to the king of Egypt, using the old Babylonian writing on clay tablets, and sent them nearly a thousand miles to their destination. Several of these have been found and read by modern linguists. Similar tablets inscribed by the same ancient people, some in the Hittite language and others in the Babylonian, have been found at widely separated places in Asia Minor. One of these contains a copy of a

By Roy Franklin Cottrell

great treaty between Hattusil, a Hittite king, and Ramses II of Egypt.

Next to the Babylonians and Egyptians, the Hittites were unquestionably the most distinguished people of antiquity. One of their famous old capitals was at Boghaz Koi in Asia Minor, another at Carchemish on the Euphrates.

The drawings, monuments, and ruins now definitely identified as belonging to this people are scattered over an extensive area from the shores of the Ægean on the west to far beyond the Euphrates. The names, warlike activities, and building accomplishments of a number of their monarchs, are now well known; and with continued research, we shall know more and more of the history and civilization of this mighty people. Of the Hittite settlers in Palestine, Dr. George A. Barton, the distinguished Orientalist, says: "They were really an unimportant outlying fringe of the great Hittite people, but they had the good fortune to have their

Silence Unbelief :: ::

names preserved in the most immortal literature in the world, the Bible, and so their memory was ever kept alive, while that of their more illustrious kinsmen was utterly forgotten. It was only archaeological research that has restored something of the original perspective." — *"Archæology and the Bible,"* p. 82.

Like the account of Jonah and the whale, so the Bible story of Sodom and Gomorrah has been a target for the heavy guns of infidelity. In the case of the former, that particular "great fish" cannot be produced, neither can the logbook of the voyage nor the records of the custom house be submitted for examination. That account stands upon the authenticity of Scripture alone and does not admit of scientific investigation.

SODOM LEFT ITS TRACE

WITH the narrative of the doomed cities it is very different. Such catastrophes leave vast ruins that do not move about nor pass out of existence. All these have now been explored and examined by a distinguished international group of scientists organized by the Xenia Theological Seminary who, like Lot of old, pitched their tents toward Sodom.

Along the southwest shore of the Dead Sea, they found a valley or plain that fulfills all the specifications of the Bible narrative. At the time Lot made his fatal decision, the plain he chose was of surpassing natural beauty, "Even as the garden of the

Lord, before the Lord destroyed Sodom and Gomorrah." The geographic location of this place likewise suits the requirements; for from Hebron, the place of Abraham's encampment, the patriarch could look through a mountain pass to behold the smoke of the doomed cities ascending to heaven.

The testimony of old pottery, metals, amulets, gods, and goddesses, is also highly important. About thirty years ago, the eminent Sir William Petrie and others entered upon an exhaustive study of these relics, classified them, and determined the

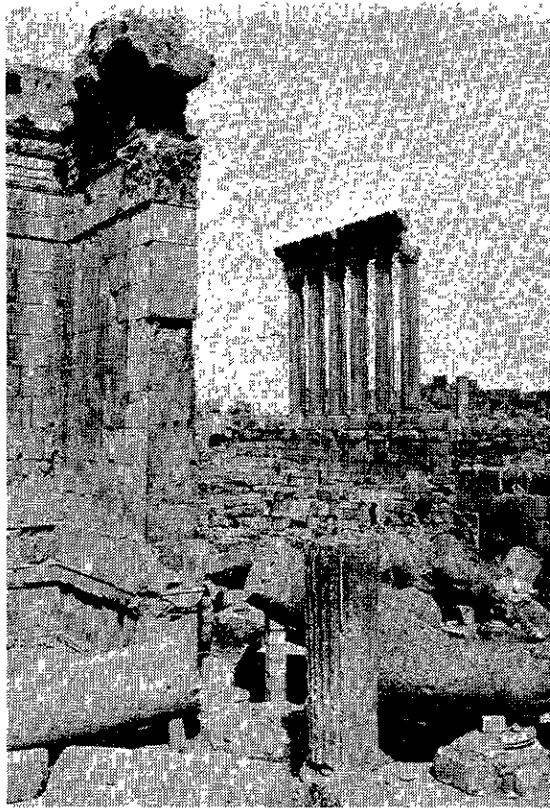
era to which each distinctive type belonged. These researches have reduced archeology in Palestine to a historic science. In many places throughout the Holy Land, every age from the time of the early patriarchs and onward is represented in these ancient works of art.

Now observe this remarkable fact: In the lower end of the valley at the foot of the mountain Jebel Usdum, the only place throughout Palestine that fulfills all the specifications of old Sodom's location, there are numerous relics of pottery belonging to the time of Abraham and Lot. Then there is a "great break," or vacancy, of twenty-five hundred years, of which long period not a vestige of any utensils or works of art is here found. This indicates that the civilization of that day was suddenly terminated as by some great catastrophe, and that for two and one-half millenniums the valley was an uninhabitable waste.

To complete the evidence, were more necessary, add the findings of geologists who, after thorough study, declare this "to be a burned-out region of oil and asphalt." This spot, they affirm, was at some time the scene of a mighty explosion, with an upheaval and then a gradual settling of the strata. Writing of this, Dr. Melvin Grove Kyle, director of the Xenia expedition, says:

AN EXPLOSION

THERE is along the lower part of this Plain a great stratum of rock salt, which on the western side of the Plain shows itself in that great salt mountain, now known as Jebel Usdum. At its base is a stratum of rock salt about one hundred fifty feet thick. . . . Mixed with the layers of salt, and falling down over them also, is a marl in which is much free sulphur, lumps of which we picked up along the sea. When the explosion of the gases took place, this stratum of salt mixed with sulphur was ruptured with the other strata, and the salt and sulphur carried up into the heavens red-hot, and also (*Continued on page 27*)



International Newsreel

Colonnades of the temple of Baal, the ancient place of worship of the sun at Baalbec, Syria

Shall Religion Be Dominated

God says Come and Choose. Man says Bow or Die. The Christian Church has seen how these two policies work out



WE HAVE already seen how the Medieval Church secured control of the secular power in Europe during the latter part of the Dark Ages; and we have also noticed that due to the loyal support given him by his clergy, nobles, and commons, who declared that the French king had no superior save God, Philip the Fair of France successfully defied the papal bull of 1296.

Finally we pointed out that this event was the first step in the decline of the secular power of the papacy, which culminated in 1870. It is the purpose of this article to trace the steps by which the Catholic Church reduced the individual to a position of absolute, unquestioned obedience to the direction and control of a single mind.

One of the outstanding characteristics of the human race is the desire to exercise power; the determination on the part of men to force others to do as they do; and if this cannot be done, to put the steadfast ones to death. This tendency is not of God, although many times exercised in His name. The death of Abel, the Hebrews in the fiery furnace, Christ on the cross, the execution of Paul, John on the Isle of Patmos, all are illustrations of the substitution of physical force for that one effective word "come." The rack, the dungeon, the stake are its instruments; ignorance, fear, and death are its results. This method does not come from above. From creation man was given the right to *choose* his line of conduct and thus himself determine his future destiny. There was no fence placed around the tree of good and evil; man was given the definite instruction that to partake of its fruit would result

Second article in a series on

"The Struggle for Religious Liberty"

By Guy H. Winslow

in death, and then he was left to make his own decision. In the great struggle between the prophets of Baal and the prophet of God this right of personal choice is the keynote: "If the Lord be God, follow Him; but if Baal, then follow him."

Our great Pattern, the Saviour of mankind, used no physical force in turning men to Him. Repeatedly He spoke such words as the following, which in every case leave the decision to the one addressed:

"And He saith unto them, Follow Me, and I will make you fishers of men."

"Then said Jesus to His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

And finally, as if the Spirit of God hesitated to leave man to endure alone the experience before him, there was left this earnest invitation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Such are the principles introduced in the garden of Eden, repeated by the prophets, reaffirmed by the Christ and sealed by His Spirit, but repeatedly repudiated by His professed people.

Again, from the beginning, no man was to have supreme, despotic control in the affairs of men. The children of Israel were instructed to destroy even



Wide World Photos

The Army of the Sovereign State of the Vatican in Rome

by One Man's Mind? ∴ ∴ ∴

the name of kings "from under heaven"; and it was only after a deliberate decision adopted after they had been warned of the repressive results, that God gave them their desire and anointed for them a king. And the cry, "We have no king but Cæsar" goes back to this experience.

In founding the Christian church, the same general plan was perpetuated. At the last supper, as the disciples were striving among themselves as to who should be accounted the greatest, the Saviour made this significant comparison between His kingdom and the kingdoms of this world: "The kings of the Gentiles exercise lordship over them. . . . But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

CHURCH DEMOCRATIC AT FIRST

THE early church recognized the spirit of democracy in a very definite way. In its first crisis, as recorded in the sixth chapter of Acts, the principle is clearly established. When the Grecians murmured because their widows were being neglected, the record says: "Then the twelve called the multitude of the disciples unto them and said, . . . Look ye out among you seven men . . . whom we may appoint over this business. . . . And the saying pleased the whole multitude." And they chose seven men from among themselves to serve as deacons.

Thus we see that in the first place man was created with the power and unrestricted right to choose his line of conduct; second, that no single man was to dominate in the affairs of the church, but that the "whole multitude of the disciples" shall assist in the "administration."

And for many centuries this practice and procedure was carried out. Sometimes, it is true, more in form than in spirit. But for many centuries the court of last appeal, the instrument of supreme authority was not a bishop or a pope, but the church council. As the church increased in numbers and spread out in territory, it of course became impossible for the whole "multitude of the disciples" to come together in person; so the work was carried on by councils called, not by the pope, but by the emperor, and representing the various divisions of the Christian world, including the Greek until 787.

It is well to note this date, for only thirteen years later the Empire of the West was re-established by the pope.

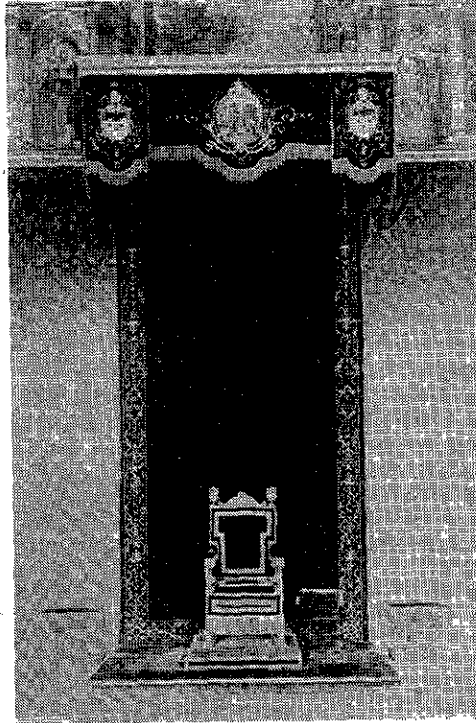
There are two conditions necessary for religious persecution by any power: absolute certainty that it is God's chosen and *only* instrument to do His work in the world; and absolute power to enforce its will upon any and all men within its jurisdiction. It is significant that these two conditions appeared at the same time, developed simultaneously, and culminated at about the same time.

The great constitutional struggle in the Church took place during the 15th and 16th centuries. "During the residence of the popes at Avignon, there was . . . growing . . . both within and without the ranks of the clergy, a disposition to question the right of the papacy as an absolute monarchy over the church, . . . and there were also . . . clear demands for a general

council to judge and control the pope. . . . It was the Great Schism . . . which transformed these isolated demands for a general council, used as a weapon in special contests with the papacy, as a threat to be held over the pope, into a strong demand of all Europe which could not be resisted."

FACTORS AGAINST CENTRALIZATION

THE tendency for centuries had been to center the life and power of the church more and more completely around the pope. But three factors now came into the field to interrupt the process: First, the Great Schism, during which time there were at first two popes and later three; second, the rise of a group of earnest, able men, "of whom John Gerson of the University of Paris is the best known," who held that the church universal is superior to the pope, that it may elect or depose the pope, that the highest expression of the church universal is a general council, which is not only superior to him but may meet without his summons, and whose decisions he must obey; third, the rise of nationality, giving rise to the demand for (Continued on page 30)



Herbert Photos, Inc.

The throne chair of the pope

When Chang Ling's Gods Failed

A Story

By Thelma Guild



Underwood & Underwood, N. Y.
Lotus Lily was usually dressed in the finest silks

"**W**EEP not, Lotus Lily, the gods have taken my son, and it is not for us to rebel." Chang Ling, the wealthy silk merchant, admonished his daughter.

The red and yellow draperies had been drawn down until they

shut out every ray of light from entering the room. Indeed, the room was not the only darkened object, for had not Chang Ling's only son died, leaving a despairing void in the heart of Chang Ling?

Brave words were those that Chang Ling had just uttered, but they afforded little solace to his own torn heart and despairing soul. His son—pride of his life—was dead! Who would carry on his business and, most important, perpetuate the honored family name? With no son, Chang Ling would be left to die without any one to guide his steps into the spirit world. Who would burn incense at his grave? True, he had a beautiful daughter, but Lotus Lily had been betrothed to the salt merchant's son. Besides, beautiful as she was, she was not a son.

Lotus Lily, who generally wore the softest silks and the finest embroidery, was dressed in the coarsest of cotton cloth. Cinders had been sprinkled over her glossy hair and she lay in a corner on a bundle of rags. If the evil spirits saw her at all, they would never dream that this dirty, unkempt child was the beautiful Lotus Lily; consequently they would leave her alone.

Old dried-up-looking priests, in their yellow robes, filled the house with their monotonous chanting; while the hired mourners, consisting chiefly of poor and decrepit old women, wailed and sobbed like lost souls. Incense, which was being offered to every one of the numerous household gods, filled the house until it was almost impossible to breathe.

All this grated disagreeably on Chang Ling's nerves; so presently he left the house and bent his footsteps towards the poorer section of the city. There, at least, no one would stop him and ask him to sit and chat over the tea cups. Chang Ling wanted to be alone. On and on he walked. His only son dead! Even now his spirit might be hovering over his home and be frightened away by the weird spirit catchers that were suspended from every point of the roof. This thought became so distressing that Chang Ling turned in his tracks as if to retrace his steps homeward, but shook his head and resumed his walking. "That would be folly," he muttered to himself. "The evil spirits would be sure to get my Lotus Lily if I caused the spirit catchers to be removed." Still on and on he wandered aimlessly, not seeming to realize that he was alone on the usually busy street.

REST FOR THE SOUL

AS CHANG LING passed a lighted hall, sweet music floated out and seemed to soothe his troubled soul. Having nothing else to do, he entered the hall and sat down. The meeting came to an end very soon, and before he could escape he was greeted very cordially by the evangelist. Noting Chang Ling's sad and depressed air, the evangelist presently asked him what was troubling him; and before he knew it, Chang Ling had poured out the story of his son's death and his own fears. The evangelist remained a sympathetic listener until Chang Ling asked a question, giving him the opening for which he was looking.

"May I be bold enough to ask the name of that song which you were singing when I entered? Something about the peaceful rest of the soul."

"Certainly, honorable sir; the words run like this:

Safe in the arms of Jesus,
Safe on His gentle breast,—
Here by His love o'ershaded,
Sweetly my soul doth rest."

"Rest," repeated Chang Ling; "how can the soul, freed from its body, rest? Does it not wander from one place to another, always seeking rest and never finding it? Does your Sacred Book have the answer to my questionings?"

"There is the answer to all of your questions in the Sacred Book," responded the evangelist: "Will you not remain here for a short time, while I read to you its message concerning the state of our loved ones after death?"

"Gladly will I remain in the hope of obtaining help," said Chang Ling, as he seated himself in a chair. Opening the Bible before him the evangelist began:

"The Sacred Book tells us [Ecclesiastes 12:7] that the body, which is hurried, will return to the dust, and that the soul will return to God. The soul does not wander about, but is kept in the safe keeping of God. Your son, according to the teachings of the Sacred Book, is not hovering over your house longing to find rest; for our Father, the Great Spirit, tells us that the dead know not anything and that their love, hate, and envy perish when they die. [Ecclesiastes 9:5, 6.] Your son can never come and pay you a visit, nor can he go and torment others. He is at rest. Your son does not now know any more about the earth, his home, or his family than if he had never lived. [Joh 3:11-17.] The dead are just as if they were asleep. They feel nothing, know nothing, and can do nothing. [John 11:11-14; Daniel 12:2; 1 Thessalonians 4:14-16.] When a person is asleep, is he conscious of what is going on about him? If not, you do not need the spirit catchers, which worry you so, because death is only a deep sleep."



Chang Ling was sad and depressed

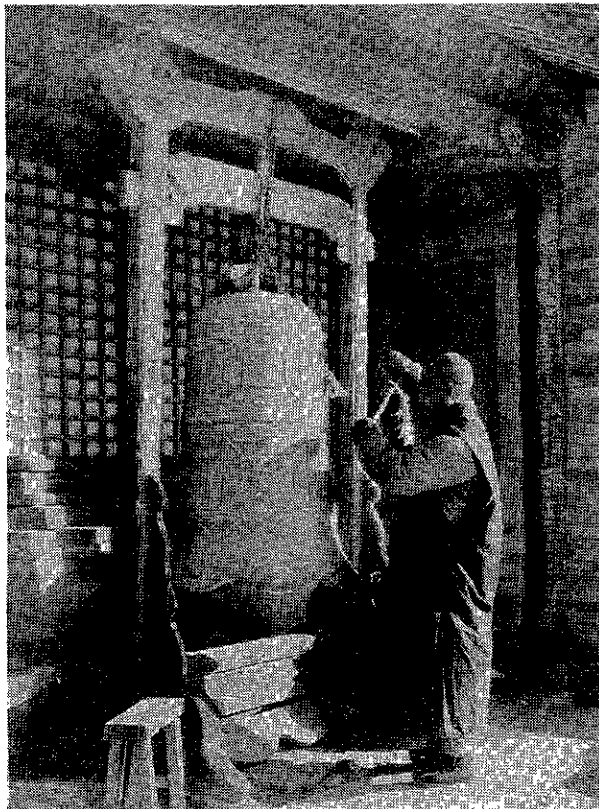
"A sleeping person is not conscious of anything," replied Chang Ling, "but that does not prove that a dead person is simply sleeping. The Sacred Book is the foreigner's book. It can hold no good for me. My ancestors have always worshiped at the graves of their dead. My family has grown and prospered. It would be an act of folly for me to jeopardize the fortune and the very lives of my family because of the teachings of the foreigner's Sacred Book. What has the God of the Sacred Book done for me? What has He done for you? Do I not live in one of the finest houses in the city, while the temple of the God of the Sacred Book is but a tumbled-down hall on an obscure street?"

Chang Ling paused in thoughtful meditation. "Yet there is something about this doctrine of the Book that tends to give rest, but it may be a mere fanciful and idle tale. What proof have I of the veracity of your Sacred Book?" Chang Ling arose with an air of finality. "No, I can not stay longer, I must go. I have no time to listen further to your words," and refusing the offered Bible, Chang Ling left the hall.

LOTUS LILY IN DANGER

AFTER he left, the evangelist knelt down and prayed that God would bring the rich and haughty Chang Ling to a knowledge of Him.

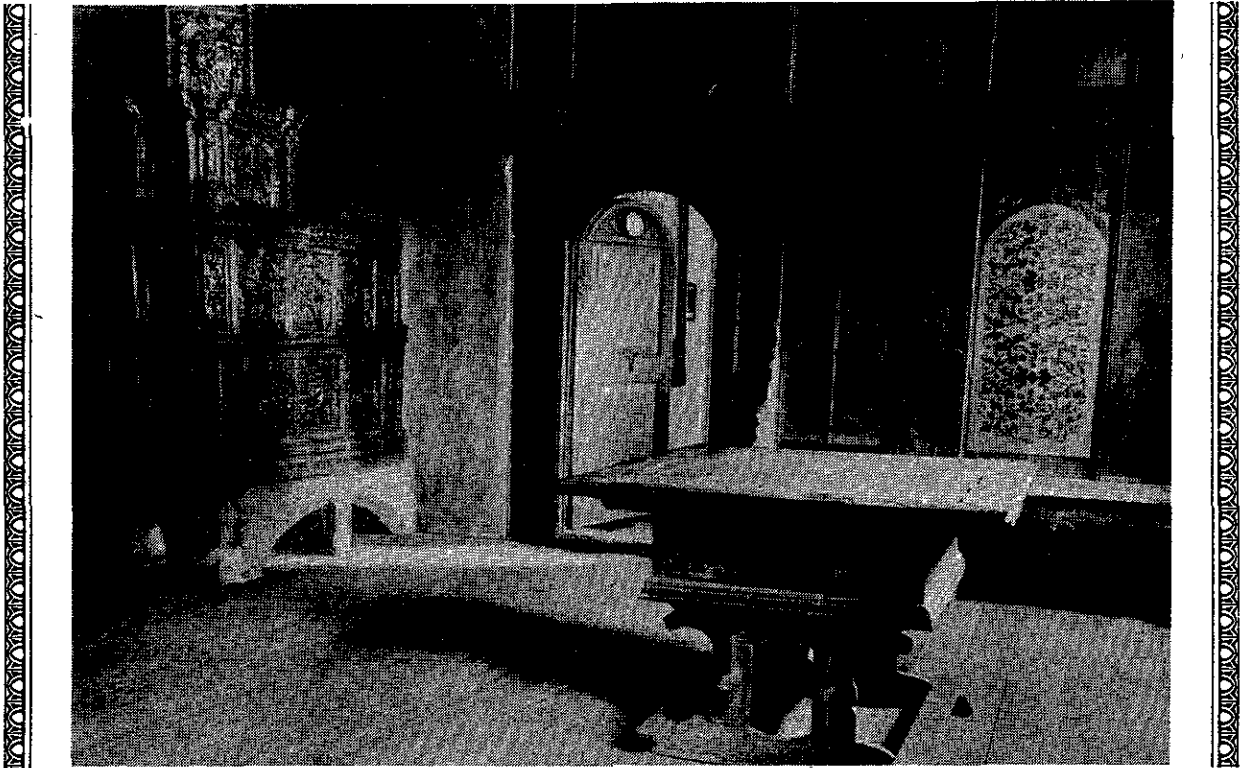
It was late when Chang Ling reached his home, but the priests were still mumbling their weird chants, the wailing of the mourners had become more hysterical, and the incense was even denser than when he had left the house earlier. (Continued on page 32)



Herbert Photos, Inc.

The priest who served Chang Ling's gods could not help him in his trouble

Protestants, Watch Your



International Newsreel

At Wittenberg in Germany is still preserved the house in which Luther lived, and the room he most frequented. Protestants today are far from manifesting the protesting spirit of Luther



NE of the marked features of American life in late decades is the growth of Catholicism. Among others, immigration and birth rate are reasons for this growth. Immigration, because many of the foreigners who have come to our shores came from Catholic countries and, naturally, brought their religion with them. Birth rate, because the hierarchy of the papacy has ever encouraged large families which, of course, make for a large and larger church. Birth control finds small favor in official Roman Catholic circles.

I shall now give further reasons for Catholic growth in the United States. The first one is that of an efficient church system of schools, in which Catholic children and youth may receive their education. It was an immense and impressive gathering of students from Catholic academies, colleges, and parochial schools that packed Soldier Field on Education Day during the Eucharistic Congress held in Chicago a few years ago. It was one great sea of young faces. There they were, from the Immaculate Conception, St. Mary's, the Rosary, St. Ignatius, and many other like-named schools under Catholic auspices — far more than an onlooker could easily count.

The fact stands out that the Roman Church is

taking good care of the education of its children. It must be obvious to all that when a Catholic student youth goes through these church schools, he comes out a loyal and devoted Catholic. The catechism has been drilled into his consciousness so thoroughly that he is fixed, as it were, for the Church for all time, with scarcely any exceptions. The papacy knows that the time to clinch its followers is when they are young, which is soundly pedagogical. Small wonder it is that the products of these church schools are so true to the Church.

Protestants should take a lesson from this, but the sad fact is that church education among the average Protestant denominations is a minor consideration and a delegated duty. Some secular body or institution is given the training of the ordinary Protestant, and as religion is not allowed in such schools, the Protestant child and youth goes through the week without any definite religious instruction at all, such as is given in Catholic church educational halls. All the Protestant child or youth gets is the lesser part of an hour's study of the Sunday school lesson in a Sunday school class one day a week. With such a negligible bit of religious instruction, is there any wonder that thousands of Protestant youth do not know what they believe. They are doctrinally dumb and Scrip-

Step :: :: ::

By William G. Wirth

turally stupid, and being in this condition, how can it be expected that they should be deeply loyal and true to Protestantism. In all too many cases, their Protestantism is a hereditary affair, with not enough Scriptural training or church instruction of a definite nature to establish their religious life thoroughly and solidly.

Let not the reader think I am unduly severe. I would the situation were other than it is, but when one honestly faces facts, he cannot blink them. Considering the further fact, that in our times education is veering toward the paganly atheistic; that in secular educational institutions evolution and its destructive teaching is filling the minds of the youth with doubt of the Bible and its fundamental truths; that in this day science, which is meant to glorify God and honor His power, is all too frequently wrongly turned against God, making Him unnecessary in the human scheme and the natural course, or putting Him so far away from the world and its operation that His influence is very small, if ever there was a time when the church ought to care for the education of its children and youth, it is now. The tragedy is that Protestantism is not doing it. Catholicism is, and if she is the stronger for it, let us Protestants understand why, and profit by it.

It is an open secret that in recent years there has been a great increase in propagandizing effort on the part of the hierarchy of the Roman church. The reader will remember that Michael Williams, as an outstanding American Catholic, called attention to it with pride. This awakened endeavor on the part of the church to make converts unto itself is a studied plan to "Make America Catholic," as Catholic leaders express it. During past weeks there has been left on my porch a weekly paper published by the Catholic hierarchy of the local bishopric in which I chance to reside. The appeal of this local church organ is definitely to reach Protestants and to persuade them into Catholic Church fellowship. At the same time that these papers were being left weekly at the doors of us Protestants, over one of our leading Los Angeles radio stations weekly doctrinal lectures were given by one of the local Catholic ecclesiastical scholars, all with the purpose of reaching Protestants. Questions were read that Protestants asked or would ask, and they were answered.

RELIGIOUS FREEDOM ASSURED

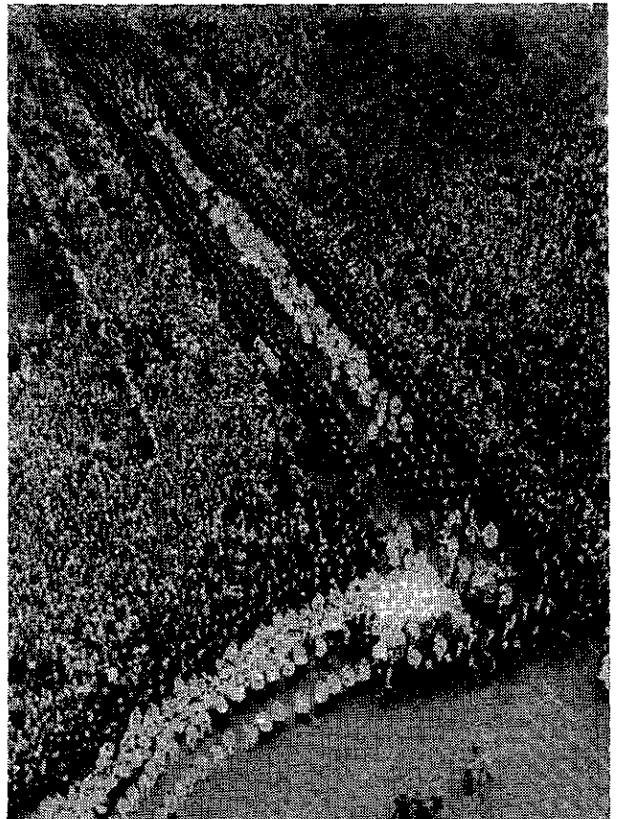
IN THIS country of free religious belief, it is perfectly proper for the Catholic hierarchy to reach and win Protestants, if they can do so. The point I am making, however, is that this is something new in American Catholicism. For years this church went its own way serenely, making no

JANUARY, 1930

general aggressive effort to reach Protestants. True, there were some organizations, such as the Paulist Fathers of New York City, that were engaged in this Protestant proselyting work all through the decades, but the movement was not marked. Now it is. Surely, there must be something significant about this. To say the least, Catholic leaders in America must feel that the hour has come to enhance the position of the Church, and the very fact that they are doing it shows indisputably that they must further feel it is an hour of great opportunity and favor for Catholicism.

NEW EFFORTS

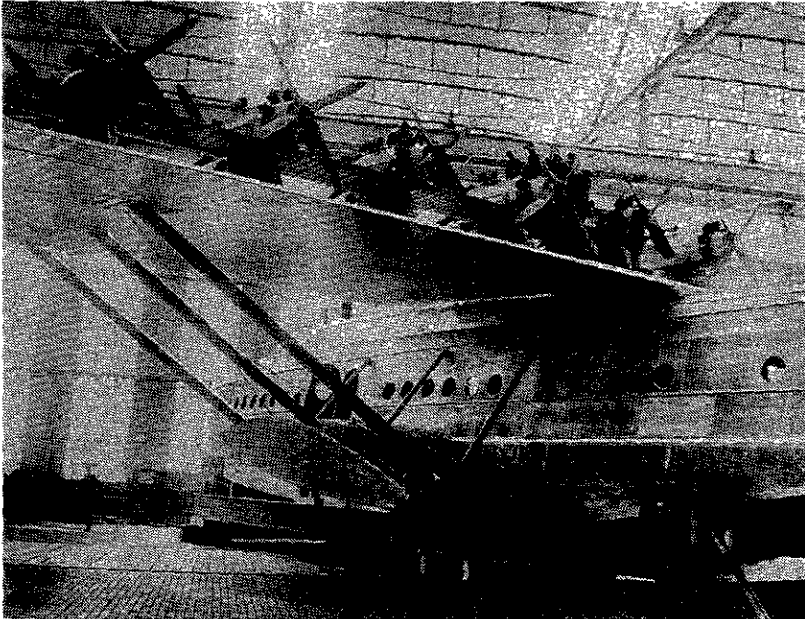
THROUGH many periodicals and publications of various kinds, this propaganda is going farther. Thousands and millions of dollars are being spent on new church buildings of various kinds. Witness the startling growth of the Knights of Columbus, that most efficient and influential lay order of the Catholic Church. Beginning about 1882, with just a handful of men in Bridgeport, Conn., led by Father McGivney, as a local church social and benevolent body, in the few decades since then it has spread all over the (Continued on page 32)



International Newsreel

The great procession which ended the Catholic Eucharistic Congress in Australia

The News Interpreted



Herbert Photos, Inc.

A close-up view of the great Dornier X super-airplane, largest heavier-than-air ship in the world, which carried 169 passengers on its trial trip. It was made in Germany, and a trip to America is planned for it

The Need of the Hour

A NEW YORK newspaper reports one hundred forty distinct religious services for that city alone, half of them under the auspices of various cults and sects outside of orthodox Christianity. The chief of these new isms are Spiritualism, Christian Science, Unity, Russellism, New Thought, Four-Square Gospel, and Hinduism. And they have an enormous following. Why do people leave the churches to join these cults?

"Because they offer so much," answers Frederick Lynch in the *Review of Reviews*. Healing, happiness, prosperity, social standing, and superiority over other people and all material things, are promised to their devotees here and now, not in heaven and eternity. It matters little to them that they do not make good permanently and solidly on these offers. The offers attract.

Mr. Lynch quotes from another plain-spoken writer who avers that the churches can save themselves only by stopping argument about doctrine and feeding the flock on spiritual food. This is very true, but does it mean the church can prosper without doctrine?

Then he swings into line on the same subject a preacher-writer in the *North American Review* who condemns Modernism in these words: "The chief failure of what is called Modernism is that it has not yet succeeded in creating a dogma it can proclaim. It has produced great and far-reaching negative

results by historical criticism. It has gone back to a study of Christ and His environment, and has destroyed the dogma of the infallibility of the church and the Bible. But it has produced no

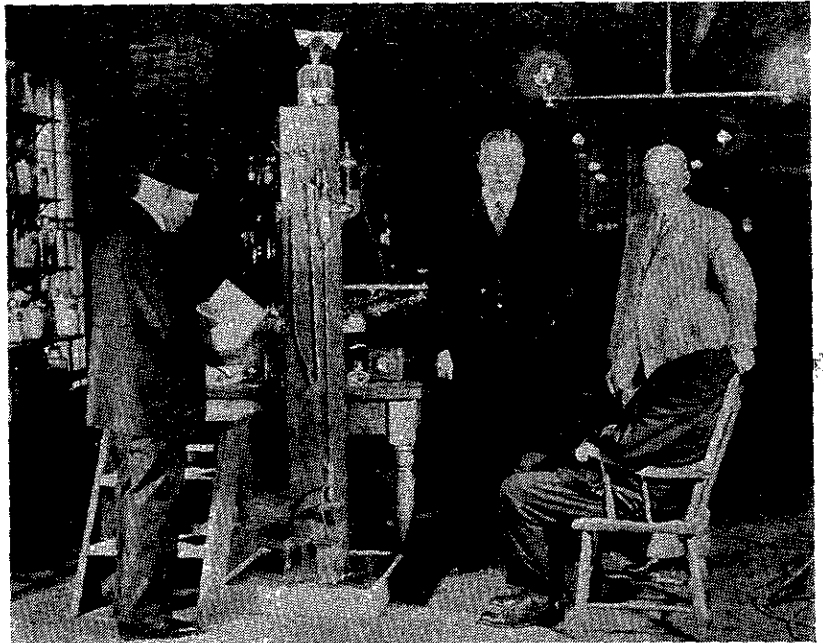
new, compelling dogma," and blames Fundamentalism as follows:

"Yet Fundamentalism offers no better hope. For it is still preaching a religion that was well suited to past centuries, when men, regarding themselves as sinners since Adam's fall and God as supreme judge, desired above all else what the church gave — the promise of forgiveness of sins and of future happiness."

This writer solves the problem to his own satisfaction by concluding that "our world is not primarily a place where rewards and punishments are dispensed to the righteous and the wicked, but a place where the chief object of life is to adjust itself to its environment."

The trouble is, these men who seem to know just what is the matter with religion are very vague when it comes to applying the remedy. And the truth is that they will have nothing to do with the Biblical present truth that fits this time, and has always been the only cure for spiritual weakness and the inspiration of every reform. And they are entirely misguided as to what true fundamentalism teaches.

What is the present environment to which the church must adjust itself?— A world environment going deeper and deeper into sin and crime and war in spite of its greater enlightenment and



International Newsreel

Thomas Edison, President Herbert Hoover, and motor car manufacturer Henry Ford meet in Edison's reconstructed laboratory at Dearborn, Michigan, during the recent fiftieth anniversary of the first electric light



The News Interpreted



herculean efforts to stem the tide; a crying of peace when there is no peace; a breaking away from all safeguards of home, and church, and school that have been the bed-rock of society in all history; prosperity itself becoming a curse; fear gripping the hearts of men in view of what is coming on the earth.

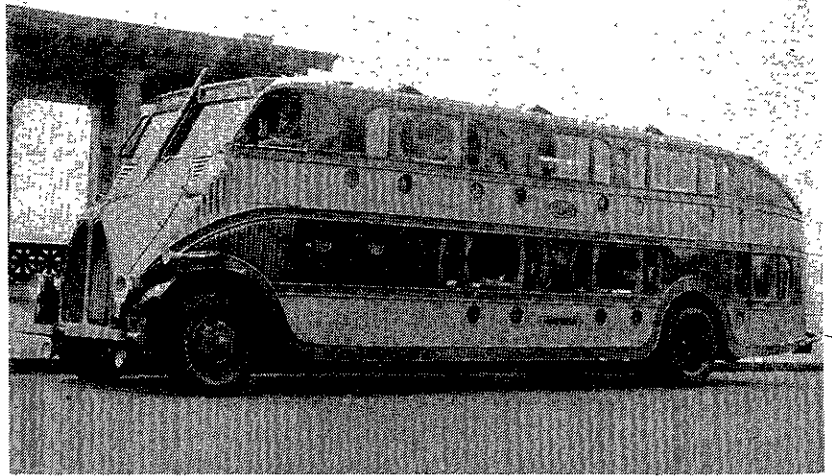
And what is the *adjustment* needed now? — Giving up expectation of men alone setting things right; and believing in God's word that soon Christ will return to this earth to straighten things out permanently by removing and destroying all that offends. **THE CATASTROPHIC OVERTURNING OF THIS PRESENT WORLD ORDER**; that is Bible fundamentalism, and it is far from being an out-of-date gospel message. It is plain suicide to try to adjust the present without regard to the future.

And this firm belief in the Book of the past that fits the present and outlines the future is far from making its believers impractical mystics who do nothing to help the present order. Whatever logical theories may be spun about their seeing only the past and the future, their religion simply does not work that way. Look to it. It is those who believe in the inerrancy of the Bible and the near advent of Christ who are the happiest and most contented, Christians; who are doing the most for their fellow men; who are the most ardent advocates of world peace; who are the most consistent believers in true science, education, culture, good will, and all that makes for uplift and human betterment *right now*.

We Expected This

WE HAVE often said in these columns that the Papacy would very likely find its way to world power over the nations by way of being an arbiter in international quarrels and by the assumption of the role of peace-maker among men. This in fulfillment of the prophecy of Revelation 13: 3, 4, which says that "all the world wondered" after him, and asks "who is able to make war with him?" If he does what the nations themselves cannot do, prevent war, of course they will one and all marvel at his power and influence. From utterances in a recent speech of Rev. Wilfred Parsons, editor of the Roman Catholic weekly *America*, before a conference at Fordham University, we take the following, as reported in the *New York Times*:

"In Vatican City the pope now rules, an almost disembodied idea in a world of clashing arms. By the inevitable



Herbert Photos, Inc.

One of the big sleeping motor coaches, with beds for twenty-six passengers, which are now to make transcontinental trips

process of history and clear-sighted logic of thinking men, his position is henceforth secure. Peter is at last able to exercise his God-given mission of arbitrating between the consciences of men and their always growingly despotic governments.

"But must Peter's power be restricted to this indirect dealing with the peoples? Has he nothing to say to the nations themselves? He could not keep silent if he would. Look at the facts.

"First of all, among religions the Catholic is the only one which is universal in its character, it is the only world-wide spiritual force now operating on the earth. Then, among sovereignties, the papacy is the only force which is truly international. This international spiritual sovereignty, using the civil sovereignty solely as an instrument for its spiritual purposes, lives and moves among the national sovereignties of the earth and speaks a voice which none of them can utter.

"The League of Nations, the Kellogg Pact, are powerless against the next sword that may be drawn. There is only one force that can speak to Caesar and hold his hand. It is not the sword; it is the idea; it is Peter. Unless the word of nations is grounded in good will, pacts and leagues are useless. Unless truth and right prevail in men's consciences there will never be an end to war. And there is only one spiritual international power that can speak to the world of good will, only one voice that can speak to the consciences of all, and that is the power and the voice of Peter, now as ever alive and young, in Vatican City."

Grave Healing

ON SUNDAY, November 17, 200,000 persons passed the grave of the Rev. Patrick J. Power, in Holy Cross Cemetery, Malden, Mass., knelt a moment to pray for healing for themselves or dear ones, then moved on. Thousands had held vigil beside the grave all night, and thousands more, unable to approach the grave, wept in disappointment or prayed beside other graves. Earth from this grave was carried to Springfield, Mass., to be used in dedicating a Knights of Columbus building. Transportation facilities were taxed beyond capacity, and 200 mounted and foot police, firemen, American Legion members, and cemetery helpers were required to handle the crowd, which, while orderly, was so great as to cause much fainting and discomfort. On Tuesday, November 20, 55,000 people visited the shrine. Since November 25, only visits in daytime are allowed. The pilgrimage, so-called, included persons of all races, colors, creeds, and ranks, including a mayor-elect of Boston and the widow of a former governor of Massachusetts.

The occasion for this tremendous influx of visitors is the report of miraculous healings at the grave of this priest a few weeks ago. Human beings are not different in various ages or countries when it comes to longing for relief from suffering. And especially when the relief is miraculous and does not require any effort on the sufferer's part, any control of appetites or desires, any reform of living habits, how the multitudes will rush after it! We are strong believers in divine healing and in prayer for healing. (Continued on page 28)

THE WORLD'S GREAT

*There is some one, some thing, that satisfies
the longing of every man*

THE world is waiting for a man,— a superman,— big enough to demonstrate in a practical way the principles of the gospel of Jesus Christ. Some one needs to climb up to a higher plane of thinking than we now occupy, and being in tune with the Spirit of God, convey to our minds the deeper meaning of spiritual laws.

We do not need a restatement of old theories, nor the formation of new ones; but we do need a practical, living demonstration of the principles that were so clearly defined by the lowly Man of Nazareth. These principles have been covered up by such a volume of meaningless words that the average person is left at sea as to what they are and what they mean. And yet there is nothing within the range of human experience as practical and plain as the simple teachings of Jesus Christ. He touched the heart of the world with His simple life, and He spoke to the awakening intelligence of all mankind. Follow Him from the humble manger in Bethlehem to the glory-kissed peaks of Olivet and listen to words spoken by lips touched with holy fire, come in personal contact with a life radiant with heavenly love, and you will catch a broader view of life than you will from the reading of a thousand books as cold in the treatment of heavenly themes as the ink and paper on which they are printed.

THE PERSONALITY OF JESUS CHRIST

THERE is a wonderful appeal in the life and teachings of Jesus. He stands high above every man, the prophet of all time. He came with water from the river of life and the bread of heaven for every hungry soul. He touched every phase of human experience and endeared Himself to all who have felt the pulsation of His love.

Christ spoke in the language of heaven with an assurance that gave hope to all mankind. Men were made to marvel at the precious words that proceeded out of His mouth. His words were so well spoken that you cannot separate them from His personality; and you cannot study His life and teachings, with a desire to understand Him, without feeling the heavenly attraction — the divine pull from the unholy to the holy, from the unclean to the clean. His very words are surcharged with the spirit that lifted Him out of every thing defiling up into the spiritual realm where only the soul can view the landscape of God.

And yet men think of Him as a mere man and His words as the expression of human thoughts! It is so hard for us to realize the difference between that which is flesh and that which is spirit. But one thing is evident: no one ever drank as freely from the fountain of life as did Jesus of Nazareth. He lived on a plane not impossible to man, but higher than we have yet reached.

All we hear about the failure of the church and of re-



Publisher's Photo Service

More stable than the Rock of Gibraltar is

THE WATCHMAN MAGAZINE

EST NEED

By HERBERT M. KELLEY



ligion is but the raving of darkened minds. Failure? Can the sun fail to shine? Can planets fail to move in the majestic order? Can truth fail? Then, and not until then, can the church of the living God and the religion of His Son fail in its saving power. Of course we are speaking of the church as something far greater than any denomination, and of religion as something more than any creed.

EVERY NEED SUPPLIED

WE NEED a demonstration of truth as it is and as it was exemplified in the life of Christ. We need the molding influences of the spirit of truth in our lives. We need it impressed upon our minds until we see clearly the possibilities to which we are called, and until we become conscious of the latent powers that God has placed within us. We need a divine illumination that we may see the sinfulness of our selfish hearts. This illumination will come when we make room in our hearts, our minds, for the spirit of truth.

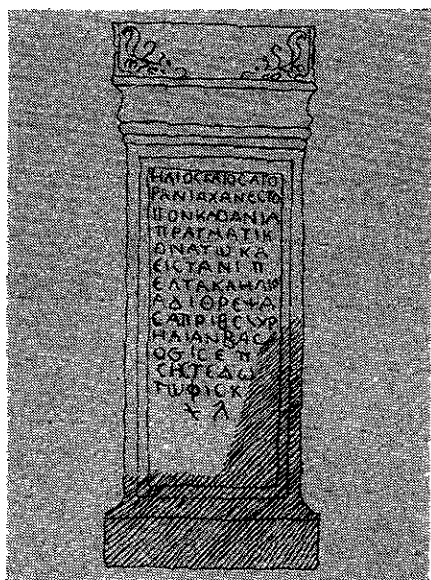
Humanity stands today in the full blaze of matchless glory, with Jesus Christ standing before us as heaven's model, the faultless example of character achievement. The system of doctrines that He promulgated is so far-reaching in its principles of truth that every need in a world like this is met and supplied. These doctrines, these principles, are accessible to all, to the individual as well as to nations of men. The world needs to be brought into contact with His character, His life of love and sacrifice.

Every thinking man or woman knows that the elements of disintegration are at work and that something must be done to save society from destruction. They feel the heavy weight of responsibility resting upon them, but very few are willing to admit that the problems can be solved in the way and manner outlined by Jesus Christ. They feel that everything can be regulated by law, and cast off all further responsibility when they are successful in the passage of bills by legislative bodies. Year by year we are piling up additional volumes of statutory and municipal enactments, and year by year we are witnessing more and more disrespect for law.

The greatest things that have been accomplished in the church and society have been through the preaching and teaching of the fundamental principles of the gospel of the Son of God. The bright spots in church history do not emanate from the musty volumes of law, but from the life experiences of twice-born men and women. The spirit of reformation is not born in legislative halls but in the hearts of men upon their knees.

What we need today is men and women who know their God, and who have not lost faith in the power of the gospel. We need men and women who know from experience the influence of the Spirit of God upon hard hearts. Let an army of such people go forth in humility with the gospel commission and it will be seen that Christianity has not lost any of its power. People (Continued on page 28)

∴,∴ PUNCTUATION ∴,∴



Drawing from a book by Sir William Ramsey
This is the way the original text of the New Testament looked, all capital letters, and no punctuation or division of any kind

and the Intermediate State

*Did the thief on the
cross go to heaven
when he died?*

By

W. E. GERALD



Keystone View Co.
A page from the original Gutenberg Bible, showing the sameness and lack of division on the printed page even as late as 500 years ago

THE Bible was written a long time before punctuation was invented. Nearly sixteen centuries had elapsed since the writing of the New Testament before Manutius, a Venetian printer, originated the system of marks that, like the "jots" or "tittles" in the Hebrew language, constitute such an important factor in the transcribing of thought. To illustrate the aid that punctuation will sometimes render to an understanding of the sense of any composition, recall the famous nursery jingle:

"Every lady in the land
Has twenty nails on each hand
Five and twenty on hands and feet
This is true without deceit."

Now read the same, properly punctuated:

"Every lady in the land
Has twenty nails; on each hand
Five, and twenty on hands and feet;
This is true without deceit."

The Bible is worthy of better punctuation than has been given it. It is a large book, and it is not surprising that there should have been some omissions. For instance Psalm 31: 12 reads: "I am forgotten as a dead man out of mind." The sense is obscured by the omission of a comma after the word "man," for the writer did not mean to say that a dead man is out of his mind, but that he [the writer] was forgotten out of the minds of the people as a dead man is forgotten. A similar instance in the New Testament is in Acts 19: 12, which reads: "So that from his body [Paul's] were brought unto the sick handkerchiefs, etc." A comma should have

been placed after the word "sick," as the intended meaning was not that the handkerchiefs were sick, but that the handkerchiefs were brought from Paul's body unto the sick. Doubtless another minor correction of punctuation should be made in Isaiah 9: 6, which reads: "And His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." By dropping the comma after "wonderful," the passage would be in harmony with the testimony of Isaiah 28: 29: "The Lord of hosts, which is wonderful in counsel."

PUNCTUATION SOMETIMES SLANDERS

THE "Student's Reference Work" says: "To show how punctuation may sometimes vary the sense of any writer or speaker, the following example will serve: A member of the English House of Commons called one of his fellow members a liar, and was compelled to publicly apologize for the offense. He did so by rising in his place and meekly saying: 'I said he was a liar, it is true; and I am sorry for it.' The apology was deemed sufficient; but in the newspaper which published an account of the matter the next day, the apology was printed thus: 'I said he was a liar; it is true, and I am sorry for it.'"

A similar instance in the Old Testament, where wrong punctuation has completely reversed the meaning of the writer, is found in Psalm 84: 10, which reads: "A day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God; than dwell in the tents of wickedness."

Does the reader think for a moment that David considered the courts of the Lord such an unpleasant place that the less time spent there the better? Certainly that was not his meaning. Evidently David started out to make a comparison between the courts of the Lord and the tents of wickedness; but, before he finished his antithesis, his mind ran ahead, and he introduced another comparison, by contrasting the humble privilege of being a door-keeper in the house of his God with the hilarious and voluptuous pleasures of the tents of wickedness. Thus the passage, by substituting a comma and dash in place of the period after the word "thousand," would read: "A day in thy courts is better than a thousand, —I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." In other words, he had rather serve in heaven than rule in hell, as the saying goes.

INCONSISTENCIES

AGAIN, Bible students of experience have contended for some time that in Revelation 5:1, which reads: "And I saw in the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals," a semicolon should be placed just after the word "within." The passage would then read more clearly: "And I saw in the right hand of Him that sat on the throne, a book written within; and on the backside sealed with seven seals."

Another instance of this kind is found in 2 Peter 3:10, which reads: "But the day of the Lord will come as a thief in the night; in the which the heavens [atmosphere] shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Now if the earth is burned up, it contradicts the unequivocal statement of Holy Writ elsewhere that "the earth abideth forever." (Psalm 119:90; Ecclesiastes 1:4.) The evident meaning is conveyed by placing a semicolon after the word "also," which makes it read: "The elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up."

But the passage that has caused more misunder-

standing than any other, on account of its incorrect punctuation, is the one in Luke 23:43, which reads: "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise." Before we conclude too hastily that this text substantiates the "go-to-heaven-when-you-die" theory, let us ask the question: Did the thief expect to go to heaven that day? And we answer, No, for the thief's request was: "Lord, remember me when Thou comest into Thy kingdom." And next we ask: Did Jesus go to heaven that day? And we answer, No, for did not Jesus warn Mary in John 20:17: "Touch Me not; for I am not yet ascended

to My Father"? And remember, this was after the resurrection. Thus we are driven back to analyze the statement in the light of the circumstances surrounding both Jesus and the thief, to see what was involved in the promise.

The setting of this wonderful and strange tragedy is a thrilling one. It may be summarized briefly as follows: After Jesus had celebrated the memorable Last Supper with the twelve, and had visited the garden accompanied by the select circle of Peter, James, and John, where, almost unassisted by any power, human or angelic, He endured the agony of the depressing influences of the powers of darkness, He then allowed Himself to fall into the hands of the mob of bigoted emissaries from the temple; in a seeming helplessness that none of

His followers could understand. Then when they saw Him also suffering the abusive treatment before the high priest, and meekly enduring the mockings of Herod's soldiers, and fainting under the burden of His own cross, only to be finally unresistingly nailed upon it, their hopes were completely dashed to the ground.

SUBLIME FAITH

IN CONTRAST to this despair, the faith of the thief at such an inauspicious moment shines out like a gleam of lightning from a dark storm cloud. None of His closest disciples were able to fathom the dark mystery of the Providence that was laying, in seeming defeat and weak- (Continued on page 31)

New-Born

By THEO. G. WEIS



*Song of songs unending,
Voice of passing years,
On through ages sending
Triumph-laden cheers;
Swell with hopes unbounded,
Ring with faith untorn
Welcomes to a year
New-born.*

*Harp of harps resounding
Notes of love's desires,
Sing of heights surmounting
Heaven's sacred fires;
Stir this dust enfeebled,
Wing these efforts worn,
Fleeter in their tasks
New-born.*

*Sigh of sighs awaiting
Winds of passing night,
Rest of pains abating,
Mists of dimming light;
Strengthen for a season,
Hasten endless morn—
Paradise and peace
New-born.*

~ C A F F E I N E ~

As a word it is taking its place in every man's vocabulary.

As a poison it is taking its toll of his nerves



ERVOUS and mental diseases are increasing so rapidly in proportion to the population that, unless something is done in the near future to arrest this increase, it will be only a question of time until there will be more insane than sane people in America and other highly civilized countries. This may appear to be an extreme statement, but it is not. One of the leading American authorities on mental diseases has said that in America, now, every other bed in our hospitals is occupied by a mental patient.

Ireland seventy years ago, with a population of six and one half millions of people, had only 9,980 insane, while today, with a population of about five million, there are over twenty-eight thousand insane there. The sins of the fathers and mothers are being visited upon the children. Dr. Forbes Winslow referring to the rapid increase of insanity there and in England, said: "At the present rate of increase of mental diseases, by a simple arithmetical calculation it can be shown the exact year when there will be more insane persons in the world than sane."

By Daniel H. Kress, M.D.

Neurologist, Washington Sanitarium and Hospital, Washington, D. C.

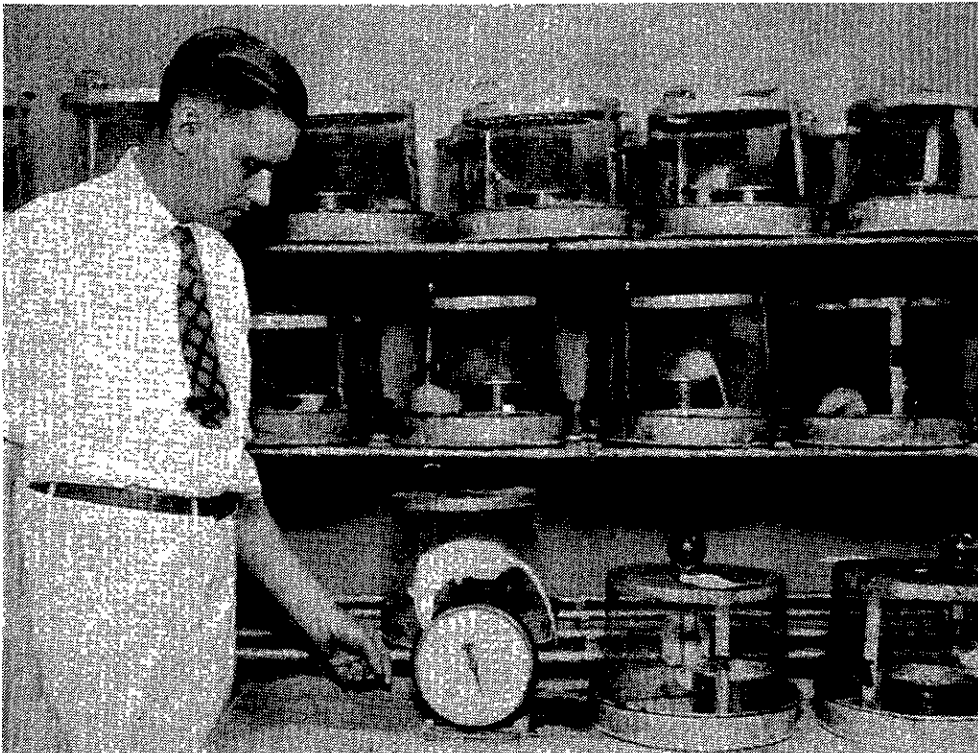
There are numerous causes of this increase. There is one about which little has been said, possibly because of its commonness. I refer to the prevalent, and constantly increasing, consumption of caffeine in the form of various soda-fountain beverages as well as in the common form of coffee and tea.

CAFFEINE IN OTHER DRINKS

IT IS estimated that there are in America not less than 73 millions of habitual coffee and tea addicts. Caffeine and theine, the essential alkaloids of the coffee berry and the tea leaf, are *drugs*, just as certainly as are morphine and cocaine. For many years coffee and tea were employed purely for medicinal purposes. An average cup of coffee contains from two to four grains of caffeine. Three grains is considered a medicinal dose. Each glass of Coco-Cola contains an ordinary medicinal dose of caffeine. There are a great many Coco-Cola

addicts. "Several million pounds of tea wastes, tea siftings, and tea sweepings are imported each year under government regulation for manufacturing purposes. Practically all are reported to be converted into caffeine, a large proportion of which is used in the preparation of various caffeinated soft drinks," we are informed.

During the year 1926, three hundred thirty million dollars worth of coffee and two hundred twenty-five million dollars worth of tea were imported from other countries to meet America's de-



Herbert Photos, Inc

The U. S. Department of Agriculture made experiment on the effect of coffee on white rats. Weighing one that died from drinking too much of that beverage

New Year's All the Year

By Martha E. Warner

SHE is so happy always, this girl. Everybody notices it. A bunch of sunshine, one of the family calls her.

To know her is a joy. She is so alive to everything! She seems to get real enjoyment out of each act of her drab, humdrum life.

But sometimes I fancy I see the tears away back in the laughing brown eyes. Sometimes I fancy her voice is tinged with wistfulness; but when I look, when I listen, the tears, the wistfulness, are gone.

This fancy may be pure imagination on my part, yet I know that caring for two old people is not what she planned to be doing this year. I know that way down in the bottom of her trunk is a letter saying that her application to train in a certain hospital in a certain city had been received, acted upon, and accepted.

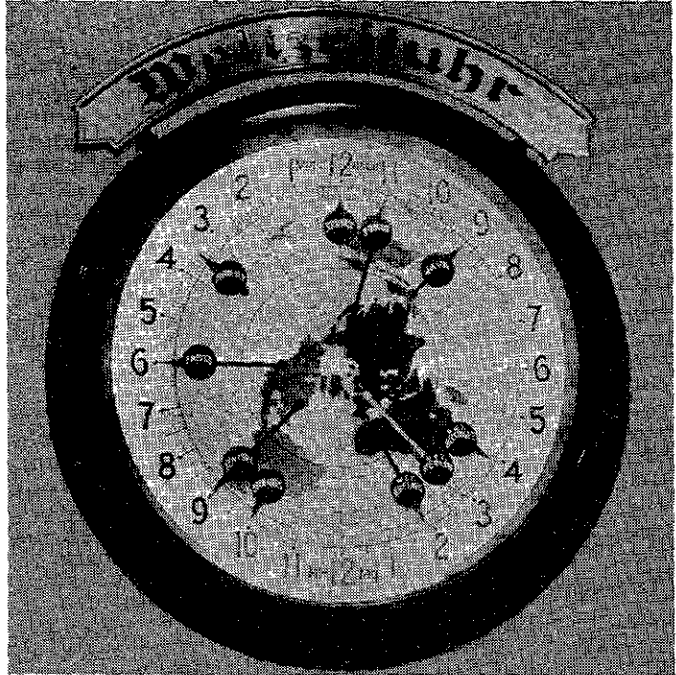
In the few weeks that intervened before she was to enter upon her new work in the hospital, sickness came to the old people, and the girl was called east to help them out,— and she is still helping them out.

There are many thorns on the few roses in her life here, for her days are filled with the over-and-over tasks of sweeping, dusting, cooking, fetching in wood, feeding chickens, besides caring for people who are not always sweet.

But the wonder of it is, this city-bred girl seems actually to enjoy her life here. Always she has a sunny smile, which comes from seeing some cause for rejoicing in every act of her everyday life.

Happiness, to the girl, is deeper than feeling, it is an all-through-the-year experience. How much happier every one of us would be if we could have this experience. How much happier we all would be if, in each cherished plan upset, we could see the blessing!

Along about the first of the year, it is so easy to resolve to be brave and sweet and trustful in all experiences; and we are thankful, in a way, for all God has done for us. For one day at least, we are kind, we are courteous, we even exert ourselves to be as agreeable to our families as we are to our friends. But after New Year's Day has passed, we so often slump back into the old ways. We



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A clock in Berlin, Germany, with hands which indicate the time in various widely separated cities of the world

snap, we snarl, we hurt, we crush those whom we love best, for it is a well-known fact that many professing Christians are not easy to live with.

O my friends, these things ought not so to be. And these things will not be, if we see and understand the power of finding cause for thanksgiving in everything, as the girl I've been telling you about did.

Let's try to live our New Year's resolutions for the rest of the year; and by the time another year rolls around we shall have become so accustomed to our victorious life, that no inducement, however great, can entice us back into the old.

Again I say, let us live our New Year's all the year.

mand. It is evident that these drugs cannot be used habitually to the extent they are, and so universally, without injury. Reference is frequently made to the injury resulting from the use of alcohol. We cannot minimize this, but because of its more prevalent use, coffee is doing greater injury in America than alcohol. A recent report of the New York Life Extension Institute, reveals that out of 16,552 men examined by the Institute, excessive use of alcohol was responsible for seven per cent of the physical impairments found, while coffee and tea were assigned as a cause of forty per cent of these ailments and impairments.

DECEPTIVE BEVERAGES

THERE is something very deceptive about these beverages. They are supposed to impart strength, and yet they contain practically no nutritive properties. Coffee and tea are in no sense

foods. A person would have to drink not less than five hundred cups of strong tea or coffee every day in order to obtain sufficient nutriment to sustain life. It would be fatal to attempt to carry out such a program. A robust man might be able to drink twenty or twenty-five glasses of beer or whisky a day for several years without fatal results, but the same quantity of tea or coffee taken daily would in a very brief period make a nervous or mental wreck of him, — a fit subject for an insane asylum.

Sometime ago I visited a "Child Welfare Exhibit" where a special effort was being made to educate the people of the city regarding the care of children. One poster, especially prominent, attracted my attention. It said: "Do not give your children coffee or tea. Coffee and tea are poisons to the child." I said to myself, "That is sensible advice." But at once the thought came, "If (Continued on page 34)

Christ's Last Will and



FORGE a banker's name so cleverly that the banker himself believed the forgery to be his own signature seems unbelievable, yet the story of how such a thing was done and remained undiscovered until the culprit boasted of his misdeed was related a few years ago at an international police convention in New York City by a police officer from Rio de Janeiro. In the course of human history, many a forgery has been slipped over on an unsuspecting public. The student of church history is familiar with the "Donations of Constantine" and the "Pseudo-Isidorian Decretals"—forgeries which enabled the great medieval Church to usurp unlawful spiritual and temporal power.

THE GREATEST FORGERY

BUT a far greater forgery than any one of the afore-mentioned was the changing of Christ's last will and testament. Christ made two covenants with His people, one at Mount Sinai, which was confirmed by sprinkling the blood of animals on a copy of the covenant, or testament (the book of the law), and on the people, thus suggesting the temporary nature of that covenant; the other ratified by Christ's death, emphasizing the permanent nature of the second covenant. (In the Bible, the words "covenant" and "testament" are synonymous and may be used interchangeably; read Galatians 3: 15, and compare with the marginal reference.)

Under both covenants the observance of the seventh-day Sabbath (Saturday) is enjoined; but while all Christendom concedes that the keeping of the seventh day of the week, commonly called Saturday, was enjoined under the old covenant, it is claimed that Sunday keeping is required under the new covenant.

There is no record in the New Testament of any change of the Sabbath from the seventh to the first day of the week. We read in Luke 4: 16 that it was Christ's custom to observe the Sabbath, and we know from Matthew 24: 20 that He expected the Sabbath to be kept after His death, resurrection, and ascension. If Sunday keeping was to be a part of the new-covenant relationship, surely the New Testament writers would not be unanimous in calling Sunday the first day of the week and designating the preceding day as the Sabbath. This is especially significant when we consider that all the books of the New Testament were written after Christ had ascended into heaven. Matthew, the earliest writer, wrote his gospel six years after our Lord's ascension; John, the last writer, finished his gospel about sixty-four years after the resurrection. During the years that the books of the New Testament were being written, Sunday observance

The Greatest Fake Ever Foisted on Christendom

(if established as one of the requirements of Christ's last testament) had a chance to become a universally known custom throughout the Christian world, and the day would be entitled to a more distinctive appellation than "the first day of the week."

"But," says one, "the apostles changed the Sabbath from Saturday to Sunday." If they did change the Sabbath, they acted illegally. Christ's death ratified the new covenant, and before His death He did not even once enjoin Sunday keeping as a religious or civil duty, nor did He do so during the forty days He spent with His disciples after His resurrection. Paul says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrew 9: 16, 17. Paul, in Galatians 3: 15, also says, "Though it be but a man's covenant [or testament, according to the marginal reading], yet if it be confirmed, no man disannulleth, or addeth thereto." According to these Scripture texts, then, the last will and testament of Jesus Christ cannot be altered, or made void, after the death of the Divine Testator. Sabbath keeping, baptism, the Lord's Supper, the ordinance of humility, the Lord's prayer, the marriage institution, ordination, and tithe paying were either by precept or example instituted by the Founder of Christianity before He sealed His last testament with His blood; these doctrines and practices have come to us from the other side of the cross. Any teaching or custom that was introduced into the Christian church on this side of the cross should be regarded with suspicion, because it probably is an attempt to alter the Testator's will. Therefore, Sunday keeping, like Easter, Lent, Ash Wednesday, abstinence from a flesh diet on Fridays, Good Friday, Christmas, and the various saints' days are, at best, wholly unnecessary to salvation. At worst, the observance of a false sabbath may be the means of leading souls to eternal ruin.

AGE OF AN ERROR IMMATERIAL

IT MATTERS not how old an error may be; an error remains an error until corrected. It matters not which church council changed the will of the Testator. The eminence of the ecclesiastics who attempted to make an illegal change does not lessen the seriousness of the offence; rather it intensifies the criminality of the churchmen who presumed to change their Divine Master's testament. True, Sunday keeping in the Christian church antedates all the other afore-mentioned erroneous

Testament Forged :-

By John G. Foley

doctrines and practices, but the earliest date on which Sunday keeping is said to have commenced was the day upon which Christ rose from His grave; so that even then Sunday sacredness was not confirmed by the blood of Jesus. Sunday observance, therefore, missed the new covenant by three days (that is, granting that Christ's resurrection day was observed as a sabbath day, which I do not believe).

DIDN'T BELIEVE YET

THE proponents of Sunday keeping insist that the apostles celebrated their first Sunday and their first Easter on that first day of the week when Christ arose from the dead. But Mark's account of the resurrection says: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, *believed not*. After that He appeared in another form unto two of them, as they walked and went into the country. And they went and told it unto the residue: *neither believed they them*. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, *because they believed not them which had seen Him after He was risen.*" Mark 16: 9-14. From this account it is clear that the apostles were not commemorating the resurrection of Jesus on the first day of the week, because *they did not believe their Master had risen*. Furthermore, Christ did not wait until the resurrection day to appoint a memorial of that glorious event. Before His death, He provided a memorial of His burial and resurrection by instituting the ordinance of baptism by immersion. (Romans 6: 3-5.)

Paul, the great apostle to the Gentiles, like his Master, was accustomed to keeping the true Sabbath. We read in Acts 17: 1, 2: "They came to Thessalonica, where was a synagogue of the Jews: and Paul, *as his manner was*, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." On one occasion, some interested Gentiles asked Paul to repeat a sermon that he had preached in a Gentile city on the Sabbath day. Paul did so, and on the following Sabbath, practically the entire city came to hear the word of God. (Acts 13: 42, 44.) Other instances might be adduced to show that the apostles did not attempt to change their Master's testament by introducing a false sabbath.

There is evidence that churchmen and civil rulers established a new rest day. The churchmen

admit their guilt in carrying out the forgery. The following is an excerpt from a standard treatise on Roman Catholic doctrine:

"Question.—Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism,"* Rev. Stephen Keenan, p. 174.

The first Sunday law was made by a civil ruler. In the year A.D. 321 the emperor Constantine issued the following decree: "Let all the judges, and townspeople, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by heaven."

For more than three centuries Sabbath observance and Sunday keeping continued side by side in the Christian church. The decree passed by the church council of Laodicea, in A.D. 364, not only informs us that Sabbath observance was practiced in the church at that late date, but also enables us to identify the forger who altered the last testament of our Lord and Saviour, Jesus Christ. This ordinance decreed: "That members of the church should not rest from work on the Sabbath-day like the Jews, but should labor on that day, preferring in honor the Lord's day; then, if it be in their power, should rest from work as Christians."—*Sermons on the Sacrament and the Sabbath*, pp. 122, 123.

FRUITS OF THE ALTERATION

MUCH more evidence could be given, but the foregoing quotations will suffice to indicate that an unlawful alteration was made in our Lord's testament. It was the purpose of Christ as Creator that the human family should have a weekly reminder of His creative power. The abolition of this memorial has in a large measure contributed to the growth of infidelity and the spread of evolutionary teachings in the schools, colleges, and churches of professedly Christian lands. The substitution of a false sabbath for the true Sabbath of Jehovah has indirectly caused civil governments to adopt oppressive Sunday laws which have been the means of sending law-abiding citizens to prison for performing honest labor on (Continued on page 28)

The Soul

Superstitions in Africa and America are much alike



The author ready to start out on a trip through the villages, where spirit worship reigns supreme



WHEN a man or a woman is knocked down by a carelessly driven car and is killed, just when does his breath turn into some kind of a spirit? If a native in the heart of Africa is carried off by a lion and his brothers fail to save him, when does his spirit go into a snake, or a bird, or a louse? What determines which thing it shall be?

Many think that when their loved ones die, they become angels, while some poor chap who has made a mistake goes down into a hot place to burn till such time as his spirit is sufficiently changed to become an angel.

I asked an old man where the spirits go, for the yard around his hut was filled with sticks and altars erected to honor some departed spirit. He answered, "I do not know." All they do know is to try to ward off any evil that some uneasy spirit may wish to send into their village or hut.

If some of us have been living exemplary lives, we may be comforted by the thought that mother or sweetheart is hovering near to lead us safely through the trials of life; but if father died in a drunken fit and we are partaking freely of bootleg stuff, is the thought so pleasant that the spirit of father is leading us in his pathway? Is not the Bible plan more comforting? The good Book tells us in Psalms 146:4: "His breath goeth forth, he returneth to the earth; in that very day his thoughts perish."

The breath and the spirit mean the same thing. In chapter twelve, verse seven, of the book of Ecclesiastes we read on the same subject: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Now the Bible does not say the spirit will take the form of a lion

and come into the villages and bring sickness and death to the simple who believe such things. A man or a woman who dies simply breathes his last and then sleeps. They do not know anything; their thoughts perish. They do not feel pain or happiness; they are not able to direct or guide the footsteps of those who are left behind.

For years in Philadelphia when I was a boy, I felt thankful, as I saw the horse-drawn hearses carrying away somebody's loved ones, that they had never visited our home. But one day they came. Two of them came and took my father and grandmother away on the same day. Now, as I have grown to manhood, it is no unpleasant thought to think that my father is resting peacefully in his grave, and does not know whether I have made a success of life or a failure. We Christians do not fear or love the spirits. This is what has made the tremendous difference between the Christian and the savage.

A NATIVE has just come in to sell a bit of grain. He is naked. He has only a few small rags hanging from his belt. He sold his grain for thirty-five cents, and soon will be starving. This man believes in spirit worship. After over twenty years in service amongst many heathen tribes in Central Africa, I cannot help but pity the poor people who exist as they do, and are little better

than the beasts of the field, because they continue in spirit worship. I can appreciate the blessing of faith in Jesus who takes away all fear of spirits.

The other day I entered the hut of a Maluchazi who was dying. At the head of the crude bed of corn stalks was an image of an animal, made of grass and tied with rope bark. Four painted sticks held up a basket, which was also painted. In the door a bunch of "medicine" was hanging. All these were designed to keep out the evil spirit, drive it away,



Mafuta and his father sit in mourning at the death of the mother of the family

or pacify it so it would leave the unfortunate man alone. Surely the missionary has the opportunity to see the terrible results of a belief in the conscious state of the dead. Is there chance that we of the twentieth century, in our interest in spiritism and the occult, may be throwing away our glorious heritage of peace and freedom to enter the darkness from which the educated natives are emerging?

The other day the witch doctor from Kambilu brought Kabaho to me to see if they might bury in our burying spot a little child that had died suddenly in the night. As we watched them burying the child, we were so thankful for the knowledge of the truth. They gathered all the twigs and sticks, and cut up the sticks with which they carried the child to the grave, and put all into the grave. This was to prevent any other native from making medicine from the sticks and twigs. Then they stuck up a stick at the head to prevent the spirit from returning to the village, and making

of a Black Man

By S. M. Konigsmacher

it impossible for the mother of the child to bear any more children.

These and many other strange actions are the natural outcome of the belief that when a man dies his spirit hovers near and has power for good or ill.

The raw savage goes to the witch doctor to have him shake the bones, or bring out the medicine basket "Ngombo" to find out how he may avoid a threatened or real trouble. The people in more favored lands flock to the seance, or carry a rabbit's foot or some other lucky piece to secure them success. All these practices are brother to the lie the devil told Eve in the garden that if she took that fruit she would not surely die. God said she would, and the undertaker has been busy ever since.

I asked Kababo to explain to me more

out, they reverence it and are willing to bring it any kind of an offering.

The path of the "Ngombo" is cruel. Is it not worth changing for the path of light given us in the Bible, which teaches us of the blessed Saviour who is always ready to help all who come unto Him, or send any number of His holy angels to help us over hard places?

Palestine and Syria

(Continued from page 9)

rained down upon Sodom and Gomorrah and over the whole region, exactly as the Scripture describes the rain of fire and brimstone from heaven. Mixed with the salt and sulphur was also the asphalt."

With such combustible materials in

the great conflagration, we can sense anew the words of inspiration, "the smoke of the country went up as the smoke of a furnace." Thus does modern research testify to the miracle of Sodom's overthrow. While the Bible explains the circumstances, science certifies that the events occurred. There the undisturbed ruins witness to the catastrophe "that scattered the salt and sulphur far and wide, incrusting the mountain peaks,

and so blasted the earth that it took twenty-five hundred years of climatic influences to wash out the soil and make the Plain again 'as the Garden of the Lord.'"

For thirty-eight centuries this dead land beside a Dead Sea has harbored the memory of a moral character that has been odious and abhorrent to the senses of the whole world. Twenty-eight times in Holy Writ does God mention these cities and hold them up as a lurid warning against unbelief, riotous living, and transgression of divine law. May we ever remember that "whatsoever things were written aforetime were written for our learning." And now from the lips of Christ himself comes this message to the men and women of our generation:

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30.

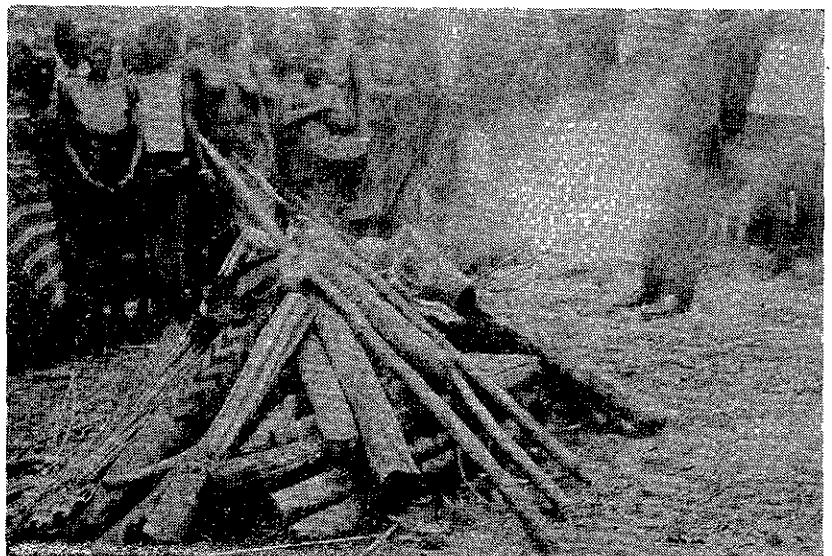
The prophetic lesson is unmistakably clear: the present flood of crime and lawlessness, the unprecedented amusement craze, and the utter abandonment of social safeguards and standards, indicate that the vast multitudes of earth are today living in spiritual Sodom, or are found pitching their tents thitherward. These things constitute a notable sign of the times. The world rushes madly on. Its cup of iniquity overflows. How can God wait much longer ere He steps in to clean up this planet and bring to a close earth's drama?



Superstition would have called for the death of one of these twins if Christianity had not saved it

fully about his "Ngombo." When I shook it and the dust came out of it, he dodged to one side to keep from being struck with blindness. The basket was filled with all kinds of articles,— an image of a man, a smaller image to represent a woman or a child, a wooden lion to let them know of the spirits that will turn into terrible beasts and destroy the unfortunate ones; balls covered with wax and blood and filth were to assure a woman she will have children. Another piece was to determine the location of a garden or a pathway, or if a hunt will be successful. There was "medicine" on the basket to keep out the spirits of the dead, and a red medicine for the spirits of the living, so they cannot enter the basket. A tortoise shell filled with medicine was to assure the "Ngombo" to speak correctly.

If the white missionary should come to the native with a basket filled with such trash, he would at once reject it; but if one of their head men brings it



A bonfire of idols, pots, and spirit sticks at the mission, signifying that there is to be no more of spirit worship

But to return to Palestine. In that land are thousands of ancient mounds as yet hardly touched by the excavator; but from the little already accomplished, bright beams of light illumine the sacred pages and place a "new" Old Testament in the hands of devout students. The buildings, fortifications, and water courses constructed by the once powerful Amorites now stand forth as monuments of wonder to that almost forgotten people. We now look upon the warlike Philistines as the sea rovers, or Vikings of that ancient time, and find them evidently emerging from Crete and other near-by lands to harass the Egyptians as well as the Israelites.

The famous Moabite Stone inscribed by Mesha, the sheep-raising king of Moab mentioned in the Bible, gives interesting confirmatory history of that people and their wars and dealings with Israel.

A full hundred years of archeological research is now in the past. Tens of thousands of inscriptions have been unearthed; the sum of the world's wisdom has been vastly increased. Yet in all this notable array, not one established fact arises to shake or disprove the historicity and authenticity of the Word of God.

And what a marvelous providence is this! At the same time that evolution, higher criticism, and modernism would lead the world to repudiate the Bible, reject the Creator, and deny the divine Christ, the pick and spade in those ancient lands have affirmed and reaffirmed the absolute trustworthiness of Holy Writ. Throughout this eventful century, archeology has moved forward by a direct course ever in full harmony and accord with the message of Scripture. While the theories of critics and skeptics tumble like houses of cards, the Word of our God "liveth and abideth forever."

The World's Greatest Need

(Continued from page 19)

will believe the gospel when it is made to stand alone, uninfluenced and uncontaminated with the filth of the world. It is because church members have followed their Lord afar-off that those seeking the light have lost their way and become disgusted.

The religion of Jesus Christ was made to meet the needs and satisfy the desires of the human heart, and when it is properly applied it will satisfy the longing that everyone feels. We need a demonstration of true godliness in the lives of those professing to be followers of the lowly Man of Galilee. But instead we hear a great deal about the purification that is to take place by the making and enforcement of civil laws, as though spiritual matters and conditions of the heart can be remedied in this way. It all shows the utter blindness of those who would be reformers. The reformers need to be reformed.

PAGE TWENTY-EIGHT

"I Can't Believe the Bible"

(Continued from page 7)

and they stand as a garment." In the days when this was spoken, the mode of writing in the ancient East was upon clay tablets. The tablets were stamped with a stylus, or wedge, or seal; but the tablets were always held stationary while a stylus or seal was moved over them. Now God reverses this illustration and represents the earth as a clay tablet turning to the sun, the seal, to be stamped. "So, as the earth revolves, and brings each portion of its surface successively under the sun's light and heat, what was before dull, dark, dead, now discloses beauty, and the clay stands like a garment, curiously wrought in bold relief and brilliant colors. Considered either as science or poetry, where, in any other book of antiquity, can you find anything equal to that?"

But God has not only told us in His word that the earth rotates, but that it also has an orbital motion. In the expression of Psalm 97: 1, "let the earth rejoice," is a wonderful illustration of the elastic and flexible phraseology of the Bible. The meaning of the word "earth" here denotes "a running thing." Now the earth is moving through space at the rate of eighteen and a half miles per second, or over a thousand miles a minute, in making its orbit around the sun, a distance of six hundred million miles, in 365 days. Truly the earth is "a running thing." The word "rejoice" used in this expression literally means to "spin around." While the earth is running through space, it is also rotating on its own axis at a thousand miles an hour. Thus in this one verse is the scientific truth of the two motions of the earth.

But does not the Bible speak of the earth having corners, and of the sun rising and setting? It does in the language of figures and appearances. In our modern and scientific age, it is not uncommon to hear and read of men of science using expression such as "going to the farthest corners of the earth." No one calls these men to task, for we know they are merely using a figure of speech. Why not be as sensible in reading the Bible?

In a college textbook on astronomy by Forest Ray Moulton, Ph. D., Professor of Astronomy in the University of Chicago, are to be found such expressions as these: "When the sun sets," "until the sun rises again," "from sunset to sunset." Are we to understand that Professor Moulton believes that the sun rises and sets? Not at all. He merely uses the language of appearances. In reading the Bible, why will some men conclude that the Bible is unscientific because it uses in some instances the language of common usage?

Let us be fair with the Bible and with ourselves. And in view of the few instances cited in this article, where the

Bible deals with science, in which some of the most profound discoveries of science are revealed, should we not have a deeper trust in this book? And should we not begin to read it more, and to ask its Author to help us to understand it better, and then to abide by what it says?

Grave Healing

(Continued from Page 17)

But we as strongly believe in following the word of God as to conditions to be fulfilled before prayer for healing the sick will be answered. These conditions are more than credulity — they are repentance, confession of sins, reformation of life. And God has given explicit directions for the service of prayer for the sick, to be conducted by the elders of the church. As regards the place of praying for the sick, our God is "a very present help in time of trouble," and wherever one of His children cries to Him in faith for any kind of help there is He to answer. Jesus settled for all time the question of what place a prayer must ascend from to reach God's ear, when He told the Samaritan woman: "Ye shall neither in this mountain, nor yet in Jerusalem, worship the Father. . . . The true worshippers shall worship the Father in spirit and in truth." And following Jesus' oft-repeated command and promise, we present our requests in the name of our Saviour, not that of any dead human being, no matter how holy and devout his life might have been.

Christ's Last Will and Testament Forged

(Continued from page 25)

Sunday. The change of the New Testament Sabbath from Saturday to Sunday has deprived men and nations of their spiritual brithright all through the centuries.

Now, the new testament, or covenant, is also called the everlasting covenant (Hebrews 13:20, margin), and since Christ is the Lamb slain from the foundation of the world (Revelation 13:8, last part), the new covenant was made before man sinned and is more than 2500 years older than the old covenant, which was made at Mount Sinai. The new covenant co-existed with the Sabbath in Eden. It was possible to have the new-covenant experience and at the same time keep God's Sabbath in the patriarchal age. Enoch, Abraham, Isaac, Jacob, Joseph, and Moses had that experience spoken of by the prophet Jeremiah in which God's law, including His Sabbath, was written in their hearts. The Sabbath of the everlasting covenant (or testament) will be specially honored in the new earth. According to the prophet Isaiah, the weekly Sabbath will be perpetually remembered and observed by the redeemed of every tribe and nation. (Isaiah 66: 22, 23.)

THE WATCHMAN MAGAZINE



The Watchman's Torch

THE DRY LAW is not a failure, reports Sir Robert Stewart, chairman of the Scottish Co-operative Wholesale Society, returning from a tour of the United States. He says, "During my tour in America and Canada, I saw only three drunken men and no evidence of illegal liquor in general supply anywhere."

IT IS A STANDARD JOKE to make fun of "central" for giving the wrong number. But a nation-wide survey by the Bell Telephone System shows an average of only 13 mistakes to 1000 calls, and 10 of these are the subscribers' fault. Just a reminder of the falsity of many generalizations, stock jokes, and impatient judgments.

MRS. KATHLEEN NORRIS, noted author, speaking at a luncheon in San Francisco of the Women's Committee of Five Thousand, the California branch of the Women's National Committee for Law Enforcement, said: "If we were honest we would admit there is not half so much drinking as there was twenty-five years ago."

THE KIND OF RELIGION that can walk and not faint is needed by the foreign missionary, says John R. Scotford, writing in the *Christian Century*. The same kind is needed by the Christian at home — needed more than ever before, for we have reached the age described by Christ when "because iniquity shall abound, the love of many shall wax cold."

ALL HONOR TO MRS. PHILIP SNOWDEN, wife of the British chancellor of the exchequer, who on moving into her official residence, 11 Downing Street, London, has announced that her habits as a teetotaler and her management of her household will not change because she has become a public figure. She says, "I will not become less of a total abstainer, and my new dwelling shall no more know strong drink than did my old one."

A RIGHT DIET WILL STOP DIVORCE, claims Dr. George Walker of Baltimore, as absence of lime in the diet makes women nervous and men cruel. He promises that "a pint of milk and two oranges taken every day for two weeks by a wife and husband threatened by divorce will straighten things out." While we feel that this is giving too much importance to diet and leaving affection and the grace of God out, yet his appeal for better diet to control disposition strongly refutes the willful claim so often made that "it is nobody else's business what I eat and drink."

252 YEARS OLD is reported of Li Ching-yung, native of an interior province of China. Authentic records are claimed for his birth in 1677. The man is now living with his twenty-fourth wife. He attributes his longevity to the use of certain herbs that he found in the mountains of his native land while he was a youth. He has a good appetite, good memory, and walks with a firm tread. Zora Agaba, of Constantinople, long considered the world's oldest man, was recently killed by an auto at the age of 143. The East has always been notorious for its uncertain birth records. We confess incredulity. If true, these records prove little, except that God can prolong this generation, as He did the life of Methuselah, till His message of salvation and of Christ's coming is carried to the last person on earth; for according to Bible prophecy, such a message is to be finished in our generation.

ANOTHER FACTOR in the craze for luxury, speed, and wealth that characterizes these as the "last days" of Daniel 12:4, is the sum total of motor vehicles in the United States. Of the 32 million in the whole world the United States has 24 million, with England, France, and Canada following next with a few over a million apiece. There are enough passenger motor cars in this country to carry the entire population, an average of one to every 5.6 persons.

THE BLESSINGS OF POVERTY are set forth by Hilaire Belloc in his latest volume of essays, "A Conversation with an Angel," one of them being: "Poverty frees men from sloth and pride and luxury, three acids that eat away men's character." An ancient essayist who wrote of human affairs with a keenness born of the Spirit of God (see Hebrews 4:12) observed: "This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness" (Ezekiel 16:49); and the Lord Jesus himself said that "the days of Lot" would be repeated just before He came again.

THE MUCH-VAUNTED PROLONGATION OF LIFE due to modern medical advance is really a decrease in infant mortality, not an increase in the ripe years of maturity. In a century the life expectancy of the normal child has been raised from 33 years to 58 years. But the life expectancy of the man of 50 has been raised from 21.2 years to 21.5 years, an increase of only three tenths of a year. Some statistics even show that life expectancy after middle age is decreasing. Thus many of us are finding out that the indulgences of youth that we were so positive would not hurt us, did not — then.

THE TEEETER-TOTTER of the skirts is on. While Mussolini is petitioned by the National Committee for Propriety in Women's Dress to order dresses to be longer at both ends, an American Y. W. C. A. organization is coming to birth to resist the decree of Paris that skirts shall come down. New York newspaper ads picture sports dresses that scarcely hide the knees of a standing figure, and formal gowns that drag the floor in irregular points, apologizing for these last that "while of course it may not be the most practical fashion in the world, it is without doubt the most graceful and becoming mode that could be devised." This last we doubt, thinking of the dirt swept up and the grotesqueness of many unsymmetrical lines. The sane, well-balanced Christian woman, strong-minded enough to study her own type, will avoid both extremes.

RELIGIOUS LIBERTY IN ITALY is quite as desirable and precious as religious liberty in England. The English Roman Catholics have just celebrated the centenary of Catholic emancipation in England, and Catholics all over the world, including the pope, rejoice with them that Catholicism has for one hundred years been given a free hand in British dominions. Yet when recently Premier Mussolini explained that the Concordat between Italy and the Vatican did not mean restriction and persecution for Protestants and other non-Catholics, but that all sects are to have religious freedom, the pope was quick to state in the official Church organ that the Church could not allow liberty of discussion or of conscience within its jurisdiction and must control teaching in the schools. We wonder if what is good for English Catholics is not good for Italian Protestants.

Each Thursday at 12:25 noon, an extension of this page, together with appropriate music, is broadcast from WEMC, "The Radio Lighthouse," at Berrien Springs, Mich. Let our readers tune in on this WATCHMAN HOUR.



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.

Ceremonial Law

Is it the moral or ceremonial law that is referred to in Hebrews 7: 5?

This is the ceremonial law, because it had to do with tithes, and these are not mentioned in the moral, or Ten Commandment, law. Verse 12 says that this law was changed, but the Decalogue was never changed or abrogated. (Matthew 5: 17.)

Assurance of Salvation

How are we sure we are living a good enough life to be saved?

In the first place, be sure we do not get a wrong conception of the requirements of salvation. We are not saved by how good we are, but by the goodness of Christ being imparted to us. If we should begin right now and never commit another sin as long as we lived, that would not save us. For our past sins are still against us. And "all have sinned." They would condemn us. At conversion God forgives all past sins by virtue of the fact that Christ died for them. That settles the score as to them. From conversion on, we live every moment by Christ's help. If we sin,— and we will, for we are still human,— we immediately ask forgiveness in sincere sorrow, and believe we are forgiven; and so current evil is disposed of. This, instead of leading us to sin all the more, stimulates us not to commit the same sin again. The Christian is good because he is thus saved day by day, and not saved finally because he is good day by day.

Torment in the Earth

Please explain Isaiah 66: 24.

This verse comes at the close of a prophetic description of the new-earth state, and, speaking of the righteous, it says, "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Two questions may be raised concerning this text, one as to how this harmonizes with the teaching that the wicked are to be completely destroyed, and the other as to why the abode of the saved will be polluted with dead bodies, and fires and worms consuming them, in full view of those who are enjoying the new earth. Judging that our questioner has the second query in mind, we dismiss the first by calling attention to the fact that these bodies are carcasses, dead, so this cannot be a picture of eternal torment, for the dead are past torment. It must be a portrayal of the last stages of the destruction of the wicked. Concerning the second question, it is well to note that many of the prophecies in the last chapters of Isaiah are not to be fulfilled in the same order in which they are given. This last verse in the chapter does not necessarily refer to a time beyond the conditions previously described. Suffice to say that there will be a time when the scene will be enacted. Referring to other parts of the Bible for an understanding, we learn that at the close of the millennium the wicked dead will be raised and will try to take the New Jerusalem from the saints who have come down from heaven in it. (Revelation 21: 1-5; 20: 5-9.) Then fire descends from heaven and destroys them. This is the second death (Revelation 20: 14), the last and eternal death of the wicked. This burning lasts some time, and each is punished according to his deeds. (Revelation 22: 12.) We understand that the last verse of Isaiah depicts this scene, when the righteous within the city look on the destruction of evil man, and they are impressed with the fact that the destructive agents, worms and fire, do not cease till the last vestige of the wicked is consumed. The wicked die, but the fires do not go out till they have nothing more to burn. This burning does not last permanently, for the fires renovate the earth completely; and when all is new, as only fire can renew, then will be fulfilled the predictions of Revelation 22, Isaiah 65: 17-25, and Revelation 5: 13.



Shall Religion Be Dominated by One Man's Mind?

(Continued from page 11)

national churches, which will be treated in a later article.

The result of these conditions and demands was the call for a general Church council which met at Pisa, 1409. This council failed to secure universal acceptance, and another was called to meet at Constance, November 1, 1414.

There are three points to note in connection with the Council of Constance: First, Pope John XXIII failed to control the council, as he had hoped to do, and was deposed by the council. Second, there were two parties in the council: the reform group supported by the emperor, who wished to make needed reforms first and then elect the pope; and the cardinals, supported by the Italian representatives, who demanded the immediate election of a pope. A compromise was reached by which some general reforms were to be adopted and then a pope was elected. Finally, and most important, a measure was adopted "providing for the regular recurrence of such general councils, the first in five years, the second in seven, and thereafter at intervals of ten years." "Could this decree have been enforced . . . the whole constitution of the Church would have been changed and all its subsequent history would have been different."

FAILURE OF COUNCILS

THE spirit of the times is reflected in the second of these councils, held at Basel, 1431. It reaffirmed the superiority of the council over the pope; denied his right to dissolve the council; admitted the lower clergy to vote in the council; provided local synods to carry the idea of government by councils throughout the Church. But gradually the representatives were won over to the pope, who declared the council dissolved. And the council "degenerated rapidly and finally disappeared, a complete failure."

The only result of the attempt to limit the power of the papacy, to secure the political and religious freedom of the individual within the Church "was to make the position of the papal absolutism stronger than it had been before, and to bring an end forever to any serious opposition to it."

The next and last great Church council, that of Trent, 1545-63, was so completely dominated by the pope as to give rise to the sneer that "the Holy Spirit came every day from Rome in the mailbag." "And the dogma of infallibility, proclaimed by the council of the Vatican in 1870, was only an official formulation of the principal established when the movement for reformation by councils in the fifteenth century failed."

One other point must be added to make this development complete. As the idea of infallibility developed, and as the papacy achieved its temporal supremacy, it launched a period of repression and persecution, such as has seldom been equaled in the history of the world. The Inquisition was established during the early years of the thirteenth century and accepted by the Church in 1229. The inhuman torture inflicted by it; the blood of innumerable thousands of martyrs in the Piedmont, the Netherlands, and Spain; the ignorance, superstition, and degradation in those countries where it has been applied, even to the present time, stamp it as "one of the most terrible engines of intolerance and tyranny which human ingenuity has ever devised."

And to realize that the Roman Church has in no wise changed in her attitude toward individual political and religious freedom, one has only to read her official statements during the last century, and note the conditions that exist in countries like Spain and Mexico and Italy where her influence has been most complete.

The authority demanded by Rome, and the freedom implied in the words of the Saviour, "Ye shall know the truth, and the truth shall make you free," were, are, and ever will be, incompatible.

Punctuation

(Continued from page 27)

ness, the very cornerstone of the plan of salvation. Christ's hearty recognition of such unusual faith may now be understood. It is not surprising that He took the most emphatic way of reassuring the penitent and dying thief of his future reward. It is as if He said, Verily I declare unto you on this very day when every one else seems to have lost faith in Me, that in the sweet bye and bye, when I come in all My glory to resurrect My saints and take them to the Paradise home prepared for the faithful, you will be there."

Now with this version of His statement in mind, let us read the verse again, shifting the comma from before to after the adverb "today," and also using the straight form "thou shalt be" instead of the inverted verb form "shalt thou be," as it is found in the Weymouth translation, the Emphatic Diaglott, the Twentieth Century, and others: "Verily I say unto thee today, Thou shalt be with Me in Paradise." And with this agrees Rotherham's translation, which reads: "Verily I say unto thee this day: with Me shalt thou be in Paradise." A similar use of the emphatic form of the verb "I declare" is found in Zechariah 9:12: "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee."

With the foregoing view of Luke 23:43

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.

Dyed shoes.—*Is there anything dangerous or unwholesome about wearing dyed shoes?* M. H.

There is nothing either dangerous or unwholesome about wearing dyed shoes.

Chronic cold and catarrh.—*What is the difference between a chronic cold and catarrh?* P. T.

There is no difference between a chronic cold and catarrh, and the better name would be catarrh, and not a chronic cold. We usually mean an acute condition when we speak of a cold.

Nightmare.—*What causes nightmare, and what can be done to prevent it?* J. C. L.

Nightmare seems to be primarily a nervous disorder, caused by indigestion, and made worse by eating late at night, or eating heavy meals at night, or by auto-intoxication due to constipation. All causes of nervousness should be removed, and only very light meals should be taken at night. Special attention should be given to elimination, and the bowels should always be emptied at night. Oftentimes a neutral bath at night will quiet the nerves so that there will be no trouble with this disorder.

Sure cure for constipation.—*I have been told that drinking water with meals is a "sure cure" for constipation, and that eating without drinking is a cause of constipation. Do you agree?* D. P.

I would say first that there is no "sure cure" for anything, and if a really "sure cure" could be found for something as troublesome as constipation, you would have more business than you could do telling the world about this sure cure.

It has been the experience of those who have definitely experimented with the drinking of cold water at meals, that digestion is delayed an hour or more by drinking cold water with the meal. It has also been found that a small amount of cold water sipped very slowly and allowed to heat in the mouth before being swallowed gives the person the satisfaction of the refreshment that comes from the cold water, and also seems to stimulate the appetite. A large quantity of water with the meal, however, dilutes the acid in the stomach, and thus delays digestion. With the delayed digestion we have putrefaction

and stasis in the intestinal tract, with resultant constipation. My experience has been that free water drinking between meals and very little water drinking with meals is an aid to freer elimination, but that drinking with meals not only does not help constipation, but that it makes it more persistent.

Drugs or Enemas.—*I am troubled with constipation, and do not want to take a lot of drugs. Should I take an enema every day, and if I do, will I not form the enema habit?* A. B. F.

Constipation can be overcome by natural means rather than by the use of drugs. Regular habits, with plenty of fruit and vegetables, and regular exercise will do much to overcome the constipation habit. Many of the fruits, as figs, prunes, dates, oranges, apples, etc., are laxative. These, with food with plenty of residue and a good supply of water daily, will do much toward overcoming the trouble. Enemas that are warm or hot are debilitating to the rectum, and take away normal action of the muscles there; but cool enemas have a tonic effect, and thus will help the bowel in its effort to move naturally. The temperature of the water should be between 70 and 85 degrees F., and only a small amount of water should be used. This with freedom from worry and nerve strain should overcome very persistent constipation.

Bath pruritus.—*I have what I have read called "bath pruritus," intense stinging of the skin following bathing. What may cause it, and what can I do to relieve it?* H. H. T.

Some persons do suffer from an itching of the skin after bathing, bath pruritus. This may last from a few minutes to about a half hour. Young adults with a dry skin are most subject to this disturbance. All disorders of the nervous system and the digestive tract should be investigated and relieved. Encourage water drinking, putting just a little salt in the water. Also try a very hot bath followed by a cold spray.

Apply an ointment instead of a lotion to the skin. The following has proved helpful:

Menthol grains 20
Pulveris camphorae grains 30
Acidi phenici grains 20
Adipis Benzoinatus to make ounces 2

the mass of testimony elsewhere throughout the Bible is in agreement. The great apostle Paul in one famous verse of his, 1 Thessalonians 4: 16, declares that the righteous dead will not get to heaven even one minute ahead of the righteous living who happen to be on the earth when Christ comes at His second appearing. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When Chang Ling's Gods Failed

(Continued from page 13)

Lotus Lily lay on her bed of rags and gazed in a frightened manner in the direction of a huge and weird spirit catcher that glared at her from a dark corner. Her eyes brightened as her father entered. When had he refused her anything?

"Honorable father, please have the spirit catchers taken down," she begged, "they trouble my dreams."

Chang Ling looked from the child—his only child—to the spirit catchers. "They're enough to frighten a much older person than she," he muttered to himself. "I will order them taken down. We shall see if there is any truth in the words of the foreigner's Sacred Book."

The spirit catchers were removed, and Lotus Lily soon dropped off into an uneasy sleep, while the priests and the mourners kept up a continual din.

"Master, Lotus Lily is dying!" Chang Ling was awakened from a troubled sleep and rushed out to where his daughter still lay upon her bed of rags. Her eyes had a wild look in them and she groaned and rolled in her agony.

"Woe is me!" groaned Chang Ling. "The gods are punishing me for my folly. Put up the spirit catchers. Call some more priests. Do something, and do it quick!"

The spirit catchers were put up again. Scores of priests arrived at the house to assist the priests already there. Chang Ling himself burned incense and begged the gods to overlook his folly. Lotus Lily grew worse. The priests cut themselves with knives and grew wilder and wilder in their frenzy. Nothing that could be done was left undone, but all to no avail. Chang Ling was beside himself with fear.

"You have offended the gods beyond all recall," reproached the priests. "We are powerless. You have brought this upon yourself. There is no hope. We will stay to ease her soul into the spirit world. Beyond that we can do nothing."

Chang Ling bowed his head and left the room. His daughter, too,

must die. But must she die? His gods had not helped him. Was it possible that the foreigner's God could help his daughter? It was at least worth a trial. It could do no harm. She was already mourned for as dead. A servant was sent to the evangelist's house with the request that he come in haste.

The evangelist felt that this was the opportunity for which he had been praying; and with a prayer on his lips for guidance, he hastened to Chang Ling's house. Upon arriving, he was ushered into the sick room. The air was heavy with smoke, and the mourners filled the house with their cries. Chang Ling was pacing up and down the room like a caged lion.

"See what has happened because of the teachings of the Sacred Book!" cried Chang Ling. "Because of my folly, my daughter must die. Can your God heal my daughter? The priests have labored

No Matter What Wild Story

is told us in this age of the new and marvelous, we have learned to exclaim, "That's just what I expected." We can believe that *anything* is possible. Yet there are millions of people who reject ideas for no other reason than that they are new to them. We recommend these to read "Afraid of New Ideas," by John Lewis Shuler, in the February WATCHMAN.

all the night and they hold out no hope for her recovery. The mourners even now are mourning her as dead. Now pray to your God and see if He can do any more."

Alone, the evangelist knelt down and prayed that Lotus Lily might be healed, if it would be to the glory of God. Outside the priests cut themselves with knives and grew wilder than before. After the prayer, the child relaxed and her eyes lost some of their glassy stare. She fell asleep in spite of the noise.

Chang Ling had been a silent watcher. He noted the quiet, composed evangelist in contrast with the frenzied and half crazed priests. "A restful, peaceful atmosphere enshrouds the doctrine of the Sacred Book," he muttered to himself. Aloud he said, "She sleeps. There is a chance that she may recover. If she gets well I will let you know, though it is doubtful," and with a wave of the hand Chang Ling dismissed the evangelist. The priests and mourners were paid and sent home.

Lotus Lily rallied. Before long she was able to sit up. Meanwhile at the little chapel the evangelist prayed for her and for her father.

True to his promise, Chang Ling sent word to him that Lotus Lily was well; whereupon the evangelist came to Chang Ling's house and was greeted kindly by the once haughty merchant, who expressed his willingness to study further the doctrines of the Sacred Book.

For, reasoned Chang Ling, when the priests had given Lotus Lily up as dead, had not the God of the Sacred Book healed his daughter? Perhaps this kind God would also care for his son.

Protestants, Watch Your Step

(Continued from page 15)

Western Hemisphere, with its influence now being felt across the Atlantic, as a striking evidence of the fact that the distant frontiers of the Church are adding strength to the Church in its own native land of Europe. The Knights of Columbus number now about a million, with a hundred thousand membership in New York state alone.

The result of all this is that in well-nigh every community of these United States, Catholic influence is felt in increasing power; so much so, that organizations and interests, public and otherwise, are more and more guarded in doing or saying or printing anything that might give offense to the Roman Church.

VIGILANCE PRICE OF LIBERTY

THIS significant increase of papal influence in the United States cannot fail to provoke serious thought as to the future in the mind of every true and loyal Protestant. From the history of Catholicism in the centuries gone by, such increase does not bode good for Biblical Christianity. Frankly, this is a time for Protestantism to lift up its voice like a trumpet, and to sound an alarm. There is danger ahead.

The tragedy is that all too many Protestants are asleep, failing to realize that eternal vigilance is the price of liberty. If Protestantism is to prevail, it must be active and aggressive; or it will be all too true that Catholic principles will triumph in this land of religious freedom.

We hear much of tolerance these days, that we must allow to every man the right to believe as he desires and to every church freedom to carry on its propaganda. This is as it should be, and I would be the last to remove the safeguard that the American Constitution provides against religious intolerance, religious persecution, and religious bigotry. However, tolerance that puts Protestantism in a spiritual coma, that anesthetizes it to the extent that it lets opposing forces steal a march on the truth of God, is a fatal tolerance. Let us be tolerant toward others, but severely intolerant to any endeavor that the enemy of souls tries to work upon us individually, which would rob us of our aggressiveness and earnest devotion and championing of the cause of God's truth.

Nor will it do to feel we can stop the increasing power of Catholicism by bitter attacks upon it. Scathing denunciations in the Senate and in Ku Klux Klan gatherings will defeat their own purposes. The result will be only

greater advertisement for the papacy and an unwarranted sympathy for it in the supposed abuse heaped upon it. Digging up Knights of Columbus' oaths, tracing down other wrongs of the Catholic hierarchy, and raving about them will not be likely to produce the desired results. What is needed is inoffensive effective Scriptural education of the masses of the people, the presenting of the Scriptural truths and prophecies, whether by voice or pen. Where the Spirit of Christ is allowed to enter, there the rays of truth will penetrate; and where Christlike behavior is maintained, where the Scriptures are taught uncompromisingly and yet kindly and without personal attack, sure results will follow.

Are the Foundations of Human Society Sinking?

(Continued from page 5)

be excluded from the teaching of public schools, just as religion is excluded, upon the basis of justice to all. Both religion and irreligion should be left to other means of propagation, through the church, the home, or privately sustained schools, rather than to be propagated by those institutions supported and sponsored by the state.

Dr. Barnes' recent attacks on God and religion are characteristic of the attitude taken by many teachers in all grades of schools. Dr. Barnes, who is professor of sociology in Smith College, says that the idea of sin "connotes a supernatural situation, a violation of specifically revealed will of God. Today, when there is no way of proving the existence of God, to say nothing of His nature and express will, it is obvious that we do not possess the prerequisites of sinning." — *Literary Digest*, April 29, 1929. It is not surprising then, with such ideas about God and sin being insidiously taught to our boys and girls in the schools, that we see them throw all restraint to the winds, and commit glaring immoralities and the most atrocious crimes, which strike horror to our hearts.

Even sober and law-abiding citizens are being drawn into the net of this lawless element by arguments that are so specious, ingenious, and versatile, that many join with this element unconsciously in attributing the root of all this evil to Prohibition. Many politicians are looking at one symptom and raising the cry: "This is at the bottom of all our troubles." Many educators are doing the same thing. It is surprising to read the arguments and reasons given by many newspapers for their opposition to Prohibition. If they were not so serious, one would think they were joking. There may be defective legislation regarding the liquor problem. I am not discussing that problem. It doubtless needs serious study, and no doubt will receive due consideration

by the commission appointed by the president to study law enforcement. But let us not be gulled into the belief or hope that the root of lawlessness has anything to do with Prohibition. The root of it goes far deeper than that. Prohibition has simply given one outstanding opportunity for the lawless instincts of the nation to express themselves. No matter what solution may be given to the liquor problem, the real problem will still be before us for solution.

MORE MINISTRY, LESS LOBBYING

AN AWAKENING must come to our religious leaders. They need to heed more the instruction of our divine Master, "Feed my lambs." Less lobbying on the part of religious leaders for political influence to secure certain laws passed, and more real ministry in behalf of the flock would go

Cave Man Stuff

makes an appeal to a large class. In fact, nearly all our leading educators and the elite of society like to trace their ancestry back to the cave man,—and much farther. Just who this interesting type was, and how he got that way, is told in a very enlightening and convincing manner by L. Ervin Wright in "The Cave Man's Origin," to appear in the February WATCHMAN.

a long way toward solving this and many other problems that confront us as a nation. A more positive stand on the part of the safer and saner leaders in the educational world for moral and religious principles would do much to counteract the disintegrating influences of the anarchistic, atheistic, and lawless elements either among the teachers or students in our educational institutions. They are not in the majority, even where they make the biggest show of strength. The better and safer elements need only to arouse and assert their strength in the name of truth, order, and self-respect, and the big rowdy will cease his bluffings and blusterings in the name of science.

Why should the safer and soberer elements of our society allow the scheming, self-seeking, and reckless elements to capture and largely control such powerful factors of our life as are the radio, moving picture, business, and the public press? Their possibilities for good are just as potent as they have been demonstrated to be for evil. If ministers, educators, and parents will join heart and hand in a campaign of education for the children by providing clean, educational, and highly moral entertainment and diversions through the same agencies that are employed today to give impure, obscene, demoralizing, and cheap entertainment, they will be able to combat it on its own ground. The public press, the radio, and the

moving picture business have become a part of our life. We cannot dispense with them if we would. They have come to stay. We can and should, however, make them count as constructive factors for strengthening the foundations of our life, for quickening and educating the moral sensibilities of our younger generation, rather than allow them to be used as agencies and centers of education in crime, immorality, and disrespect for law and order.

We have been caught napping. We have let the forces of evil get ahead of us. The word of the apostle Paul is a timely warning for every lover of true Christianity: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Ephesians 5: 15, 16.

The Scriptures have amply forewarned us of these anomalous times and conditions. The prophet Daniel speaks of "a time of trouble such as never was since there was a nation." And he clearly places that time in "the time of the end," when "many shall run to and fro, and knowledge shall be increased." (Daniel 12: 1, 5.) The Saviour compares the last-day conditions to those prior to the Flood, when it is said "that every imagination of the thoughts of his [man's] heart was only evil continually." (Matthew 24: 36-39; Luke 17: 26, 27; Genesis 6: 5.) The apostle Paul speaks of the last days being perilous times, and gives a list of nineteen grievous failings of men, in which we cannot fail to see the striking characteristics of our times. For this very time God gave a message: "Fear God, and give glory to Him, for the hour of His judgment is come." Revelation 14: 6.

THE REAL CAUSE

THE prophet Isaiah tells us that the final issue that will bring the dissolution of society and the desolation of the earth itself comes because "they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Read Isaiah 24: 1-6.)

— So we are not left without warning. We are amply forewarned, and the causes of our evils are pointed out. We are also given the only remedy that will save us from complete destruction now and forever.

This destruction and final consummation is sure to come. The Bible clearly foretells it, and we are unmistakably, rapidly, and unerringly traveling toward the fateful end. But the end of human society and earthly things is not all that we may look forward to. The enemies of God and His word are having their day of grace and opportunity. They are making a heyday out of it. But God will have His day. Truth and love will triumph. When human society fails, and earthly affairs are ended in a final and horrible calamity,

God will step in, bringing out of man's failure a glorious reign of peace, justice, and love to those who learn to love and to serve God in these evil days. The foundations of the present civilization cannot help but sink when they are built upon the sands of human frailty and self-confidence. But the Rock of God's foundation is unshaken.

The present conditions, and the contrasting and bright prospects held out to us, should lead the lovers of truth, liberty, and righteousness to fight more valiantly against the hosts of evil that are working for the destruction of our children, our laws, our liberties, and our country.

We may not win in the skirmishes; we may not prevent the perversion of the great and fundamental principles of right and truth that have made in our land the brightest and most hopeful pages of human history. But we shall win the battle. Truth and right will prevail. God will rule, and this old earth rejuvenated and made over will be ruled in righteousness.

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Caffeine

(Continued from page 23)

coffee and tea are a poison to the child after its birth, are they not equally poisonous to the child before its birth?" The child needs to be thought of before its birth. One reason why so many nervous children are ushered into the world is because women imbibe so freely of tea and coffee before the children's birth. Coffee and tea are a poison to the child after its birth, but they are a poison to both the mother and the child before its birth. *Let us not forget that.* It makes nervous wrecks of women and also of the children born to them.

When the angel of God appeared unto Manoah and his wife, who were desirous of knowing how to take care of the child promised them, they said: "Teach us what we shall do unto the child that shall be born." Judges 13:8. "And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." Vs. 13, 14. The habits of the mother before the birth of the child go a long way toward determining the future of the child. If ever care should be exercised in the selection of food and drink, it is before the birth of the child. Expectant mothers should

use neither tea nor coffee, remembering that "they are a poison to the child."

In America during the fiscal year ending June 30, 1928, six and one half million pounds less tea were imported than during the same period of 1927, representing a decrease of 7 per cent, but in contrast to this is the governmental announcement that caffeine-containing drinks other than tea and coffee are now being used extensively with meals at lunch counters, cafeterias, and other eating places, and at drug stores and cigar stores.

In Great Britain the consumption of tea amounts to over four hundred million pounds annually, or a per capita consumption of seven pounds. Australia is the greatest tea drinking country in the world. Her people consume about ten pounds per capita annually. America has the reputation of being the largest coffee consuming country in the world, the annual consumption of coffee being about fourteen pounds per capita. The ever increasing number of nervous and mental cases, especially among women, is in great part due to the prevalent use of these drugs. The nervous little ones born have from infancy the craving for a narcotic. This leads early in life to the use of cigarettes.

EFFORTS TOWARD PREVENTION

WHEN tea was first introduced into England as a beverage, it was regarded as an evil. In time, in spite of opposition to its use, it became general. The *British Medical Journal* stated a few years ago that at a parliamentary debate on a bill urging the closing of saloons on Sundays, Sir James Ferguson, an old Scotch member, said that "far more deterioration was caused to the race by the excessive use of tea, than from the excessive use of beer." I think he was right. This was because of its more prevalent use. He enlarged upon the evils resulting in Scotland from the substitution of tea and white bread for the old-time oatmeal and milk, and severely denounced the practice of tea drinking so prevalent in those countries. Another member of the House referred to tea as a cause of insanity, and Sir William Tomlinson said, "Tea is doing more harm to the health of the Irish nation than beer or whisky." The rapid increase of the insane in Ireland is no doubt in part due to the free consumption of tea by her people.

Efforts have been made ever since coffee and tea were first introduced into civilized countries to discourage their use. John Wesley, that preacher of righteousness, and Dr. Adam Clarke, labored faithfully to this end. John Wesley wrote a treatise against the use of tea, and in the year 1782 Dr. Adam Clarke, after reading this treatise, said: "There are arguments here which I cannot answer, and until I can answer

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them to my own satisfaction, I will drink neither tea nor coffee." He broke off the habit from that hour, and in his autobiography he says that he "never afterward sought for arguments to overturn those of Mr. Wesley's, and from that day to the present never once tasted tea or coffee." More should be said from Christian pulpits today in regard to the relation these beverages sustain to the spiritual life. It is difficult, if not impossible, for an irritable person to develop a sweet Christian character.

It is not necessary to make a decoction of tea leaves in order to obtain their exhilarating drug effect. The same results may be obtained by smoking the leaves. This shows that it is not a nutrient, but a poison. Tea cigarettes were used in some parts of England a few years ago, and the habit was spreading. Parliament forbade the sale of such cigarettes because of their disastrous effects on nerves and brain.

TASTERS SUFFER

EXPERT tea and coffee tasters not infrequently have to give up their profession because the habitual tasting of tea or coffee develops pronounced mental and nervous symptoms and hallucinations. Some years ago I had under my care an expert coffee taster who had developed these symptoms. He was extremely nervous and excitable, and was in constant fear of something dreadful occurring. During his stay at the sanitarium, he had several severe nervous convulsions very similar in character to epileptic seizures. He had to abandon his profession in order to make a recovery.

Dr. Bock of Leipsig, Germany, investigated the diseases of the higher classes of German society, and attributed their irritability and quick temper to the free use of coffee.

Coffee and tea were so expensive at that time that but few were able to purchase them for home consumption. The price of tea was over \$5.00 a pound in England and a tax of a shilling and six pence (30 cents) a gallon was charged when it was sold to the public as a beverage.

Tea and coffee act upon the brain and the nerves much as does a whip applied to a tired or worn-out horse. A healthy person feels no need of such stimulation, and a tired, worn-out, or nervous person should never resort to its use. What is true of alcohol is equally true of tea and coffee. They keep a person in a state of unconsciousness of his actual condition by affording temporary relief from the annoying symptoms which they themselves often produce. Referring to such stimulants and narcotics the ancient writer said: "Whosoever is deceived thereby is not wise." It is well to heed the words of the apostle Paul, "Be ye not unwise, but understanding what the will of the Lord is."

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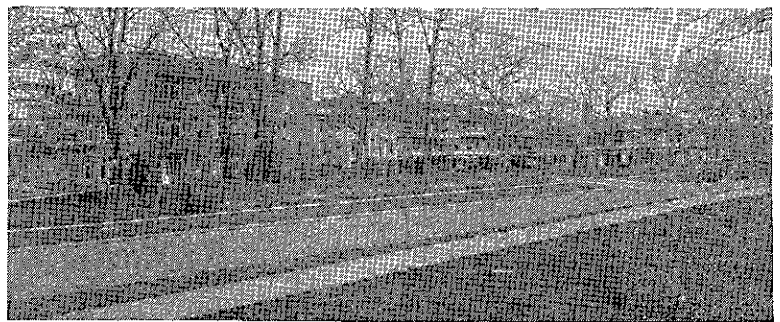
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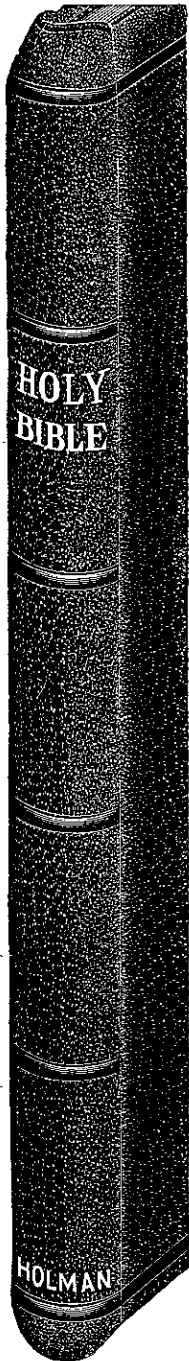
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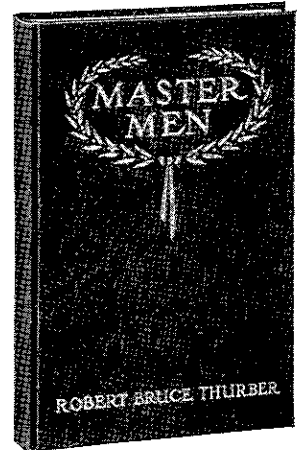
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